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A NORTHUMBRIAN POEM OF THE XIVTH CENTURY

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EDITED BY THE

REV. RICHARD MORRIS, M.A., LL.D.,

PRESIDENT OF THE PHILOLOGICAL SOCIETY; AUTHOR OF "HISTORICAL OUTLINES OF ENGLISH
ACCIDENCE," EDITOR OF "HAMPOLE'S PRICKE OF CONSCIENCE," ETC. ETC.

PART III.

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The Publications for 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but one (which is now in the press) for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as several hundred additional names are required before the Texts for 1866 can be sent to press.

The Publications for 1864 (21s.) are:—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. R. Morris. 16s.
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1360, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are:—

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis & Exodus, ab. 1250, ed. R. Morris. 8s.
8. Morte Arthure, ab. 1440, ed. B. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr. Kingsley and F. J. Furnivall. 10s.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d.
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.

12. Wright's Chaste Wife, ab. 1462, ed. F. J. F.

The Publications for 1866 are:—

13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. Kyng Horn, Floris and Blancheflour, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyrt, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stations of Rome, the Pilgrims' Sea-voyage, with Glene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levins's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Ed. Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Book, Urbanitatis, the Bokes of Nourture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeanour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight de la Tour Landry from French of A.D. 1372, ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II., ed. R. Morris, LL.D. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Sir David Lyndesay's Works, Part IV., containing Ane Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donaldson, Esq., and the Rev. G. A. Pantoun. Part I. 10s. 6d.

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Early English Text Society.

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The Early English Text Society was started in 1864 for the purpose of bringing within the reach of the many the hitherto inaccessible treasures of Old English literature, and of clearing England from the reproach under which she has so long rested of caring little for the monuments of her early language and life. During the ten years of its existence the Society has been successful in issuing to its subscribers a large number of Texts illustrating the language, the history, the belief, and the habits of our ancestors. The publications of the Society appeal to those interested in the history of their native language and land; to men who can trace in these records the intimate connection which exists between the present and the past, and who can see in such records the dead past become a living reality.

The publications of *The Early English Text Society* are divided into Four Classes. I. Arthur and other Romances. II. Works illustrating our Dialects and the History of our Language, including a Series of re-editions of our early Dictionaries. III. Biblical Translations and Religious Treatises. IV. Miscellaneous. (The *Extra Series*, which commenced in 1867, is intended for re-editions.)

The Publications for 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but three for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as many additional names are required before the Texts for 1866 can be sent to press.

The Subscription is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes Street, London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed 'Union Bank') to the Hon. Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E. (United-States Subscribers, who wish their Texts posted to them, must pay for postage 5s. a year extra for the Original Series, and 3s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the List at the end.

The following Summary of the Society's first Ten-Years' work is taken from the Committee's Tenth Report, January, 1874:—

§ 2. *The Society's first Ten Years' Work.* Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS."

1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:—

		£	s.	d.
1864	Money spent in printing, &c.	134	5	7
1865	" " " "	333	15	10
1866	" " " "	649	10	1
1867	" " " "	818	11	6
1868	" " " "	1068	0	6
1869	" " " "	990	16	1
1870	" " " "	1475	0	0
1871	" " " "	1154	11	11
1872	" " " "	957	3	11
1873	" " " "	1117	4	9
		£8699	0	2

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

Secondly, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the

10th century.¹ King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.

11th century.² Homily *de Octo Viciis* (in First Series of O.E. Homilies). ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev. Dr R. Morris.

12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).

12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris.

13th century, First half: St Marharete, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

¹ The Blickling Homilies of 971 A.D. are nearly all printed.

² For the 11th century, other Texts are preparing.

- 1230? Hali Meidenbad, West-Midland version, ed. Rev. T. O. Cockayne.
 - St Juliana, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Brock.
 Poems, &c., in the latter part of the First Series of 'Old English Homilies,' ed. Rev. Dr Morris.
- 1246-50 The Moral Ode, later version, in 'Old English Miscellany,' ed. Rev. Dr R. Morris.
 3 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.
- 13th century, second half:
 Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.
 Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'
 Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.
 Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.'
 King Horn, &c., ed. Rev. J. R. Lumby.
- 14th century.¹ St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.
- 1340 Dan Michel's Ayenbite of Inwyte (from the unique MS.), ed. Rev. Dr Richard Morris.
- 1340-90 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
- 1340, ab. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
- 1350? The Alliterative Romance of William of Palerne, or William and the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
- 1350? The Alliterative Romance of Joseph of Arimathie, or the Holy Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
- 1360? Early English Alliterative Poems, and Sir Gawayne and the Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
- „ The Alliterative Morte Arthure (from the unique (Thornton) MS., ab. 1440 A.D.), ed. Rev. G. G. Perry, re-ed. Mr E. Brock.
- „ ? Religious Pieces in Prose and Verse from the Thornton MS., ab. 1440 A.D., ed. Rev. G. G. Perry.
- „ ? The Alliterative Gest Hystoriale of the Destruction of Troy (from unique MS.), ed. late Rev. G. A. Panton, and D. Donaldson, Esq.
- 1362 The Alliterative Vision of William concerning Piers the Plowman, first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed. Rev. W. W. Skeat.
- 1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.
- 1377 William's Vision of Piers Plowman, Text B, ed. Rev. W. W. Skeat.
- 1380? Chaucer's Boethius, ed. Rev. Dr R. Morris.
- 1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.
- 1390? The Stacions of Rome, ed. F. J. Furnivall, Esq.
- 1391 Chaucer's Astrolabe, ed. Rev. W. W. Skeat.

¹ The earliest English version of the *Cursor Mundi*, in the Edinburgh MS., is believed to be about 1300 A.D. The Cotton text is not much later.

- 1393 William's Vision of Piers Plowman, Text C, ed. Rev. W. W. Skeat.
 1394 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.
 1399 Richard the Redeles (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
 1415 The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
 1420 ? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.
 1420 ? Palladius on Husbondrie (from the unique MS.), ed. Rev. B. Lodge, Part I. (all the Text).
 1430 ? The Alliterative Chevelere Assigne, from the unique MS., ed. H. H. Gibbs, Esq.
 1430 ? Political, Religious, and Love Poems., ed. F. J. Furnivall, Esq.
 1430 ? Lydgate's Order-of-Fools, &c. (in No. VIII.), ed. F. J. Furnivall, Esq.
 1430 ? Hymns to the Virgin and Christ, the Parliament of Devils, &c., ed. F. J. Furnivall, Esq.
 1430-50 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
 1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.
 1440 ? Arthur, from the unique MS., ed. F. J. Furnivall, Esq.
 1440 ? Merlin, from the unique MS., ed. H. B. Wheatley, Esq.
 1440 ? Generydes, from the unique MS., ed. W. Aldis Wright, Esq., Part I.
 1460 ? The Boke of Curtasye (from Sloane MS., 1986, in Babees Book), ed. F. J. Furnivall, Esq.
 1460 ? Ratis Raving, and other pieces, Bernardus de Cura Rei Famularis, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.
 1460 ? Urbanitatis, &c. (in Babees Book), Stacions of Rome, &c., ed. F. J. Furnivall, Esq.
 1460-70 John Russell's Boke of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
 1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.
 1460-70 The Good Wife, Stans Puer, &c. (in 'Queene Elizabethes Achademy'), ed. F. J. Furnivall, Esq.
 1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.
 1462 ? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.
 1478 ? Caxton's Book of Curtesye, 3 versions (two from MSS), ed. F. J. Furnivall, Esq.
 1500 ? Lancelot of the Laik, from the unique MS., ed. Rev. W. W. Skeat.
 1500 ? Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.
 1500 ? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.
 1513 The Boke of Keruyng, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.
 1520-6 Lives of Joseph of Arimathæa, from Wynkyn de Worde's and Pynson's copies (in No. 44), ed. Rev. W. W. Skeat.
 1528-53 A Supplycacyon of the Beggars, the Poore Commons, &c., ed. F. J. Furnivall and J. M. Cowper, Esqs.

- 1530 Oure Ladyes Myroure, ed. Rev. J. H. Blunt.
 1542-7 Andrew Boorde's Introduction and Dyetary, with Barnes in the Defence of the Berde, ed. F. J. Furnivall, Esq.
 1549 The Complaynt of Scotlande, with 4 contemporary English Tracts, 1542-48, ed. J. A. H. Murray, Esq.
 1550? Starkey's England in Henry VIII's time, a Dialogue between Pole and Lupset, from the unique MS., ed. J. M. Cowper, Esq.
 1550-1 Robert Crowley's 31 Epigrams, Way to Wealth, &c., ed. J. M. Cowper, Esq.
 1550-77 Hewe Rodes's Book of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
 1552 Sir David Lyndesay's Works, ed. F. Hall and J. A. H. Murray, Esqs., 5 Parts.
 1556-68 William Lauder's Poems, ed. F. Hall and F. J. Furnivall, Esqs., 2 Parts.
 1557 F. Seager's Schoole of Vertue (in Babees Book), ed. F. J. Furnivall, Esq.
 1560? Sir Humfrey Gilbert's 'Queene Elizabethes Achademy,' &c., ed. F. J. Furnivall, Esq.
 1565-92 Awdelay's Fraternitie of Vacabonds, Harman's Caveat, &c., ed. E. Viles and F. J. Furnivall, Esqs.
 1570 Levins's Manipulus Vocabulorum, ed. H. B. Wheatley, Esq.
 1599 Thynne's Animaduersions on Speght's Chaucer, ed. Dr G. H. Kingsley.
 1616 The Times' Whistle, and other Poems, by R. C. (from the unique MS.), ed. J. M. Cowper, Esq.
 1617? Hume's Orthographie and Congruitie of the Britan Tongue (from the unique MS.), ed. H. B. Wheatley, Esq.
 1619 The Booke of Demeanor (in Babees Book), ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:—

I. NORTHERN DIALECT.

- 1340? Hampole's Prose Treatises.
 „ Religious Pieces from the Thornton MS.
 1375 Barbour's Bruce.
 1460? Ratis Raving; Scotch Prophecies, &c. (Nos. 42, 43).
 1500? Lancelot of the Laik.
 1500? Scotch Poem on Heraldry (in No. VIII)
 1530-50 Sir D. Lyndesay's Works.
 1549 The Complaynt of Scotlande.
 1556-68 Wm. Lauder's Works.

II. MIDLAND DIALECT.

A. *East-Midland* (a Northern; b Southern); B. *West Midland*.

A. East Midland; b Southern Division.

- 12th cent. Old English Homilies, Second Series (from the unique Trinity MS.), b.

6 § 2. *Our Ten Years' Texts classed by Dialects and Subjects.*

13th cent. Bestiary (in 'Old English Miscellany'), *b*.

1250? Genesis and Exodus, *b*.

Fragment on p. 200 of Old English Miscellany, *b*.

1280? Havelok the Dane, *b*. but originally *a*, North East Midland.

B. West Midland.

1230? Hali Meidenhad.

Wooing of our Lord, in First Series of Old English Homilies.

1360? Early English Alliterative Poems (Lancashire).

„ Sir Gawayne and the Green Knight (Lancashire).

1400? 'Cross' extract from the Bodleian MS. of the Cursor Mundi, in 'Legends of the Holy Rood.'

1340? William and the Werwolf.

1360? Gest Hystoriale of the Destruction of Troy (Northern part of the West-Midland area).

III. SOUTHERN DIALECT.

12th-cent. Lambeth Homilies, in Old English Homilies, First Series.

1290? Old Kentish Sermons (in Old English Miscellany, No. 49).

1300? Moral Ode, and Poems from the Jesus MS. (in Old Eng. Misc.).

1340 Dan Michel's Ayenbite of Inwyt.

The rest of our Texts are either uncertain,¹ or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

Thirdly. Arranging the Society's books by Subjects, we find in

Romance (for Legend see Theology).

1250? King Horn, Floris and Blanchefleur.

1280? Havelok the Dane.

1360? Gest Hystoriale of the Destruction of Troy (alliterative).

1360? Morte Arthure (MS. 1440), alliterative.

Chevelere Assigne (alliterative).

1360 Sir Gawayne and the Green Knight.

William of Palerne.

1375? Barbour's Bruce, Part I.

1390? Joseph of Arimathea, or the Holy Grail (alliterative).

1440 Arthur.

1440 Merlin.

1440 Generydes.

1500 Lancelot of the Laik.

1500 Partenay or Lusignen.

Manners and Customs.

1440 The Knight de la Tour Landry.

1440-1503 Babees Book, Bokes of Norture, Kervyng, Cortasye, and Demeanor, &c.

1460? Pilgrims' Sea Voyage (in 'Stations of Rome').

1462 Wright's Chaste Wife.

1478 Caxton's Book of Curtesye.

1500? Bernardus de Cura Rei Familiaris.

Ratis Raving, and other Pieces.

1540? Queene Elizabethes Achademy, &c.

1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqs.

¹ Mr Skeat feels certain that the original of the Alliterative 'Joseph of Arimathea' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.

Social and Political History.

- 1389 English Gilds, their Statutes and Customs, &c.
- 1399 Richard the Redeles.
- 1415 The Crowned King.
- 1420 Palladius on Husbandrie.
- 1440 ? Political, Religious, and Love Poems.
- 1500 ? Early Scotch Prophecies (in Bernardus).
- 1528-53 Supplycacyon of the Beggars, Poore Commons, &c.
- 1535-50 Lyndesay's Monarchie.
- 1535-50 Lyndesay's Satirical Poems.
- 1540 ? Starkey's England in Henry VIII's time, II.
- 1542-7 Andrew Boorde's Introduction and Dyetary.
- 1549 The Complaynt of Scotlande.
- 1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
- 1556 Lauder on the Dewtie of Kings.
- 1565-92 Awdelay's Vacabondes, and Harman's Vagabondes.
- 1568 Lauder's Minor Poems.
- 1616 Times Whistle, &c., by R. C.

Philosophy and Science.

- 1380 ? Chaucer's Boethius.
- 1391 Chaucer on the Astrolabe.
- 1465 ? Book of Quinte Essence.

Morals, Theology and Legends.

- 10th cent. K. Alfred's 'Gregory's Pastoral Care'.
- 1200 Hali Meidenhad.
- 1200-1330 Seinte Marherete, &c.
- 1230 Life of St. Juliana (legendary).
- 1250-1300 Early English Homilies, 2 Series.
- 11-15 cent. Legends of the Holy Rood, &c.
- 13th cent. Old English Miscellany.
- 1340 Hampole's English Prose Treatises.
- 1340 Dan Michel's Ayenbite of Inwyt.
- 1350 Genesis and Exodus.
- 1360 Early English Alliterative Poems.
- 1362-1393 William's Vision of Piers Plowman, 3 versions.
- 1394 Pierce the Plowman's Crede.
- 1420 Myrc's Duties of a Parish Priest.
- 1430 Hymns to the Virgin and Christ; the Parliament of Devils, &c.
- Stacions of Rome, &c.
- 1530 Oure Ladyes Myrroure.

Grammar, Criticism, &c.

- 1570 Levins's Manipulus Vocabulorum.
- 1599 Thynne's Animadversions on Speght's Chaucer.
- 1617 Hume's Orthographie and Congruitie of the Britan Tongue.
- A.-Saxon to 1874. Mr A. J. Ellis's Early English Pronunciation.

§ 3. *Summary and Effect of the Society's Ten-Years' Work.*

For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,

the Society has produced, a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespere." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherisht, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Partenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndesay's scathing satires, Lauder's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Awdelay, Harman, Crowley, &c.: for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ratis Raving, 'Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publisht; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palæographical Society, the English Dialect Society, and the New Shakspeare Society. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its 2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edi-

tion of 'Spenser's Works'; in 1872 his 'Historical Accidence of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part 1; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zupitza's 'Altenglisches Uebungsbuch,' &c. Truly the effect of the Society's work is a thing for every Englishman to rejoice over. As a 'Leader' in the *Daily News*, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Norture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplycacyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics

of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds? Simply because it *has* done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received:—

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST JANUARY, 1874. §

	£	s.	d.
His Grace the Duke of Manchester	10	0	0
His Grace the Duke of Devonshire	10	0	0
The Most Noble the Marquis of Ripon	10	0	0
The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge	10	0	0
Richard Johnson, Esq.	10	0	0
A Friend	10	0	0
J. S. B.	10	0	0
Prof. F. J. Child, Harvard	10	0	0
Trübner & Co., Messrs	5	5	0
C. Childs, Esq.	5	0	0
John Lister, Esq.	5	0	0
Cornelius Payne, Esq.	5	0	0

	£	s.	d.
William Euing, Esq., Glasgow	5	0	0
Col. Thos. Brooke	5	0	0
Professor Henry Morley	3	3	0
Thos. Hughes, Esq., M.P.	3	0	0
J. L. Trafford, Esq.	3	0	0
W. G. Stone, Esq.	2	2	0
R. S. Turner, Esq.	2	2	0
Robert White, Esq.	2	0	0
F. J. Furnivall, Esq.	2	0	0
The Rev. E. Thring	2	0	0
F. Harris, Esq.	2	0	0
A. Macmillan, Esq.	1	1	0
Prof. A. W. Ward	1	1	0
The Rev. E. A. Abbott, D.D.	1	1	0
Dr Ernest Adams	1	1	0
Miss A. M. Richardson	1	1	0
Prof. Joseph Payne	1	1	0
Mr Bumpus	1	1	0
The Rev. Wm. Williamson	1	1	0
The Rev. Canon Toole	1	1	0
Edwin Lloyd, Esq.	1	1	0
J. Oakey, Jr., Esq.	1	1	0
Rev. H. S. Wilcocks	1	1	0
J. W. Hales, Esq.	1	1	0
H. Candler, Esq.	1	0	0
	£146	5	0

§ 5. *Sketch of the Society's Second Ten-Years' Work.* We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English: ¹—

1874.

Alliterative Troy-Book, Part II.	Bede's Day of Doom, &c.
Four-Text <i>Cursor Mundi</i> , Part I.	Thomas of Ercildoun's Rymes and Prophecies.
Blickling Homilies, Pt I now ready.	Generydes, Part II.
Palladius, Part II.	
Merlin, Part IV.	

1875.

Four-Text <i>Cursor Mundi</i> , Part II.	The Pystil of Swete Susane.
Blickling Homilies, Part II.	Lyndesay, Part VI.
Lay Folks' Mass-Book.	Gospel of Nichodemus.
Piers Plowman Notes, Part I.	Maydenston's Poems.

¹ It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs: 'Every work of it's printed, and every word of it's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.

1876.

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|---|------------------------------|
| Four-Text <i>Cursor Mundi</i> , Part III. | Charlemagne Romances, I: Sir |
| Piers Plowman Notes, Part II. | Ferumbras. |
| Old English Homilies, III. | Ælfric's Metrical Homilies. |
| Cato's Morals. | |

1877.

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| Four-Text <i>Cursor Mundi</i> , Part IV. | Catholicon Anglicum. |
| Charlemagne Romances, Part II. | Psalters, Anglo-Saxon and Early |
| The Legend of Ypotis. | English. |
| The Rule of St Benet (5 Texts). | Gawaine Poems. |

1878.

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|---------------------------------|----------------------------------|
| Troy - Book (Bodleian Library), | Meditations on the Lord's Supper |
| Part I. | (perhaps by Robert of Brunne). |
| Awdelay's Poems. | Barbour's Lives of Saints, I. |
| Shoreham's Psalms. | Anglo-Saxon Homilies, I. |

1879.

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|---------------------------------|------------------------------|
| Troy-Book (Bodleian), Part II. | Vernon MS. Poems, I. |
| Barbour's Lives of Saints, II. | The Siege of Jerusalem. |
| Guy of Warwick, I (Caius Coll., | Anglo-Saxon Homilies, II. |
| Cambr., and Auchinleck MSS.). | Elutherius (Mr Wynne's MS.). |

1880.

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|-----------------------------------|----------------------------|
| Guy of Warwick, II. | Vernon MS. Poems, II. |
| Jon the Gardener, &c. | William of Nassington. |
| Northern Version of DeGuileville. | Anglo-Saxon Homilies, III. |

1881.

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|-----------------------|-------------------------------|
| Barbour's Troy-Book. | Lives of Saints, Southern, I. |
| Hampole's Psalms. | Anglo-Saxon Orosius. |
| Vernon MS. Treatises. | Early English Psalters. |

1882.

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|----------------------|---------------------------|
| Lives of Saints, II. | Peter Idle's Poems. |
| Adam Davie's Poems. | Anglo-Saxon Homilies, IV. |
| Siege of Jerusalem. | Anonymous Poems. |

1883.

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|-----------------------------------|-----------------------------------|
| Lives of Saints, III. | A Troy-Book. |
| George Ashby's Active Policy of a | Anglo-Saxon Miscellanies. |
| Prince. | Bonaventure's Life of Christ eng- |
| Vegecius of Knyghthood and Chyu- | lish. |
| alrie. | The Rule of the Moon, &c. |

Then Hampole's other version of his Prick of Conscience, Mr Small's 'Metrical Homilies' MS., Trevisa's Glanville, Myrc's Liber Festivalis, E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and Superstitions; Mandeville, Hocceve, Lydgate, Verse DeGuileville, Lone-

lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the *Ancren Riwele* to print, Wyclif's Testaments and unprinted works, so as to complete a uniform 8vo edition of the *whole* of Early English Literature to Caxton's time.

EXTRA SERIES.

1874.

Lonelich's History of the Holy Grail, Part I.	Ellis's Early English Pronunciation, IV.
Barbour's Bruce, Part II.	Brinklow's Tracts on London, &c.

1875.

Lonelich's History of the Holy Grail, Part II.	Starkey's Description of England to Hen. VIII., Part II.
Alexander Romances, I.	

1876.

Lonelich's History of the Holy Grail, III.	Early English Pronunciation, V. Alexander Romances, II.
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1877.

Arthur and Merlin (from the Affleck MS.).	Alexander Romances, III. Early Holy-Land tracts.
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1878.

Le Morte Arthur, &c. The Douce <i>Merlin</i> , &c.	The Duke of Orleans's Poems.
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1879.

Auchinleck MS. Romances, I. : Sir Bevis of Hamtoun, &c.	Gesta Romanorum.
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1880.

Auchinleck MS. Romances, II. : Sire 'Degarré,' &c.	Book of Noblesse.
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1881.

Partenope of Blois; with 'Pertinope.'	Bokenam's Lyvys of Seyntys. Northumberland Household Book
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1882.

Ritson's Romances.	Early Education and Grammar tracts.
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1883.

Romances from the Lincoln's Inn MS. 150.	Caxton's Curial, and Book of Good Manners.
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§ 6. *Difficulty of meeting Subscribers' opposing Wishes.* Complaints of two opposite kinds as to our Texts have reached the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his *Sources*

of *Standard English*, p. 320, note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirdded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increased in number, has shown the necessity of restoring, if possible, the original proportion between later and earlier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

The Publications for 1874 will be chosen from :—

56. *The Gest Hystoriale of the Destruction of Troy*, translated from GUIDO DE COLONNA, in alliterative verse : edited from the unique MS. in the Hunterian Museum, Glasgow, by D. DONALDSON, Esq., and the late Rev. G. A. PANTON. Part II. 10s. 6d.
57. *The Early English Version of the "Cursor-Mundi"* : in four Texts, from MS. Cotton, Vesp. A. iii, in the British Museum; Fairfax MS. 14 in the Bodleian; the Göttingen MS. theol. 107; MS. R. 3. 8 in Trinity College, Cambridge; ed. by Rev. R. MORRIS, LL.D. Part I, with 2 photolithographic facsimiles by Cooke & Fotheringham. 10s. 6d.
58. *The Blickling Homilies*, edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. (With a photolithograph.) Part I. 8s.
- Palladius on Husbandrie*, english (ab. 1420 A.D.), edited from the unique MS. in Colchester Castle, by the Rev. BARTON LODGE, M.A. Part II. [In the Press.]
- Be Domes Dæge*, &c., short Anglo-Saxon Poems; ed. Rev. J. R. LUMBY. [In the Press.]
- The Lay Folk's Mass-Book*, four texts, edited from the MSS. by the Rev. T. F. SIMMONS, Canon of York. [In the Press.]
- Generydes*, a Romance, edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part II. [In the Press.]
- Thomas of Erclound*, his Rymes and Prophecies; edited from all the extant MSS. by JAMES A. H. MURRAY, Esq. [In the Press.]
- Merlin*, Part IV., containing Preface, Index, and Glossary. Ed. by H. B. JEWELL, Esq.

The Publications for 1874 (EXTRA SERIES) will probably be :—

- XX. *Lonelich's History of the Holy Grail* (ab. 1450 A.D.), translated from the French prose of Sires Robiers de Borron, re-edited from the unique MS. in Corpus Christi Coll. Cambridge, by F. J. FURNIVALL, Esq., M.A. Part I. 8s.
- Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part IV. [At Press.]
- Barbour's Bruce*, Part II., edited from the MSS. and early printed editions by the Rev. W. W. SKEAT, M.A. [At Press.]

List of the Early English Text Society's Books.

ORIGINAL SERIES (*One guinea a year*).

The Publications for 1864 (21s.) are:—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. R. Morris. 16s.
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1360, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are:—

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis and Exodus, ab. 1250, ed. R. Morris. (*Reprinting.*)
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr Kingsley.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.
12. The Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall. 1s.

The Publications for 1866, out of print, are:—

13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. King Horn, Floris and Blanchefleur, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyrt, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Glene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levin's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Plowman's Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Boke, Urbanitatis, the Bokes of Nourture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeanour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight De La Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Gleimie, Esq. 12s.
37. Lyndesay's Works, Part IV., containing Anc Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

The Publications for 1870 (one guinea) are:—

40. English Gilds, their Statutes and Customs, 1389 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and the Origin of Trades-Unions,' by Dr Lujo Brentano. 21s.
41. William Lauder's Minor Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus De Cura Rei Familiaris, with some Early Scottish Prophecies, &c. From a MS. KK. 1. 5, in the Cambridge University Library. Edited by J. R. Lumby, M.A. 2s.
43. Ratis Raving, and other Moral and Religious Pieces in Prose and Verso. Edited from the Camb. Univ. MS. KK. 1. 5, by J. R. Lumby, M.A. 3s.

The Publications for 1871 are (for one guinea):—

44. The Alliterative Romance of Joseph of Arimathe, or The Holy Grail: a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1526 and 1520) Lives of Joseph; edited by the Rev. W. W. Skeat, M.A. 5s.
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., of Balliol College, Oxford. Part I. 10s.

List of the Early English Text Society's Books.

46. *Legends of the Holy Rood, Symbols of the Passion and Cross.* Poems in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by Rev. R. Morris, LL.D. 10s.
47. *Lyndesay's Works, Part V.*, containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3s.
48. *The Times' Whistle, and other Poems*, by R. C., 1616; edited by J. M. Cowper, Esq., 6s.

The Publications for 1872 are (for one guinea) :—

49. *An Old English Miscellany*, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10s.
50. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., Balliol College, Oxford. Part II. 10s.
51. *The Life of St Juliana*, 2 versions, with translations; edited from the MSS. by the Rev. T. O. Cockayne and Mr. Brock. 2s.
52. *Palladius on Husbandrie*, from the unique MS., ab. 1420 A.D., ed. Rev. B. Lodge. Part I. 10s.

The Publications for 1873 are (for one guinea) :—

53. *Old English Homilies, Series II.*, from the unique 13th-century MS. in Trinity Coll. Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S.; the whole edited by the Rev. RICHARD MORRIS, LL.D. 8s.
54. *The Vision of Piers Plowman, Text C* (completing the 3 versions of this great poem), with an Autotype; and two unique alliterative poems: *Richard the Redeles* (by William, the author of the *Vision*); and *The Crowned King*; edited by the Rev. W. W. SKEAT, M.A. 18s.
55. *Generydes, a Romance*, edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part I. 3s.

EXTRA SERIES (*One guinea a year*).

The Publications for 1867 are (for one guinea) :—

- I. *William of Palerne*; or, *William and the Werwolf*. Re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. Skeat, M.A. 13s.
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WHEN JOSEPH WENT MERRY-MAKING, HE TOOK HIS SONS AND DAUGHTERS, MARY 721
AND HER SISTER, AND JESUS WITH HIM ; THEY DID NOTHING WITHOUT JESUS.

A nedder sprent vte of þe sand,
And stanged iame in his right hand.
For he was hurt ful selli sare 12529
Reuli gan he cri and rare,
Blonand in a littill waf, [col. 1]
þat al-mast bigan he to dip; 12532
For bitternes he dune hi[m] laid
And ofte-syde, "wailewai !" he said,
" Mi hand es stanged sare selli !"
Quen *iesus* herd þis reuful cri
þat þis wreche iames made, 12537
Till him he ȝode widvten bade,
And did he him nanoþer gin
Bot hent his hand and blew þar-in.
Keland he made al hal his hand,
And dede þe worm biside þai fand.

A nedder sprong out of þe sond
And stong Iame in his riȝt hond
He was hurt selly sore
Ruly he gan to crie & rore
He swal so faste & wondirly
þat alмест bigon he for to dy
For bitturmes doun he him leide
And ofte weileway he seide
Myn hond is stongen bitturly
Whenne *ihesu* herde his reuful cry
þat þis wrecche Iames made
To him he ȝede wiþouten abade
Dud he þere noon oþere gyn
But hent his hond & blew þerin
So he made al hool his hond
Deed bisyde þe worm þei fond

[*How the light of heaven shone on Jesus asleep.*]

A y quen ioseph was won to wend,
Til ani waiting wid sum freind,
His sunnes war ay wid him bone,
Iame, ioseph, iude, and symiun. 12546
wid him come als his doghters tua,
Mari wid *iesus* come alsua,
And wid hir mari cliophe,
þat an was of þe sistris thre, 12550
(For vr leued had sistris tuin,
þat i sal sipin make of min).
Quen þis meigne was gedrid samen,
All þai wanted þair gastli gamene,
Til þat *iesus* was comen in place
To giue þaim blissing of his face,
For ar þat he wid þaim war sett,
Nouþir wild þai drinc ne ett, 12558

¶ whenne' Ioseph was wont to wende
To gestenyng wiþ any frende
His sones went wiþ him boun
Iame Ioseph Iude & symeoun
With him went als his douȝtres two
Marye wiþ *ihesus* coom also
And wiþ hir mary cleophe
þat oon was of þo sistres þre
Two sistres had oure lady we fynde
As we shul aftir make mynde
whenne þis meyne was gedered samen
Alle hem wantud goostly gamen
Til *ihesu* was comen in place
To ȝiue him blessing of his face
Ar he wiþ hem were set in sete
wolde þei nouþer drynke nor ete

Ne brek pair brede, ne tast pair mes
 Til he war cummen til pair des,
 And til him-seluen war on stad
 And wit beniscun paim badd, 12562
 And if he war fra hame þat tide,
 Til þat he com all suld pai bide.
 And quen he suld to manscip ga,
 Maria, Iosep, his breþer al sua,—
 Iosep suns i neuend paim ar,— 12567
 All pai felaseip him bar.
 þir men held hijs lijf dai and night
 Befor þam als a candel bright, 12570
 þai him luued and doted ai,
 And quer he sleped, night or dai,
 þe clernes self o godds light
 Schan on him, na sun sa bright.
 þe soth it es als i yow sai, [col. 2]
 We find on-slep þar her he lai. 12576

ne breke paire brede ne tast paire mese
 til he ware commyn vn-to paire dese
 & tille him-seluen ware on stad.
 & wiþ his benisoun ham alle bad.
 & if he ware fra ham þat tide.
 til atte he come alle sulde bide.
 & quen he sulde to manshepe ga.
 mari Ioseph his breþer al-squa.
 & Ioseph sones I. neuened 3ou are.
 alle pai felawshepe him bare.
 he helde paire life day & niȝt.
 als hit ware a candel briȝt.
 þes men him loued & douted ay
 & queþer he slepped niȝt or day.
 þe clernes euer of goddis liȝt.
 shane on him na sunne sa briȝt.
 [¹The sothe yt is as I you say
 We ffynd on slepe he lay] [¹ From Laud
 MS. 416.]

how ihesus disputed wiþ þe doc-
 tours.

þer ar þe barnehede þat I. talde
 done or he was xij. ȝere alde.
 [¹Now of som shulle ye here
 Done when he was of xij yere]
 as luke vs sais þe gospeler
 þat witnes nane bot lele wille bere
 In ierusalem atte þat hey cite.
 atte a feste was grete semble.
 al godemen come þat day.
 mary & Ioseph was noȝt a-way.
 paire frendis wiþ ham þidder soȝt.
 & ȝonge ihesu wiþ ham þai broȝt.
 ¶ ay quilest þis feste was lastande
 in þis toun ware þai dwelland.

¶ þir are þe barn-hedes þat i tald
 Dun ar he was tuelue yeir allȝ;
 Bot nu o sum þan sal yee here 12579
 He did quen he was of tuelue yere,
 Als lucas vs sais þe gospelere,
 þat wittnes lel es wont at bere. 12582
 In ierusalem, þat hei cite,
 At a fest was a gret semble,
 All þe godmen com þat dai,
 Maria and iosep war not a-wai, 12586
 pair frendes wit þam þider soght,
 And yong iesum wit paim þai broght.
 Ai quils þis fest was lastand,
 In þe tun war þai duelland. 12590

THESE THINGS WERE DONE BEFORE JESUS WAS 12. WHEN HE WAS 12, LUKE TELLS 723
US THERE WAS A FEAST IN JERUSALEM, TO WHICH JOSEPH, MARY, AND JESUS WENT.

Ne breke pair bred, ne tast þar mes,
Til he war comen to pair des,
And till him seluen war on stadd
And wid benisun þaim badd, 12562
And if he war fra hame þat tide,
Till þat he come all suld þai bide.
And quen he suld to metschip ga,
Mari and ioseph, his breþir alsua,—
Ioseph suns I neuend 3u are,— 12567
Alle þai felauschip him bare.
¹þir men helde he lijf dai and night,
Bifor þaim als a candel bright, <sup>[¹ lf 85, bk,
col. 1]</sup>
þai him leued and duted ay, 12571
And quare he slepe, night or day,
þe clerenes self of goddes light
Schane on him, na sumne so bright.
þe soth it es als i 3u say,
we find þat here on-slepe he lay. 12576

³Ny breke her breed nor mes taste
Til he were to hem comen in haste
And til he were among hem lad
And wiþ benesoun hem bad ^[³ leaf 78, bk]
If he were fro home þat tide
Til he coom al shulde abide
whenne he shulde to meteship go
Marie Ioseph his breþer also
Iosephis sones as I seide ore
Alle felowshipe him bore
þe folke him helde day & nyȝt
Bifore hem as a candel briȝt
þei him loued & douted ay
And where he slepte nyȝt or day
þe clerenes of goddes liȝt
Shone on him no sonne so briȝt
þe sope hit is as I 3ou say
we fynde on slepe he lay

[*Christ disputes with the Doctors in the Temple.*]

þir² er his barnhedes þat i tald
Done er he was tuelue ȝere ald;
Bot nu of sum þan sal ȝe here
He did quen he was o tuelue ȝere,
Als luca vs sais, þe godspeller, 12581
þat witnes lele es wont to bere.
In ierusalem, þat hij cite, ^[² MS. has Sir]
At a fest was gret semble,
Alle þe god men come þat day, 12585
Mari and ioseph war noght a-way,
pair freindes wid þaim þider soght,
And ȝung iesus wid þaim þai broght.
Ay quilis þis feste it was lastand
In þe tune war þai deuelland. 12590

¶ Mony are his childehedes I of tolde
Done ar he were twelue ȝeer olde
Now of somme shul ȝe here
Done whenne he was of twelue ȝere
As luk seiþ vs þe gospellere
þat trewe witenes is wont to bere
In ierusalem þat heȝe cite
At a feest was greet semble
Alle þe gode men coom þat day
Marie & Ioseph were not away
Her frendes wiþ hem þider souȝt
ȝong ihesu wiþ hem þei brouȝt
Whil þis feest was lastonde
Euer were þei þere dwellonde

Quen it was don, hamward pai went,
 For-gat iesum wit-vten tent, 12592
 For at þe vte-cuming' o þe yatte
 He turnd again, pai him for-gat;
 Vn-to þe Iues scole he yede,
 And loked on bokes o pair lede,
 Desputand tuix paim he satt, 12597
 And pai him asked mani-quat.
 All þat in þe scole war stadd,
 For ferli of his wiit war madd
 O þis child þat was sa yung, 12601
 Gain his resun had naman tung.
 Wit þe gret maisters þer he bade
 Til maria had hir iorne made, 12604
 þan at þe first on him thoght sco,
 Bot sco wist neuer quat for to do.
 Vnquemli was pai can him quain,
 Ioseph and maria turnd a-gain 12608
 To seke him, þare his freindes wit,
 Ouer all a-bute þan in þar kyth;
 Sua lang a-bute þan had mari gan
 þat weri was sco bath lith and ban,
 And þar-for right na ferli war, 12613
 þof þat hir hert war gloppend sar.
 Sco com vn-til a scole gangand,
 A gret gadiring þar-in sco fand
 O þe maisters o þe lagh, 12617
 Wit paim iesum sco sittand sagh,
 þe best maisters o þe tun
 He gaf paim rede all resun. 12620
 þan said his moder til him þus, <sup>[leaf 70,
col. 1]</sup>
 "Leue sun, qui has þou gloppend hus?
 þi fader and i has mani wais
 Soght þe abute this thre dais 12624
 Wit heui hert and druppand chere.
 Qui did þou þus mi leif and dere?"

quen hit was done hamward pai went
 & to ihesu toke nane entent.
 for atte þe outecoming' of þe zate.
 he turned a-gayne pai him for-gate
 vn-to þe iewes scole he zede.
 & lokid on bokis of þaire lede.
 desputande with þe maistres he satte
 & pai him asked many quat.
 alle þat in þat scole was stad.
 þe best clerkis ware maste mad.
 of þis childe þat was so zonge.
 agayne his resoun had na man tong'
 wiþ þe maistris þus he bade.
 til mari had hir iournay made.
 þen atte first on him þoʒt ho.
 bot ho wistē neuer quat for to do.
 bot certis hit is noʒt to layne.
 Ioseph & mari went a-gayne.
 to seke him þare his frendis wiþ.
 ouer alle a-boute ham in þaire kip.
 ¶ Squa lange a-boute had mari gane.
 þat wiry was ho liþ & bane.
 & þar-fore riʒt na ferli ware.
 if hir hert ware gloppened sare.
 ho come in-tille a scole gangande
 a grete geddering' þer-in ho fandē.
 of grete maistris of þat lagh.
 & wiþ ham setande ihesus ho sagh.
 þe best maister of alle þat toun.
 he ham ansquared wiþ gode resoun.
 ¶ þen saide his moder til him þus
 leue sone quy has þou gloppened vs.
 þi fader & I. as many way.
 soʒt þe a-boute þis lange day.
 wiþ heuy hert & droupande chere.
 quy dide þou þus my sone dere.

SHE LOOKED ABOUT, WEARY AND FRIGHTENED, TILL SHE FOUND HIM SITTING 725
WITH A GATHERING OF THE BEST MASTERS OF THE TOWN ; SHE REPROACHED HIM.

Quen it was done hame þai went,
And forgat *iesus* widvten tent, 12592
For at þe vtecoming of þe zate,
He turned again, þai him forgate.
vnto þe juus folk he zede,
And loked on bokes of pair lede,
Desputand tuix þaim he satt, 12597
And þai him ansuerd maniquatt.
Alle þat in þat folk war stadd,
For farli of his wit war madd,
Of þis child þat was sua zounge 12601
Again his resun had naman tong.
wid þe grete maistris þus he badd
Till mari had hir iornai made, 12604
þan at þe frist on him toght scho,
Bot wist scho neuer quat to do. [col. 2]
¹vnqueinteli was þai gun him quaine,
Ioseph and mari þaim turned againe
To sek him, þar his freindes wid,
Ouer-alle aboute þaim in þat kid.
Sua lang a-boute had mari gane 12611
þat weri was scho, lith and bane,
And þar-of na ferli if it ware,
If hir hert was glopended sare. 12614
Scho come into a skole gangand,
A gret gedering þar-in scho fand
Of maistris of þair lawe,
wid þaim scho *iesus* sittand sawe,
þe best maistris of þat tune, 12619
He gaue þaim all redi resune.
þan said his moder til him þus,
“Leue sun, qui has þu glopended vs?
þi fader and i has mani waies
Soght þe abute þir thre dais, 12624
wid droupand hert and sari chere.
Qui did þu þus, mi lef and dere?”

GÖTTINGEN

Whenne hit was done hoom þei went
And forzat *ihesu* wiþouten tent
At þe out comyng of þe gate
He turned azeyn þei him forzate
Vnto þe iewes folke he zede
And loked on bokes of her lede
Disputyng among hem he sat
And þei him vnswered mony what
Alle þat in þat folke were stad
For wondir of his wit were mad
Of þis childe þat was so zonge
Azeyn his resoun had no mon tonge
Among his maistris þus was he ay
Til mary had made hir iournay
þenne furst on him þouzte sho
But wist she neuer what to do
þei hem biþouzte in certeyne
Ioseph & marye turned azeayne
To seke him þere his frendes wiþ
Ouer al aboute in þat kip
So longe had marye aboute gone
þat wery was she lippe & bone
And him she dred wondir sore
And was aferde in hert þe more
¶ Into þe scole she coom goonde
And greet gederynge þer in fonde
Of wise maistris of þat lawe
Wiþ hem sittynge *ihesu* she sawe
þe beste maistris of þat toun
He 3af hem alle redi resoun
His modir seide to him þus
leue son why hastou fered vs
þi fadir & I mony wayes
han þe souzte þese þre dayes
Wiþ heuy hert & droupenyng chere
Whi didestou þus leof & dere

TRINITY

726 "I MUST DO MY FATHER'S WORK," BUT NO ONE UNDERSTOOD JESUS. HE
OBEYED HIS FATHER AND MOTHER. MARY KEPT HIS SAYINGS IN HER HEART.

"Moder," he said, "qui soght yee me?
And *quar*-for suld yee murnand be?
Ne wat ye nedings most i do 12629
þe thing þat falles mi fader to."
Bot *quat* he wit þis wordes ment,
Graithli wist þai noght þe entent.
Fra þan be-gan to spring þe fame
O iesu, þan he went him hame, 12634
And bar him als a barn in dute,
Til fader and moder vnderlute;
Quar þai wald ledde him, was fullet.
þai went þam þan to nazareth, 12638
And þat þai comaund wald or bide
Wit-vten ani strijf he dide.
In hert his moder stil hild ai
Al þat seo herd him do or sai; 12642
He wex in wijt als was his will,
þat moght naman him find wit ill,
For fild he was wit hali gast.
In nazareth þai soiurnd mast, 12646
Ai to iesu was cummen neir
Vn to þe eild of thritte yeir,
[.
.
.
. *no gap in the MS.*]
þan him thoght þe time þat he
On cristen lai suld baptist be, 12654
Wit cristen lagh þe trouth suld spred
Quar-of hir-eftter yee sal here rede.
For ar i þar-of tel bigin
I sal yow mare tell of his kin, 12658

For *quen* þat ioachim was dede
Anna wit hir freindes rede, 12660

COTTON

¶ moder he saide quy sozt 3e me.
& *quar*-fore sulde 3e mournande be.
for nede wayes I. moste do.
þe þing þat fallis my fader to.
bot *quat* he wiþ þis worde ment
þai knew nozt *certayne* his entent.
¶ fra þen be-gan to spring þe fame
of ihesu dedis & his name.
& went ham hame wiþ-*outen* doute.
many had wonder of him a-boute.
quidder þai walde him lede was fuleth
þai went ham. in-to nazareth.
& *quat* þai comande walde or bidde.
wiþ-*outen* any strife he didde.
¶ In hert his moder ful helde ay.
alle atte ho herde him do or say.
he wex in witte riht as in wille
mizt neuer man him ouer-take wiþ il.
for filled he was wiþ hali gaste.
in nazareth þai sojourned maste.
ay til ihesu was commyn nere.
in-to þe elde of xxx. 3ere.
& many meruayles þer he did.
þat ware knawen to many & kidde.
alle I. haue na tome to telle
for-quy I. sulde ta lange dwelle.
þen him þuht þat time atte he. [155, 56]
in cristen lai walde baptist be.
wiþ cristen lagh þe traup suld sprede.
þer-of here-ofter salle I. 3ou rede.
bot or I. þar-of telle be-gynne.
I salle 3ou mare telle of his kyn.

þe kinradin of saint Anne. & hir
þre housbandis.

Quen þat Ioachim was dede.
anna wiþ hir frendis rede.

FAIRFAX

“Moder,” he said, “qui soght 3e me? And quarfor suld 3e mornand be? Ne wate 3e nedewais most i do 12629 þe thing þat fallis mi fader to.” Bot quat he wid þir wordes ment, Graithli wist þai noght þe entent. Fra þan of iesus sprang þe fame, 12633 And wid his moder he went hame, And bar him als a child in doute, Till fader and moder vnþerloute; Quar þai wold lede him, was ful eth. þai went þaim þan to nazareth, 12638 And all þat euer þai wold him bidd widvten ani strijf he it didd. In hert his moder still held ay 12641 Alle þat scho herd him do or say. He wex in wit, als was his wille, þat might na man him find wid ille, For fild he was wid þe hali gast. ^[1f 86, col. 1] In nazareth þai soiorned mast, 12646 It to iesus was comen nere vnto þe elde of thrift[i] 3ere, [. no gap in the MS.] þan him toght þe time þat he In cristen lay wold baptist be, 12654 wid cristen law þe trouth suld sprede, þar-of here-after sal i rede. Bot ar i þar-of telle bigin, I sal 3ou telle mare of his kin. 12658	He seide modir whi souzt 3e me Wherefore shulde ye mournyng be Wite 3e not þat I most do þing þat falleþ my fadir to What he of þese wordes ment þei wist not fully þe entent Fro þenne of ihesu sprong þe nome Wip his modir he went home And bar him as a childe in doute To fadir & modir for to loute How þei wolde lede him was ful eep þei went þenne in to nazareth Al þat euer þei wolde him bid ^[leaf 79r] Wipouten any strif he did In hert stille helde his modir ay Al þat she herde him do or say He wex in witt as was his wille Migt no mon him fynde wip ille Filde was he wip þe holy goost In nazareth he soiourned moost Til ihesu was comen nere To þe elde of þritty 3ere [. no gap in the MS.] þenne him pouzte tyme þat he In cristen lay wolde baptized be wip cristen lawe þe troupe to sprede þerof her aftir shul we rede But ar I þerof to telle bigynne I shal 3ou telle more of his kynne
--	--

[The Progeny of Saint Anne and her three Husbands.]

FOr quen þat ioachim was dede,
Anna wid hir freindes rede

GÖTTINGEN

¶ whenne þat Ioachim was dede
Anna wip hir frendes rede

TRINITY

728 WHEN JOACHIM [MARY'S FATHER] DIED, ANNA MARRIED CLEOPHAS; THEY HAD A DAUGHTER MARY, WHO HAD TWO SONS, JOSEPH, AND JAMES, CALLED JESUS' BROTHER.

Was giuen til a-noþer husband, 12661	was spoused til a-noþer housbande.
A man ful dughti o þat land,	a duȝti man an of þe lande.
Cleophas it was his nam,	cleophas was his name.
Bath riche o god dede and o fam.	baþ riche of godes ¹ & of fame. [¹ first gode dedis]
Wit hir he son a doghter gatt,	wiþ hir radli a doghter he gatte.
þat maria als hir sister hatt; 12666	þat mari as hir suster hatte.
A man in mariage hir tok,	¶ A man in mariage hir toke.
Hight alpheus, als sais þe bok.	alpheus hiȝt squa says þis boke.
Tua suns wit hir had alpheus,	two sones wiþ hir had alpheus.
þat war iosep and iacobus. 12670	to name had þai Ioseph Iacobus.
þis iacob þat i tell of yow, [col. 2]	þis Iacob as I. telle hit þou.
Was cald þe broþer of iesu,	was calde þe broþer of ihesu.
Iesu broþer cald was he	¶ ihesu broþer calde was he.
For sibred wirschip and bu[n]te.	for sibberadyn & grete bounte.
Ontinkel was him wit faciu, 12675	[.]
And was o gret religiun,	. no gap in Fairfax & Laud MSS.]
Hali liue he ladd al-wais.	hali life he led al-ways
Fra he was born, þe stori sais 12678	fra he was borne þe story sais.
He dranc neuer cisar ne wine,	he drank neuer ciser ne wine
Ne wered neuer clath o line,	ne vsed na clapis made of line.
Ne fless he ne ete of al and al,	ne flesshe he ete of al & alle.
Ne fined neuer o drightin call. 12682	ne fined neuer on god to calle.
Sua haunted he on knes to lij,	¶ Squa haunted he on knes to ly.
And for to prai sua Iþenli,	& for to pray squa Iþenly.
þat hes knes war bolnd sua	þat his knes ware bolned squa
þat he ne moght vnnethes ga. 12686	þat he muȝt vnneþes ga. [² from Laud MS. 416]
Sipen come þe time men wend	[² After come that Tyme men wend]
He was þat crist þat suld be send.	he were that Cryste þat shuld be send]
þis ilk iacob þat i of tell,	þis ilk Iacob þat I. of telle.
Als he stod a dai to spell, 12690	als he stode a day to spelle
In ierusalem was he slan,	In ierusalem was he slayn
To paradis.his saul tan.	his saule to paradis was tane.
¶ Quen he was ded, þis cleophas,	Sone ofter died þis cleophas.
Was anna giuen to salomas; 12694	þen spoused anna salomas.
Seo was wit barn and bar in hi	ho was wiþ barn & bare in hy.
A maiden þat þai cald mari.	a mayden childe at heȝt mary.

was geuen till a-noþer hosbande,
 A dought[i] man of þat land, 12662
 Cleophas it was his name,
 Riche of gode dede and fame.
 Sone wid hir a doghtir he gat,
 þat mari als hir sister hat; 12666
 A man in mariage heir toke,¹ [1 MS. take]
 Alpheus hightl, als sais þe boke.
 Tua suns had wid hir alpheus,
 þat was ioseph and iacobus. 12670
 þis iacob, þat i tell of nu,
 was cald þe broþer of iesu,
 Iesus broþer cald was he,
 For sibred worschip and bunte. 12674
 Ontinkel till him was wid facune,
 And was als of gret religiune,
 Hali lijf he lede all wais.
 Fra he was born, þe stori sais, 12678
 He dranc neuer sider ne wine,
 Ne neuer werd clath of line,
 Ne flesse he ette of all and alle,
 Ne fined neuer on drightin to calle.
 Sua hauntand he on knes to lij, 12683
 [And for to prai sua Iþenli,]
 þat his kneis war bolned sua
 þat vnethes might he ga.
 Sipe come þe time men wend, 12687
²He war þat crist þat suld be sende.
 þis ilk iacob þat i of telle, [2 col. 2]
 als he stod a dai to spelle,
 In ierusalem was he slane, 12691
 To paradis his saul was tane.
 Quen he was dede, þis cleophas,
 was anna giuen to salomas,
 Scho wex wid child and bar in hij
 A maiden child, þai cald mari, 12696

Was 3yuen to anoper husbonde
 A douzty man of þat londe
 Cleophas was his name
 Riche of good dede & fame
 Soone wiþ hir a douzter he gat
 þat marye as hir sister hat
 A mon in mariage hir toke
 Alpheus het as seiþ þe boke
 Two sones bi hir had alpheus
 þat was Ioseph & Iacobus
 þat iacob þat I tell of now
 Was called-þe broþer of Ihesu
 Ihesu broþer called was he
 For sibrede worshepe & beaute
 [.
 no gap in the MS.]
 holy lif he lad alweyes
 Fro he was born þe story seyes
 He dronk neuer cidre ne wyn
 Ne neuer wered cloþ of lyn
 Flesshe ete neuer of al & alle
 he fyned neuer god to calle
 him þouzte him self neuer very
 On god on knees for to cry
 His knees þerof were bollen so
 þat vnneþes mihte he go
 Aftir coom þat tyme men wende
 He were þat crist þat shulde be sende
 þis ilke Iacob þat I of telle
 As he stood on a day to spelle
 In ierusalem was he slone
 his soule anoon to heuen dud gone
 ¶ whenne he was deed þis cleophas
 Anna was 3yuen to salomas
 She wex wiþ childe & bar in hize
 A mayden childe hett marie

Sco was giuen to zebedei, 12697
A dughti gom o galilee,
Of hir war born god childer tuai,
þe mikel Iam þat es to sai,
þe quilk king herod did to sla. 12701
þa toþer broþer o þir tua
Was sent Ion, þe wangelist,
þat wel was luued wit iesu crist
For his mikel dughti-hede. 12705
And for he liued in maiden-hede,
All þe appostells he ouer-past,
Thoru his maiden-hed stedfast,
In felascip was he iesu neist 12709
And lai in slepe a-pon his breist,
And sagh þe priuetis in heuen,
Wel maa þan man can neuuen.
¶ O þis reckining na mar her nu,
Bot o Iohn baptist and o iesu, 12714
þe sext eild for to bring in place.
Quen drichtin gan to sprad his grace
Til his aun choslings treu, [1f 70, bk, col. 1]
þe testament bigan he neu, 12718
Quar-of sant iohn was messagere
þat had of halines na peer.
He come be-for wit his baner,
þe cristen lagh man forto lere, 12722
For sant iohn com als baneur
Befor þat hali sauueur.
For in þis hali Ion time
Was lagh bigun neu of baptim. 12726
He taght man first for-sak þair sinn,
And sua þair baptime to bigin,
Thoru quilk we sal to heuen com
Quen we o þis werld es nom,
If we leli vr lijf will lede, 12731
And we at ending to crist vs bede.

COTTON

ho was giuen to zebedee.
a duhti man of galilee.
of hir was borne childer tway.
to name Iam. an had I. say.
þe quilk king herode dide to sla
þe toþer broþer of þa twa.
was seint Iohn þe ewangeliste
þat was squa loued wiþ iesu criste
for his mykil duti-hede.
& for he liued in mayden-hede.
al þe apostoles he ouer-past
þorou his mayden-hede stedefast.
¶ In felawshepe was he iesu next.
& lay & slepped on his brest.
& sagh þe priuetis in heyuen.
wele mare þen any man can neyuen
Of þis rekkening na mare now.
O of Iohn baptist & of iesu
þe sexte elde to bring in place.
quen god come to sprede his grace
til his awen tholing trew.
þe testament be-gan he new.
quar-of saynt Iohn was messenger.
þat had of halynes na pere.
he come be-fore wiþ his banere
þe cristen man lagh for to lere.
for saynt Iohn come as baniour
be-for þat haly sauour.
¶ for in þis haly Iohanes time.
was lagh be-guznyn of baptime.
he tazt men first for-sake þaire syn.
& squa þaire baptem to be-gyn.
þorou quilk we sal til heuen come.
wiþ þe grace of goddes dome
If we lelly our life wil lede.
& atte ending til criste take hede

FAIRFAX

And scho was giuen to zebede, 12697
A dughti man of galile.
Of hir was born gode childer tuai,
þe mekil iame, þat es to sai,
þe quilk king herodes did to sla ;
þe toþer broþer of þir tua 12702
was saint iohn, þe wangelist,
þat was sua louued wid *iesus* crist
For his mekil dughti hede,
And for he liued in maiden hede.
Alle þe apostlis he ouerpast, 12707
Thoru his maidenhed sted-fast ;
In felauschip was he *iesus* neist,
And lai and slep apon his breist,
And sau þe priuites of heuen, 12711
wele ma þan ani man can neuen.
Of þis rekning na mare nu,
Bot of ihon þe baptist a[n]d of *Iesu*,
þe sex eld forto bring in place. 12715
Quen drightin gan spede his grace
Til his auen choslinges treu,
þe testament bigan he neu,
Quarof Saint ion was messenger,
þat of halines had na pere. 12720
He come bifor wid his baner,
þe cristin lau man forto lere,
For saint iohn come als baneur
Bi-for þat hali sauueour.
For in þis hali iohns time 12725
was lau bigunnen of bapttime. [If 86, bk.
col. 1]
He taght men first forsake þair sine,
And sua þair bapttime to bigine,
Thoru quilk we sal to heuen cum,
Quen we of þis world es num, 12730
If we vr lijf leli will lede,
And at þe ending to crist vs bede.

GÖTTINGEN

She was 3yuen to zebedee
A dou3ty man of galilee
Of hir were born gode childre twey
Muchel Iame þat is to sey
Whiche kyng heroude dud to slo
þe toþer broþer of þese two
Was seynt Ion þe euangelist
þat wel was loued wij ihesu crist
For his muchel dou3ty dede
And for he lyued in maydenhede
Alle þe apostles he hem past
þour3e his maydenhede studfast
In felowshipe was he *ihesus* nest
And lay & slepte on his brest
And say þe priuetees ful euen
Moo þen any mon con neuen
¶ Of þis no more but opere here
Of Ion baptist & ihesu dere
þe sixte elde to bringe in place
Whenne þat god wol sprede his grace
To his owne chosen trewe
þe testament bigon he newe
Wherof seint Ion was messangere
þat of holynes had no pere
Wij þis banere he coom bifore
To teche þe lawe of cristen lore
Ion as banerere of honour
Coom þo bifore oure saueour
In tyme of holy Ion to mene [leaf 79, back]
Was lawe bigonne of baptme
he tau3te men furste forsake synne
And so her baptme to bigynne
Bi whiche to heuen we shul come
whenne we of þis world be nome
If we oure lif truly lede
And at þe endyng to *crist* vs bede

TRINITY

[¹This tre that I here by-gynne 12733
Ys alle set for mary kynne [¹ from Laud MS. 416]
That men may know wytterly
Of Ioseph kynne & of mary
ffor boþe of oon man they come
That leuy had sum-tyme to nome]
Iesus bring vs til þat ending, 12739
þar godd lauerd es of all thing!

Sala- tiel	zoro- babel	Abiut	Elia- chim	Azor	Sadoch
Eliud	Eliazar		and helim		Pante ra
Perpantera		Ioachim	Mathan		Iacob
		Ioseph	maria		coniuges

[.
.
.
.
.
.
.
no gap in the MS.]

þis ilk tre I dede be-gyn. þe vj. elde.
is alle sette for mary kyn. of þe
þat ilkan may knaw weterly baptim
of Ioseph kin & of mary of ihesu crist sētas
for þai come baþ of a man. be seint
þat had leuy to his nam. Iohn.

[² [²—² from Laud MS. 416]

.
.
.
.

Thus leuy had sonnys ij°
Matan and pantera also
Of mathan come Iacob of hym Ioseph
That is þe nethirmest step
Of that side no mo to telle is
Of pantera come perpantera e-wis
Of perpantera come ioachym
And seint mary come of hym²]

[Of John the Baptist and Christ's Baptism.]

[I] Ohn ai be þe flum can duell,
þe folk ful fair þar can he spell,
In water baptised he al þaa 12754
þat com til him baptis to ta.
In baptising bath yong and ald
Men soght til him, þan wex he bald,
And for to here of his sermon 12758
þat maniman broght to resun,
And in-to gatte to gett þam mede,
Bot hard it was his liue to lede!
þe Iues tipand of him hard, 12762
And of his far þat he wit fard,
Ferli þam thoght hu he moght last,
Wit sua gret trauail and fast, 12765

COTTON

I hoan ay bi þe flume con dwel.
þe folk ful faire con he spelle
In water baptized alle þa
þat come til him baptize to ta.
in baptizing baþ zonge & alde
þai soȝt til him þen was he balde
& for to here his sermoun
þat many man broȝt to resoun.
& in-to gate to gete ham mede
bot harde hit was his life to lede
þe Iewes tipandes of him herde
& of his fare þat he wiþ ferde.
3¶ ferli ham puȝt atte he muȝt laste
wiþ sa grete trauaile and fast. [³ leaf 59]

FAIRFAX

pis ilk tre þat i here bigin	12733	þis tre þat I here bigynne
Es alle sete for mari kin,		Is al set for mary kynne
þat ilk man mai witt witerli,		þat men may knowe witterly
Of ioseph kin and of mari ;		Of Ioseph kyn & of mary
For þai come bath of a man,		For boþe of o mon þei come
þat sir leui had to nam.	12738	þat leuy had som tyme to nome
Salatiel, Zorobabel, aliud, eliachim,		[.
Azor, sadoch, achim, eliud, eleazar		
síue leui, pater pantra, filius parpantra,		
Achim, pater mathan, filius iacob,		
Ioseph coniux, maria filia.	12743	 <i>no gap in the MS.</i>]
þis leui had him sunnes tua,		þis leuy had sones two
Mathan and pantera,		Mathan & pantera also
Of mathan come iacob, of iacob ioseph,		Of Mathan coom Iacob of him Ioseph
þat es þe neþermast step.	12747	þat is þe neþermast step
Of þat side es to tell no ma,		Of þat side no mo to telle is
Bot of pantera come parpantera,		Of pantera coom parpantera I-wis
Of parpantra come ioachim,		Of perpantera coom Ioachim
And saint Mari come of him.	12751	And seynt Marie coom of him

[Of John the Baptist and Christ's Baptism.]

Iohn ai bi þe flum gon duelle,	¶ Seynt Ion bi þe flum gon dwelle
þe folk ful fair þan gan he spell,	þe folke ful feire for to spelle
In water baptist he alle þa,	In watir baptized he alle þo
þat come til him baptim to ta.	þat wolde bapteme vndir go
12755	
In baptizing bath zung and ald	In baptizinge zonge & olde
Men soght til him, þen was he bald,	Men to him souzt & he was bolde
And forto here of his sarmune,	His prechyng & his sarmoun
þat mani man broght to resune,	Brouzt mony men to resoun
And into wai to gett þaim mede.	And in to weye to gete hem mede
Bot hard it was his lijf to lede !	But harde hit was his lif to lede
12761	
þe Iuus tipand of him herd,	þe iewes tiþing of him herde
And of his fare þat he wid ferd, [col. 2]	And of his fare þat he wiþferde
Ferli þaim toght hu he might last,	Wondir hem þouzte þat he miȝt last
wid sua grete trauale and fast,	Wiþ so greet trauaile & fast
12765	

Sin he was o pair kin and kyth,
 Quar-for wald he noght won þam wit.
 Alsua þe maistris o þe lagh, 12768
 Bituix þaim in þair comun sagh,
 Thoght selcuth o þis baptizing,
 And said, " it es gret mistruing,
 þis Ion þan sal vr lagh for-do, 12772
 Bot we ne ta better tent þar-to.
 Wijt we þan for quat resun
 For sauueing of vr dampnacioun,
 1 þat he now suilk baptizing mass?
 And queþer þat he be messias . 12777
 þat þe folk abides sua, [col. 2]
 To frelsen þaim vte of þar waa?
 Helias or crist queþer es he,
 þe soth ful gladli wald we se, 12781
 Quer he es prophet þat sua lers."
 Wit þis þai sent þair messageres
 O þe wisest þat þai fand,
 To bring fra iohn certan tipand.
 þe messagers þat sua was sent, 12786
 Til þe wildernes þai went,
 Son quen þai war wit him mett,
 Ful derworthli þan þai him grett.
 þe wisest þat a-mang þam wer, 12790
 His errand said on sli manere,
 " Sir," he said, " we wald þe prai
 þat þou þe soth nu wald vs sai,
 Quat-kin man sal we call þe? 12794
 And tell for-soth quat man þou be?
 All þe folk of ierusalem
 Thinc selcut gret to godd i tem
 O þe baptim and oþer dedes, 12798
 Of aner lijf þat þou here ledes.
 Es þou helias halden til nu,
 Crist or prophet, quam to bu? 12801

COTTON

sin he was of þaire kin & kip
 quar-fore walde he nozt wone ham with
 for-quy þe maistres of þe lagh
 in þaire comyng alle þai sagh.
 & meruailed of þaire baptizing.
 & saide hit is a grete mistrowning.
 þis Iohn he wille our lagh for-do.
 bot we take better entent þer-to
 wete we þan for quat resoun.
 for sauing of our dampnacioun
 quy he suche baptizing mas.
 & queþer he be messias.
 & quy he þe folk bides squa.
 & sais he clenses ham of wa.
 helias or crist queþer he be
 þe soþ ful gladli wete walde we.
 queþer he be prophet atte þus leres
 wiþ þis þai sende þaire messagers
 of þe wisest atte þai fand.
 to bring fra Iohn certayn tipande.
 ¶ þe messagers þat squa was sent
 to þe wildernes þai went
 Sone quen þai ware wiþ him mett
 wiþ hende wordes þai him grette
 þe wisest þat amang ham were
 saide his erved in faire manere.
 ¶ Sir he saide we walde þe pray.
 atte þou þe soþ walde vs say.
 quatkin mon þou haldes þe.
 I. pray þe sir þou telle hit me.
 I am a messenger of ierusalem.
 to wete þe soþ wiþ-oute stem.
 of þi baptime & oþer dedis
 of anly life atte þou here ledis.
 if þou be elias tel me now.
 crist or prophete quat artow.

FAIRFAX

Sipen he was of pair kin and kith,
 Quarfor he wold noght w[o]n paim wid.
 Alsua þe maistris of þe lau, 12768
 Bituix paim in pair comen saw,
 boght selcuth of þis baptizing,
 And said, "it es gret mistrouing,
 þis iohn þat sal vr lau for-do, 12772
 Bot we ne take better tent him to.
 witt we þan for quat resune,
 For sauuyng or for dampnaciune,
 þat he nu suilk baptizing mas? 12776
 And queþer þat he be messias
 þat þe folk abides sua,
 To blissen paim vte of pair wa?
 Elias or christ, queþer es he, 12780
 þe soth ful fain witt wald we,
 Queþer þat he es prophete þatsua leriis."
 wid þis þai sent pair messengeris
 Of þe wisest þat þai fand, 12784
 To bring fra ihon certain tipand.
 þe messengeris þat sua was send,
 To þe wildrenes þai wend,
 Ful hendli þan þai him grett, 12788
 Als tite als þai wid him met.
 þe wisest þat amang paim were
 His erand said, on þis manere,
 "Sir," he said, "we wold þe prai
 þat þu þe soth wald vs sai, 12793
 Quatkin man sal we cal þe?
 Tell vs for soth quat man þu be.
 Alle þe folk of ierusalem
 Think ferli grete to godde i teme,
 Of þi baptime and of þi dedes, 12798
 Of anerlijf þat þu here ledes.
 Es þu elias halden to nu, [leaf 87, col. 1]
 Crist or prophete, man to bou? 12801

Sip he was of her kin & kip
 whi he wolde not won hem wip
 þe maistris also of þe lawe
 Bitwene hem in her comyn sawe
 Had wondir of þis baptizing
 And seide hit is greet mis trowyng
 þis Ion shal oure lawe for do
 But we take bettur tent þerto
 we wol se for what resoun
 For sauuyng or dampnacioun
 þat he suche baptizing mas
 And wheþer he be messias
 þat þe folke abideþ so
 To bringe hem out of woo
 helye or crist wheþer is he
 þe soþe fayn wite wolde we
 Or he is prophete þat þus leres
 Wip þis þei sent her messangeres
 Of þe wisest þat þei fond
 To bringe from Ion certeyn tipond
 þe messangeres þus I sende
 To þat wildernes þei wende
 Ful hendely þenne þei him grett
 Anoon as þei to gider mett
 þe wisest þat among hem were
 þe eronde seide on þis manere
 Sir þei seide we wolde þe pray
 þat þou þe soþe woldes vs say
 What mon shul we calle þe
 Telle vs what mon þou be
 Alle folke of Ierusalemes londe
 han wondir of þe to vndirstonde
 Of þi baptime & of þi dedes
 Of onlych lif þat þou here ledes
 Art þou ouzt hely here now
 Crist or prophete þat mon shulde bow

Queper þou leues on þat lagh þat we?
 To send þam word þai praid þe. 12803
 O þe-self quat wil þou sai
 Vnto þe maisters o þe lai?"
 Blethli said þan Ion, *par-fai*,
 Wit-vten ani-kin de-lai, 12807
 "Mi breþer leif and mi freind,
 Yee sal gain to yur maisturs wend,
 And tell þam soth, o mi parti,
 Neþer am i crist ne yeitt heli, 12811
 Ne prophet sal naman me claim."
 "Quat þan sal we sai to þaim?"
 "A voice criand," he said, "ic hatt,
 In wastin biddand grait þe gate 12815
 [.
 *no gap in the MS.*]
 Again þe lauerd þat cummen es nu,
 Til him agh ilkman to bu; 12819
 þat lang was hight nu cummen he es,
 Of him i preche in wildernes;
 O quam i am noght worthe to
 Lese þe thuanges of his sco. 12823
 Lok yee graith him wel þe wai, <sup>[leaf 71,
col. 1]</sup>
 For he es lauerd; þis sal yee sai."
 Suilk als Ion þaim said broght þai
 Answar to þe maisters o þe lai. 12827
 Quen iesus crist was cummen ner
 Vn-to þe eild o thritte yeur,
 þan him thocht þe time was cummen
 þat he wald baptim nummen. 12831
 He did him þan to flum iordan,
 þar he fand his cosin Ion,
 In wildernes bi him allan,
 Liuand bot wit godds lan. 12835
 Quen Ihon him sagh, als sais þe bok,
 For drednes ilk lim him quok,

queþer liues þou on þe lagh as we.
 to sende ham worde þai pray hit þe
 of þi-self quat wiltow say
 vn-to þe maistres of our lay.
 ¶ Iohn ansquared þes men vn-tille
 wiþ milde wordes & wiþ skille.
 my breþer lefe & my frende.
 3e salle a-gayne in message wende
 & telle ham soþ of my party.
 nauþer am I. criste ne 3et ely.
 ne prophete sal 3e nane me clayme.
 quat sulde we þan til ham sayne.
 ¶ A uoice criande he saide I. hatte.
 in waste wonande to graiþe þe gate
 [¹Byddyng make redy þe gate
 Of the lord hiest of state] <sup>[¹ from Laud
MS. 416]</sup>
 a-gayne þe lorde atte commyn is now.
 til him agh ilk man to bow.
 þat lange was higt now commune is.
 of him I. preychen in wildernes.
 to quam hit semys me noȝt to.
 make na likkenes bi-twix vs two.
 Loke 3e graiþe him wele þe way.
 he is þe lorde squa salle 3e say.
 þe same wordes atte Iohn dide say
 þai broȝt þe maistres of þaire lay.
 Quen ihesus criste was commyn nere.
 In-to þe elde of xxx 3ere
 þen him þuȝt þe time was comme
 þat his baptime sulde be nomme.
 he did him þan to flume Iordan.
 þer he fand his cosin Iohn.
 In wildernes alle bi him ane
 liuande bot wiþ goddis lane.
 ¶ quen Iohn him sagh als sais þe boke
 for dredenes. on ilk lime he quoke

'MAKE READY THE WAY FOR THE LORD,' WHOSE SHOES I AM NOT WORTHY TO 737
 LOOSEN ; HE IS LORD : SAY THIS." JESUS CAME TO JOHN TO BE BAPTIZED.

Queþer þu liues suilk lai as we ?
 To send þaim word þai prai it þe ;
 Of þi-self quat will þu say 12804
 vnto maistris of þe lay ? "

Blithli said iohn þan par-fai,
 widvten anikin de-lay,

" Mi leue breþer and freind, 12808
 3e sal gain to 3ur maistri wend

And tell þaim soth, on mj parti,
 Nouþer am i crist ne 3eit heli, 12811

Ne prophete sal me no man claime."
 " Quat þan sal we sai to þaime ? "

" A uoice criand," he said, " i hatt,
 In wastin biddand graith þe gatt 12815

[.
 no gap in the MS.]

Again þe lauerd þat comen es nu,
 Till him au ilk man to bou ; 12819

þat lang was hight, nu comen es,
 Of him i preche in wildrenes ;

Of quam i es noght worthi to
 Louse þe thwanges of his scho. 12823

Loke ye grath him wele þe wai,
 He es þe lauerd, sua sal 3e sai."

Suilk als iohan said broght þai
 Ansuer to þe maistris of þe lai. 12827

Qven iesus crist was comen ner
 vnto þe eld of thritti 3ere,

þen him þoght þe time was cumin
 þat he baptime wold haue nomin.

He did him þan to flum iordane,
 þar he fand his cosine iohane, 12833

In wildrenes all bi him ane,
 Liuand bot wid goddes lane.

Quen iohn him sau, als sais þe bok,
 For drede ilk lim he quoke, 12837

Wheþer þou leue suche lay as we
 To sende hem word þei preye þe

Of þi self what woltou say
 Vnto maistris of þe lay

Gladly þenne seide Ion
 I shal 3ou telle soone anoon

Mi leue breþer & my frende
 A3eyn to 3oure maistris 3e wende

And telle hem soþ on my partie [1880]
 Nouþer am I crist ny 3it helie

Ny prophete 3e me not calle
 What shul we sey þenne to hem alle

A vois cyinge in desert
 So I hett al apert

Biddyng make redy þe gate
 Of þe lord he3est of state

A3ein þe lord þat comen is now
 To him owe vche mon to bow

þat longe was hett now comen es
 Of him I preche in wildernes

Of whom am I not worþi to
 To louse þe þonges of his sho

And loke 3e make redy his way
 He is þat lord so shal 3e say

Al holly Iones sawe
 Brou3te þei to maistris of þe lawe

¶ whenne ihesu crist was comen neer
 To þe elde of þritty 3eer

He knew þe tyme come
 þat he wolde haue bapteme nome

He wente him to flom iurdone
 þere he fonde his cosyn Ione

Lyuyne þere al only
 But bi goddes loue on hy

Whenne Ion him say as seiþ þe boke
 For drede vche lym he quoke . . .

738 JOHN CALLED OUT TO THE PEOPLE, "THIS IS THE LAMB WITHOUT SPOT."
HE REFUSES TO BAPTIZE JESUS; HE, FULL OF SIN, DARE NOT COME NIGH HIM.

And said þat all þaa fok moght here,
"þis es þe lamb wit-vten were, 12839
þe godds lamb, þan clenge sale
þis wreched werld fra sinful duale.
þof he me efter cummen be,
Lang was he made be-for me." 12843

To sant Ihon þan said iesu,
"Mi cosin dere and freind ar þou,
To baptis me i haf þe thoght."

"Baptis þe! na, dar i noght. 12847
I, caitif, quen come it me, [MS. þa]

þat i, mi lauerd, suld baptis þe?
Quar-for, for i'am ful o sin,
And hider fledd fra al mi kin; 12851
A nedful wreche here am i hidd."

"þou sal do ihon, als i þe bidd,
And baptiz me, mi leif cosin."

"I dar noght negh þe, lauerd min!
Skil me thinc it war wel mare 12856
þat i of þe, lauerd, baptist ware."

"Ihon, we most þe lai fulfill."

"Lauerd," he said, "nu, atte þi will."

[.
. . . no gap in Cotton & Laud MSS.]

Ihesus to þat water yode, 12862

And sant Ihon neghand him stode.

Quen he sagh iesu redi tift,

Quakand vp his hand he lift,

And þar him was vr lauerd crist

Of his aun seruand baptist. 12867

þar þe haligast him light,

In'scap of douf he come wit flight,

And als he loked vp til heuen,

Open he sagh þe liftes seuen, 12871

[.

. no gap in the MS.]

COTTON

& saide atte alle folk muȝt here.

þis is þe lambe wiȝ-outen were.

þe goddis lambe þat clense sale.

þis wrecched werlde fra sinful bale.

al if he ofter me commyn be.

ful lange he was be-for me.

¶ To seint Ioħn þen saide ihesu

my cosyn dere & frende artow.

to baptize me I. haue þe soȝt

baptize þe ne dar I. noȝt.

he saide caytef I. halde me.

þat I. my lorde sulde baptize þe.

quar-fore. for I. am ful of synne.

& hidder fled fra al my kyn.

nedeful wrecche here am I. hidde.

þou sal do Ioħn as I. þe bidde.

& baptize me my leue cosyne

I. dar noȝt negh þe lorde myne.

ihesus saide wiȝ-out nay.

I. wil be baptized þis ilk day.

Ioħn we wille þe lagh fulfillle

lorde he saide now atte þi wille.

þou wate mucche mare lorde þen me

wat is to do & quat salle be.

Ihesus in-to þe flume ȝode. [leaf 59, bk]

I & sande Ioħn nerehand him stode

& quen he sagh þat lorde grayde.

quakand on him his hande he layde

& þer-in was our lorde criste.

of his awen seruande baptiste.

& þer þe hali gaste liȝt.

In shap of dowue þat come with flȝt.

& als he loked vp til heyuen.

opyn he sagh þe liftes .vij.

þe fader steyuen þer þorou brast.

als hit ware a thonner-blast.

FAIRFAX

And þat alle folk might here, 12838
"þis es þat lamb widuten were,
þat goddes lamb, þat clenge sale [col. 2]
þis wreched werld fra sinful duale.
þoght he me efter comen be, 12842
Lang was he made forwid me."

To saint iohn þan said iesu,
"Mi cosine dere and frend es þu,
To baptiz me i haue þe soght." 12846
"Baptiz lauerd þe! ne dar i noght.

I, caitef, queþen come it me
þat i, mi lauerd, suld baptiz þe?
Quarfor, for i am ful of sine, 12850
And hider fledd fra alle mi kine;
A nedeful wreche here am i hidd."

"þu sal þo, iohn, als i þe bidd,
And baptiz me nu, leue cosine." 12854
"I dar noght negh þe, lauerd mine;
Skill me think it war wele mare
þat i of þe, lauerd, baptized ware."

"Iohn," he said, "we most þe laifull."
"Lauerd," he said, "nu, at þi will."

[.
. *no gap in the MS.*]

Iesus into þat water 3ode, 12862

And saint iohn nerehand him stode.
Quen he sau iesus redi tift
Quakand vp his hand he lift,
And þare him was vr lauerd crist,
Of his auen seruand baptist. 12867
þare þe hali-gast him light

In schapp of douue, þat come in flight;
And, als he lokid vp till heuen,

Opin he sau þe lifes seuen, 12871
þe fader steuen þar thoru it brast,
Right als it war a thonir blast,

GÖTTINGEN

And seide þat alle miȝten here
Se þe lomb of god dere
Se þe lomb þat clensen shale
þis wreched world ful of bale
þouȝe he aftir me born be
Longe was he biforn me

¶ Ihesu seide to seint Ion
Mi cosyn dere & frend anoon
To baptise me I haue þe souȝt
Baptise þe lord dar I nouȝt

I caitif wheþen coom hit me
þat I lord myn shulde baptise þe
For I am lord ful of synne
And hidur fled from al my kynne
A nedeful wreche here am I hid

þou shal do Ion as I þe bid
Baptize þou me leue cosyne
I dar not touche þe lord myne
Skil me þinkeþ hit were more
þat I of þe baptized wore

Ion he seide we mot lawe fulfille
lord he seide now at þi wille

[.
. *no gap in the MS.*]

Ihesus into þat watir 3ode

And seint Ion ny honde him stode
whenne he say ihesu þere stonde
Quakyng he lifte vp his honde
þere was oure lord crist
Of his owne seruauȝt baptist
On him þe holy goost þenne liȝt

In shap of doufe coom wiþ flȝt
As he lokid vp to heuen

Open he say þe cloudis seuen
þe fadir steuen out hit brast
As hit were a þonder blast

TRINITY

"pis es mi sun, leif and dere, [col. 2]
 Al pis werld agh him to here." 12875
 [¹In whome I haue as ye may sene
 Euyr' wele apaid bene] [¹ from Laud
 MS. 416]
 To-quils sant Ion his office did,
 Serekin selcut was þar kid, 12879
 þe hali strem o flum iordan
 On aiper side stode still as stan.
 Thre thinges man was sceud þar,
 þe sun, þat mans bodi bar, 12883
 þe voice, þat child þe fader kneu,
 þe duue, þe haligast to sceu.
 þe ald testament hir-wit nu slakes,
 And sua þe neu bigining takes. 12887
 ¶ A! Ion þi wirscip, quat sal i sai,
 þat was þe sceud þat ilk dai,
 Hu þat a costes þou was elene,
 Thoru þi merite was it sene, 12891
 Quen nan was worthier þan þou
 Hand to lai on suete iesu,
 To giue him þat hali sacrament,
 þat al pis werld aght to ta tent.
 Selcut was to thine in breist, 12896
 þe clere to baptis þe prist,
 þe sun þe fader, þe kniht þe king,
 þe scaper þat wroght al thing.
 Bot mought it nangat þe witslip, 12900
 þat he-self said o þi wirscip.
 O blis þat he to þe puruaid,
 Sli wittnesing he-self said,
 "Amang all wiue suns," said he,
 "þat euer was or euer sal be, 12905
 A heier barn was neuer nan
 O moder born þan þou iohan.
 And þat es þan right na ferlik,
 Quen godd self þe ches for slik; 12909

COTTON

pis is my sone my leue & dere.
 alle pis werlde agh him to here.
 [.
 no gap in the MS.]
To-quilis saynt Iohn pis office did
 serkin selcouþ was þer kid.
 þe haly streme of flume Iordan.
 on aiper side stode stille as stane.
 iij. þingis in ane was standand þare
 þe sone þat mannis bodi bare.
 þe voice þat childe. þe fader knaw.
 þe dowue þe haligaste to shaw.
 þe ald testament now hir-wiþ slakis
 & squa þe now be-gynnyng takis.
Of Iones worshepe wil I. say.
 þat shewed him was þat ilk day.
 how of his life he was elene.
 þorou his dedis hit was sene.
 quat man was mare worthy þen þou.
 hande to lay on squete Ihesu.
 to gif him þat haly sacrement.
 þat alle men agh to haue entent.
 ¶ selcouþ is to þink in brest.
 þe clerk to baptize þe prest.
 þe sone þe fader þe kniht þe king.
 als dide saynt Iohn þe blessed þing.
 þe worshepe þat Ihesus him saide.
 hit may noȝt be in consail layde.
 of blis þat he til him purueyde.
 suche witnesing our lorde saide.
 ¶ Amang alle wiues sones saide he
 þat euer was or euer salle be.
 a heyer barne was neuer none.
 of moder borne þen was Seynt Iohn
 þat is na ferly be na wayes
 quen our lorde him-seluen hit says.

FAIRFAX

“pis es mi sun leue and dere, 12874
Alle pis world him aw to here.”

[.
. *no gap in the MS.*]

po-quiles saint iohn pis office did,
Serekin selcuth was par kidd, 12879
pe holi strem of flum iordane

On aeiper side stude still as stane.

Thre pinges in an was sene pare, <sup>[1f 87, bk,
col. 1]</sup>

pe sun, pat mannes bodi bare,

pe uoice, pat child pe fader knau,

pe douue, pe hali gast to schau. 12885

pe ald testament herewid slakes,

And sua pe nu bigining takes.

Of iohn pi worschip, quat sal I say,
pat cheud was pat ilke day?

Hu pat pu was of costes clene 12890

Thoru pi merite was it sene,

Quen nane was worthier þan pu

Hand to lai on swete iesu,

To giue him pat hali sacrament, 12894

pat all pis worlde au to take tent!

Selcuth it was to thinck in breist,

pe klerk forto baptiz pe preist,

pe sun pe fader, pe knight king, 12898

pe schaft him pat wroght all ping.

Bot might it nogat pe wit slipp

pat he self said of pi worschipp,

Of blis pat he to pe purvaid, 12902

Sli witnesing he seluen said;

“Ama[n]g all wiues summes,” said he,

“pat euer was or euer sal be,

A heier barn was neuer non 12906

Of moder born, þan pu,¹ saint iohn.”

And þar-of es right no farlik, ^[1 MS. þun]

Quen he-self pe wittnes for-slik, 12909

GÖTTINGEN

pis is my loued son so dere

Al pis world him owe to here

In whom I haue as 3e may seen

Euer wel a payed ben

Whil seynt Ion pis offis did

Dyuerse wondris þere were kid

pe holy streme of flum iurdone

On bope side stood stille as stoon

þre pingis in oon were sene þere

pe son þat monnes body bere

pe fadir vois pe childe þere knew

pe holy doufe of vertu

pe olde testament here slakeþ

And pe newe bigynnyng takeþ

Of pi worshepe Ion is to say

pat shewed was ilke day

Ion was of alle dedes clene

þourze pi merit was hit sene

²Whenne noon so worpi was as þow

To hondel good ihesu and bow ^[1f 80, bk]

And 3af him pe holy sacrament

pat al pis world owe to tent

Merueile hit is to pinke in brest

How shulde pe clerke baptise pe prest

pe son pe fadir pe knyzt pe kyng

He ordeyned pat made al ping

But miȝte he neuer ouer slip

pat him self seide of worship

Of blis pat he to pe puruide

Suche witnessyng him self seide

Among alle wymmen sones seide he

pat euer was or ȝitt shal be

A gretter childe was neuer noon

Of modir born þen þou seint ion

[.

. . . *no gap in Trin. & Laud MSS.*]

TRINITY

Quen he þe chess als his lanter
Be-for his face þe light to bere, 12911
To taken ber of his cummi[n]g,
Als baneur befor þe king,
Als bedel gais be-for iustis, 12914
Als come þou be-for þat rightwis.

Quen *iesus* had his baptem tan,
He left ihon still bi flum iordan,
Fra þan þe folk he wald him knau;
Bot ar he wild him fulli scau, 12919
For yeitt a quille he wild a-bide,
Til he had fasten his lententide.

¹And þat wald he noght do apert,
Bot yode in-to depe desert, [^{leaf 71, back,}
þar þe haligast him ledd, 12924
And fasted fourti dais vn-fedd,—
Fourti night and fourti dais,
þan hungred him þe stori sais.
Thoru þe kind of his manhede, 12928
þat fode of body has of nede,
þe warlau wili has him soght,
Faand he wald him if he moght,
For it was sene he noght him kneu,
Quen he be-gan do suilk a gleu. 12933
For-þi he him wald cast wit sinn,
To wait if he had part him in.
þat derf o ded, þat fals traitur,
Com for to faand his creatur! 12937
He duted noght him war na bote,
Bot stode right be his lauerd fotte,
He sagh him hungri and for-fast,
In glotoni he wend him cast, 12941
And said til him, “i wat ar² þou
Has fasted lang and hungres nu,

for he him chese his launterne
be-for his face þe lizt to brenne.
to takin bere of his commyng.
as baner borne be-for þe king.
als bedel gas be-for Iustise
als come he be-for þat rizt-wise.

how *ihesus* was temptid
with þe feinde.

Quen *Ihesus* had his baptyme tane.
he left Iohn atte þe flume Iordan.
fra þan to folk he wille him knaw
bot or he wille him ffully shaw.
bot zet a quile he wille a-bide.
til he haue fasted his lentyn-tide.
& þat walde he nozt do apert.
bot zode him forþ in-to desert.
¶ þer þe hali gaste him led.
& fasted xl. dayes vn-fed.
xl. nizt & xl. dayes.
þen hungred him þe story says.
þorou kinde of his manhede
þat fode of body has ay nede.
¶ þe warlagh wyli has him sozt.
ouer-come him walde he if he muzt.
for hit was sene he nozt him knew.
quen he be-gan do suche a glew.
for-þi he walde him taste wiþ syn.
to wete if he had part him in.
þat derfe of dede þat fals traytour
come for to fande his creatour.
he douted nozt him ware na bote.
bot stode rizt bi his lordes fote.
he sagh him hungri & forfast.
In glotowny he wende him caste.
¶ & saide til him I. wate atte þou.
has fasted lange & hungres now.

Quen he þe ches als his lantern	He þe chees for þi lantern
Befor his face þe light to bern, 12911	Bifore his face þe liȝt to bern
To takin bere of his coming,	To go bifore his comyng
Als baneur bifor þe king,	As baner doþ bifore a kyng
Als bedel gas bifor iustis,	As bailly goþ bifore Iustise
Als com þu bifor þat right-wis. 12915	So coom þou bifore þat riȝtwise

[*The Temptation.*]

Quen <i>Iesus</i> had his baptim tan,	whenne <i>ihesus</i> had bapteme vndigoon
He left iohn still bi flum iordane,	He lafte Ion stille bi flom iurdon
Fra þan to folk he will him know ;	For þo to folk he wolde him knowe
Bot er he wild him fulli schaw, 12919	But ar he wolde him fully showe
ȝeit a quile he wild a-bide, [col. 2]	ȝitt a while he wolde abide
Tille he had fastid his lentrin tide.	Til he had fasted lenten tide
And þat wald he noght do apert,	þat wolde he not don apert
Bot went in-to þe depe desert, 12923	But went into depe disert
þar þe hali gast him ledd,	þere þe holy goost him ledde
And fastid fourti dais vnfedd,—	he fasted fourty dayes vnfedde
Fourti night and fourti daijs,	Fourty nyȝt & fourty dayes
þan hungred him, þe stori sais. 12927	þenne hungrid him þe story sayes
Thoru þe kind of his manhede,	þourȝe þe kynde of his monhede
þat bodili fode has of nede,	þat of bodely fode had nede
þe warlou wili has him soght, 12930	þe enemy fend þo him souȝt
Faand he wold him if he moght.	Fonde him he wolde if he mouȝt
For it was sene he noght him kneu,	Hit was sene he him not knew
Quen he began do suilk a gleu ;	Whenne he temptide þat lord trew
For-þi he wold him tast wid sin,	Fayn he wolde him taste wiþ synne
To witt if he had part him in. 12935	To wite if he hadde part þer Inne
þat derf of dede, þat fals traitur,	þat false deuēl as I seide ere
Come forto faand his creatur !	Coom to assaie his makere þere
He douted him war na bote,	He had no doute wiþ him to mote
Bot stod right bi his lauērd fote,	But stood riȝt bi his lordis fote
He sau him hungri and forfast,	He say him hongry al for faste
In glotani he wend him cast, 12941	In gloteny he wolde him caste
And said tille him, “i wate þat þu	To him he seide I woot þat þow
Has fastid lang, and hungri nu,	Hast fasted longe & hongrest now

If þou be godd sun, bidd son, 12944
 And gar þi comament be don,
 Bidd þir stanes be bred to will,
 And siþen mai þou ete þi fill ;”
 þan said þe lauerd to þat fedd, 12948
 “Man mai noght liue allan wít bred,
 Bot wit word man liues elles
 O godd, þat wit his muth he spellen.”
 [L]eft noght þe warlau sua his werr,
 Bot herdili he yode him nerr, 12953
 Qua herd euer best sua bald !
 He hint his lauerd al in his wald,
 In armes his, and tok his flight
 To tun o ierusalem ful right, 12957
 And sett him on þe hei pinion
 O þe temple o þe tun.
 “If þou be godds sun,” said he,
 “þus-gat sal i nu proue þe,
 Hu bot lepe dun to þe grund, 12962
 þat þi bodi be noght stund,
 For written it es, ‘he sal þe send
 Angels for to þe defend,
 To ber þe tuix þair handes sua
 Wit-vten hurt o fote or ta, 12967
 Noþer to spurn on tre ne stan ;’ [col. 2]
 Do lepe, for dred thar þe haf nan.”
 þan said iesus, “þou aght to waand
 þi godd þi lauerd for to faand.” [chide,
 ¶ Yeitt can þat chinche wit godd to
 “Her sal þou,” he said, “na langer bide,
 Sum o þir ansuar sal þou sai, 12974
 Ar I fra þe yitt part a-wai.”
 þat warlau him in armes hint,
 And bar him forth wit-vten stint,
 Apon þe heist fell he faand 12978
 And þare he scaud him þe land,

COTTON

if þou be goddis sone. bid sone.
 & make þi comaundement be done
 bid þer stanis be brede atte wille
 & siþen may þou ete þi fille.
 ¶ þen saide our lorde to þat quede
 man may nozt liue allane with brede
 wiþ witte & wordes men liues ellis.
 & wiþ goddis werk qua þer-with spellis
 ¶ left nozt þe warlagh squa in were.
 bot baldeli he zode him nere.
 qua herde euer wikked best sa balde
 he hent his lorde vp in his walde.
 & þen wiþ him he toke his flizt.
 vn-to ierusalem þe way ful riȝt.
 & sette him on þe heye pynoun
 a-pon þe temple of þe toun.
 if þou be god sone saide he. [leaf 60]
 þus-gate proue sal I. now þe.
 nozt bot lepe here to þe grounde
 & þi body hale and sounde.
 for writen hit is he sal þe sende
 angels for to þe defende.
 to bere þe twix þaire handes twa
 wiþ-uten hurt of fote or ta.
 nauþer to spurne on tree ne stane.
 do lepe for drede thar þe haue nane
 ¶ þen saide ihesus þe aght to wande
 þi god þi lorde for to fande.
 3ette oon þat chinche with him chide
 here saltow na langer bide.
 sum oþer ansquere saltow say.
 or I. & þou depart a-way.
 þat warlagh him in armis hint.
 & bare him forþ wiþ-uten stint
 a-pon þe hyst felle he fande
 & shewed him þer alle þe lande.

FAIRFAX

If þu be goddes sun, bidd sone, 12944
 And gere þi comandment bi done,
 Bidd þir stanis be bred to will,
 And sipen mai þu ete þi fill."

þan said þe lauerd to þe fede, 12948
 "Man mai noght liue allane wid brede,
 Bot wid þe word man liues ellis
 Of god, þat wid his muth he spellis."

Left noght þe warlou sua his were,
 Bot hardli he zode him nere, 12953
 Qua herd euer beist sua bald !

He hint his lauerd all in wald
 In his armis, and toke his flight
 To tune of ierusalem ful right, 12957

¹And sett him on þe hei pingnion,
 On þe temple of þe tun. [¹ leaf 88, col. 1]

"If þu be goddes sun," said he,
 "þus-gat sal i proue nu þe, 12961
 Hu bot lepe nu done to þe grund,

þat þi bodi be noght stund ;
 For written it es, 'he sal þe send
 Angelis forto þe defend, 12965

To bere þe tuix þair handis sua
 wityten hurt of fote or ta,
 Nouþer to spurn on tre ne stane.'

Do lepe, for drede thar þe haue nane."
 þan said iesus, "þu au to waand,
 þi god þi lauerd forto fand." 12971

¶ 3eit gun þatchinche wid him to chide,
 And said, "here sal þu no langer bide,
 Sum oþer ansuer sal þu say,

Ar i fra þe 3eit part away." 12975
 þat warlou him in armis hint
 And bar him forth, widyten stint,

Apon þe heiest fell he fand, 12978
 And þar he scheud him all þe land,

If þou be goddes sone
 Make þi bidding to be done
 þat þese stones be breed to wille
 And sipen may þou ete þi fille

To þat fende seide god anone
 Men lyueþ not bi breed one
 But bi goddes word also
 þat of his mouþ to men shal go

¶ þis fend lasfe not his werre
 But dodily he zede him nerre
 Who wist euer þeef so bolde
 He hent his lord in his wolde

In his armes & toke his fliȝte
 To þe toun of ierusalem riȝte
 On an heȝe pinnacle he set him doun

Of þe temple in þat toun
 If þou be goddes son seide he

þus shal I assaie now þe
 Leep doun now to þe grounde
 And kepe þi bodi hool & sounde

For writen hit is he shal þe sende
 Aungels þe for to defende
 To kepe þe in her hondes two

Wipouten hurte of foot or to
 Nouþer to hurte on tre nor stone
 Do lepe drede þar þe haue none

Ihesu seide þe ouȝte to wonde
 þi god þi lord for to fonde
 ¶ ȝit gon þat þeef more to chide

And seide here shaltou not abide
 Somme oþere vnsweere shaltou say [r81]

Ar I passe from þe away
 þe fend him in armes hynt
 And bare him forþ wipouten stint

Vpon þe heȝest hil he fonde
 And þere shewed him al þe londe

Ilk king-rik and als cite 12980
 Ouer-al þe werld þat þai moght se.
 "Nou seis þou nocht," said þat felun,
 "Al þis werld, bath tur and tun?
 þe kinges all ar at mi fai, 12984
 And thoru mi will all reng þai,
 And al i giue þam þe fra nu
 If þou to me wil knel and bu.
 Ne þe nu bird haf right na dute 12988
 For to be-cum mine vnder-lute."
 Iesus þan said, "na langer
 Mai i nu þi wicked wordes ber,
 Fle sathanas, wit-vten duell, 12992
 For written it es in bok o spell,
 'þi lauerd þou aght to fot at fall,
 And wirscip wit þi mightes all."
 þe warlau left him fra þat tide, 12996
 Durst he nocht gain his biding bide,
 His angels come his seruis till,
 And duellid wit him at his will.
 ¶ Leue we him a littel quille 13000
 And turn we to sant Iohn vr still,

ilk kingdome & ilk cite.
 ouer alle þe werlde þai muȝt se
 ¶ ne sese þou noȝt saide þat feloun.
 al þis werlde baȝ tour & toun.
 þe kingis alle ar atte my fay.
 & þorou my wille alle regne þai.
 & alle I. gif ham þe fra now.
 if þou to me wille knele & bow
 me þink þe ne haȝt haue na doute
 for tille be myne vnderloute.
 ¶ Ihesus saide na langer here.
 may I. þi wikked¹ worde bere ¶ MS. wikked
 ga þi gatis wiȝ-uten dwelle
 for writen hit is in boke of spelle
 þi lorde aȝh þou to fote atte fal
 & worshepe wiȝ þine miȝttis alle.
 þe warlagh laȝt him fra þat tide.
 durst he þer na langer a-bide.
 his angel come his seruise tille.
 & dwelled wiȝ him atte his wille
 ¶ leue we him a litel quyle
 & turne we to saynt Iohn stile.

[The Death of John the Baptist.]

Hu herod king him did o lijf,
 For luue of his broȝer wiȝf ;—
 Bot þis was not he, yee sal tru, 13004
 þat sloȝh þe childer for iesu,
 Bot was a-noȝer þat sua hatt ;—
 Of his thre suns þat he gatt
 þe formast hight a[r]chelaus, 13008
 Als þat þe stori telles vs,
 þat renged efter his fader lijf ;
 þe toȝeir philipp had spused wiȝf
 þat had to nam herodias ; 13012
 And herod þe thrid broȝer was.

how herode king him dide of life.
 for þe loue of his broȝer wife.
 bot noȝt þat herode hit was a-now
 þat sloȝh þe childer for squete ihesu
 hit was a-noȝer atte squa hatte.
 of þre breȝer .I. salle telle quat
 þe formast hiȝt archilaus.
 for squa þe story tellis vs
 þat regned efter his fader life.
 his broȝer philip had a wife²
 þat had to name herodias.
 & herodes þe þrid broȝer was.

COTTON

FAIRFAX

[² This line in the margin, and a line crossed through, viz. & sone efter spoused a wife.]

Ilk kingrike and als cite 12980
Ouer-all þe worlde þat þai might se.
“Ne seis þu noght,” said þe felune,
“All þis werld, bath ture and tune?
þe kinges all er at mi fay, 12984
And at mi will all regn þai,
And alle i giue þe þaim fra nu,
If þu to me will knele and bou.
Ne þe bird haue right na doute, 12988
For to bicum mine vnderlout.”
Ihesus þan said, “nu na langer
Mai i þi wiked wordis ber,
Fle sattan! widvten duell, 12992
For writen it es in bok of spell,
‘þi lauerd au þu to fote fall,
And worschip wid þi mightes alle.’”
þe warlau left him fra þat tide, [col. 2]
Durst he noght gain his biddi[n]g bide,
His angelis come his seruis tille, 12998
And duellid wid him at his wille.

L Eue we nu *iesus* a litil quile,
And turn we to saint iohn vrstile,

Eueruche kyngdome & vche cite
Ouer al þe world þei miȝte se
Sestou not seide þat feloun
Al þis world tour & toun
þe kynges alle are at my fey
And at my wille regne þei
Alle I ȝyue hem to þe now
If þou knelyng wolt me bow
þe ouȝte not to haue in doute
For to be myn vndirloute
Ihesus seide no lengere
May I þi wickede wordis bere
Fle sathan wipouten dwelle
For writen hit is in book of spelle
þi lord owe þou to fote falle
And worshiþe wip þi miȝtes alle
þe fend fley anoon þat tyde
Durst he no lenger his biddying bide
his aungels coom at his wille
And serued him: as hit was skille

L eue we *ihesus* a litil while [stile]
And turne we to seynt Ion oure

[*The Death of John the Baptist.*]

Hu herod king him did of liue,
For þe loue of his broder wiue;—13003
Bot noght þat herodes, ȝe sal trou,
þat slou þe childer for *iesu*,
Bot was anoþer þat sua hatt;—
Of his thre sunnes þat he gatt
þe formast hight archelaus, 13008
Als þat stori tellis vs,
þat regned eftir his faþer liue;
þe toper philipp had spousid wiue
þat had to name herodias; 13012
And herods þe thrid broder was.

GÖTTINGEN

How heroude kyng him dud of lyue
For loue of his broþer wyue
But not þat heroude wite ȝe wele
þat slowȝe þe childer of israele
But anoþer þat so hat
Of þre sones þat he gat
þe formast het archelaus þus
As þe story telleþ vs
þat regned aftir his fadir lyue
þat oþer phelip spoused a wyue
þat had to name herodias
Heroudes þe pridde broþer was

TRINITY

¶ pis herod, þof als it es redd, <sup>[leaf 72,
col. 1]</sup>
Bath he luued sant Ion and dred,
And gladli herkend his sermun, 13016
Bot he did a gret vn-resiun,
And vnkendnes kidd ful rjf,
He reft his broþer philipp his wijf;
pis wijf þat herodias hight 13020
Mikel sco did again þe right.
Quen Ion herd þat it was sua,
Wite yee for-soth him was ful wa,
And for to tell þat fule fame, 13024
He com right to herods hame,
Vte of desert þar he was in,
He com to snaip þe king sinn.
Befor his baruns euer-ilkan, 13028
He for-bedd him þat womman,
And tald him þar-for mani skill,
þat naman aght it thol ne dill.
Herodias herd pis forbod, 13032
And wend to part fra king herod,
In hir hert ney¹ wald sco wede,
For-qui his wordes war to dred.
Sco wist þat righ[t]wis was his sau,
Moght noght suffer na gain-sau, 13037
On oþer side was hir ful wa, [MS. nex]
If sco suld part king herod fra;
Sco cried and mad ful mikel dole,
Als sco þat was a neber fole. 13041
Sco had a doghter of filip geten,
Hir wickednes bes neuer forgotten,
Of hir nam es na force to tell, 13044
For sco es knaun þar-wit in hell,
For thoru hir was sant Iohan,
Als i sal tell youu, siþen slan.
Til king herod said sant Iohan, 13048
“Do wai fra þe yon wicked womman.

COTTON

þis herodes als hit is redde.
baþ he loued seint Iohn & dred.
& gladli herkened his sarmoun.
bot he dide a grete tresoun.
an vnkindenes kid ful rife.
he reft his broþer philip his wife.
pis wife þat herodias hight
& þat was mykil a-gayne þe riȝt
¶ quen saynt Iohn herde hit squa.
wete ȝe wele him was ful wa.
& for to felle þat foule fame.
he come til herodis in hame.
out of þe desert þer he was in.
he come to shew him his syn.
be-for his barones euer-ilkan.
he for-bede him þat womman.
& talde him þer-of many skyle
atte na man miȝt ham dyle.
Herodias herde pis forbode.
H & wende to part fra king herode.
In hir hert ney walde ho wede.
for-quy his wordes ware to drede.
ho wist atte riȝtwis was his sagh
& knew hit wele a-gayne þe lagh.
on oþer side he was ful wa.
if ho sulde depart king herode fra.
ho cried & made ful mykil dole.
Als ho þat was a grete fole.
¶ ho had a doghter of philip getyn.
hir wikkednes bes neuer for-ȝetyn.
of hir name kepe I. noȝt to telle.
for ho is knawen þer-wiþ in helle.
for þorou hir as I. sal sayne
sone ofter was saynt Iohn slayne
¶ To king herode saide saynt Iohn
do way fra þe ȝone wikked wommon

FAIRFAX

HERODIAS GREW WILD AT HIS COMMAND TO PART FROM HEROD, SHE CRIED AND 749
GRIEVED. SHE HAD A DAUGHTER (NO NEED TO TELL HER NAME, IT IS KNOWN IN HELL).

pis herodis king, als it es redd,
Bath he leuued saint iohn, and dredd,
And gladli herd his sarmoune, 13016
Bot he did a gret vnresune,
An vnkindnes kid ful rijf,
He reft his broder philip his wijf,
pis wif *pat* herodias hight; 13020
Mekil he did agin *pe* right.
Quen seint iohn herede *pat* it was sua,
witt 3e for-soth him was ful wa,
And forto fell *pat* foule fame, 13024
He come right to herods hame,
vte of desert *pat* he was in,
He come to snaipe *pe* king of sin.
Bifor his barounes euerilkane, 13028
He forbedd him *pat* wommane,
And tald him *pare* for man skill,
pat no man au it thole no dell. 13031
Herodias herd pis forbote, [^{leaf 88, back,}
col. 1.]
And dred to part fra king herode,
¹In hir hert neuer wald scho wede,
Forqui his wordis was to drede. 13035
Scho wist *pat* rightwis was his sau,
And might noght suffere gainsau,
On *oper* side was scho ful wa, 13038
If scho suld part king herodis fra.
Scho crid and made ful mekil dole,
Als scho *pat* was ane obber fole.
Scho had a doghtir of philip getin,
Hir wickednes bes neuer forgetin,
Of hir name es na force to tell, 13044
For scho es knauen *par*-wid in hell,
For thoru hir was saint iohan,
Als i sal sipen tell 3u, slane. 13047
To king herodis said saint iohan,
“Do wai fra *pe* y[o]n *pat* wick woman;

GÖTTINGEN

pis heroudes kyng as hit is red
Boþe he loued seynt Ion & dred
And gladly herde his sarmoun
But muche he dud azeyn resoun
vnkyndenes he kud ful rif
He rafte philip his broþer his wif
pe same *pat* herodias hizt
Muche he dud azeyn *pe* rijt
Whenne Ion herde it was so
Wite 3e wel he was ful wo
And for to felle *pat* foule shome
He coom to heroudis home
Out of desert *pat* he was Inne
He coom to blame *pe* kyng of synne
Bifore his barouns euerychone
He forbede him *pat* wommone
And tolde him wherfore & why
No mon.shulde do so synfuly
¶ Herodias herde pis tiping
And drad to leue heroudes kyng
In hir hert wolde she wede
For whi his wordes were to drede
She wist wel rijtwis was his sawe
But of him wolde she stonde noon awe
O *opere* side she was ful wo
Lest she departed *pe* kyng fro
She cried & made muchel dol
As she *pat* was an ebber fol
She had a douzter of philipp geten
Hir wickednes bep neuer forzeten
Of hir name is no fors to telle
Knownen she is *per*by in helle
[.
. . . no gap in Trin. & Laud MSS.]
To kyng heroude seide seynt Ion
Do wey fro *pe* pis wick wommon

TRINITY

pou luues hir yaa¹ again þi liue, 13050
And pou seo es þi broþer wijf
þat pou agh not to haf be lau ^[read ma]
If pou war radd for godds au. 13053
For i dred bot pou ne bite þi sake,
pou sal noght dei wit-vten wrake.”
“Do wai, Iohn, qui sais pou sua?
To þi desert i red pou ga, 13057
Stil i red pou hald þe þare,
And o þis mater spek namar.
Leue herodias yeitt wil i noght, [col. 2]
þat pou has said der sal it be boght;
I luue hir mar þan ani thing.” 13062
“þat es again al right, sir king!
þi broþer wijf fra him to reue,
I rede be-time þat pou hir leue.” 13065
¶ “Iohn, ouer mikel has pou spoken,
And þat sal noght be al vn-wroken,
For pou sal in mi presun lii,
Ful dere sal pou þi wordes bij.” 13069
Herodias him hated to ded,
þai pr̄sund him al thoru hir rede,
þar did herod him to cast
For to mak him al a-gast, 13073
To sla him was he noght iȝ will,
Bot for þat wicked wijf to still;
For hir to wreth he dred ful sare,
Als he þat nathing luued mare. 13077
His disciplis him com to se,
þe king þam lete haf fre entre,
þai fand him in þat prisun depe,
Moght þai noght þan for-ber to wepe.
Iohn bigan at þam to wijt 13082
Quer iesus crist, his lauerd, yeitt
Bigan wit werckes him to kipe?
For þar-of wald he be ful blithe. 13085

pou louis hir mare þan þi life.
& ȝet is ho þi broþer wife.
þat pou agh noȝt to haue wiȝh lagh
if pou of god stode any agh.
& bot pou of suche dedis slake.
pou wil noȝt dey wiȝ-ouȝen wrak^t
²Do way Iohn quy says pou sqa.
to þi desert I. rede þe ga.
stille I. rede pou halde þe þare. [1160, bk]
& of þis mater speke na mare.
leue herodias wil I. noȝt
þat pou has saide sal dere be boȝt.
I loue hir mare þen ani þing.
þat is agaynes riȝt sir king.
þi broþer wife fra him to reue
I. rede be time atte pou hir leue
¶ Iohn euer mykil has pou spokin
& þat sal noȝt be lange vn-wrokin
pou salle in my prison. ly.
to chasty þe of suche foly.
herodias couet Iohn to dede
put him to prisoun bi hir rede.
þer dide herode him to be
to make him ferde þus þoȝt he.
to sle him was he noȝt in wille
bot make þat wikked wife be stille
for hir to wrap him dred sare
als he þat na-þing^t loued mare.
his disciplis come him to se.
þe king^t ham lete haue free entre.
þai fand him in þat prisoun depe
muȝt þai noȝt þen for-ber to wepe
¶ Iohn be-gan atte ham to asse.
quere ihesu criste his lorde wasse.
& be-ganne his werkis to kipe
& þar-of was he wonder bliþe

"JOHN, YOU HAVE SAID TOO MUCH, GO TO PRISON." HERODIAS HATED HIM, 751
 BUT HEROD DID NOT MEAN TO KILL HIM. HIS DISCIPLES CAME TO SEE HIM.

þu loues hir mekil again þe lijf,
 And þou es scho þi broder wijf
 þat þu au noght haue wid lau 13052
 If þu war radd for goddes au.
 I drede if þu ne bete þi sake,
 þu sal noght dei widvten wrake."
 "Do wai, iohn, qui sais þu sua?
 To þi desert i rede þu ga, 13057
 Stille i rede þu halde þe þar,
 And of þis mater spek na mar.
 Leue herodias zeit will i noght,
 þat þu has said dere bes boght; 13061
 I luue hir mare þan ani þing."
 "þat es a-gain þe right, sir king!
 þi broþer wif fra him to reue,
 I rede bi-time þat þu hir leue." 13065
 "Iohn, ouer mekil has þu spokin,
 And þat sal noght be vnwrokin,
 For þu sal in mj presun lij,
 Ful dere sal þu þir wordis bij." 13069
 Herodias him hatid to dede,
 þai prisuned iohn thoru hir rede,
 þar did Herodis him to cast [col. 2]
 For to make him all agast, 13073
 To sla him was he noght in will,
 Bot for þat wickid wijf to still;
 For hir to wreth he dred ful sare,
 Als he þat na-thing leued mare. 13077
 His descipulis come him to se,
 þe king þaim lete haue fre entre,
 þai fand him in þat presun dep,
 Might þai noght forber to wep. 13081
 Iohn bigan at þaim to witt
 Queþir iesus crist, our lauerd, zeit
 Bigon wid wordis him to kith?
 For þar-of wold he be ful blith. 13085

GÖTTINGEN

þou louest hir muche azeynes þi lif
 And ȝitt is she þi broþer wif
 whom þou shuldes not haue with lawe
 If þou dreddes goddes awe
 I drede but þou soone bete þi sake
 þou deȝest not wiþouten wrake
 Dowey Ion whi saistou so [leaf 81, back]
 To þi desert I rede þou go
 Stille I rede þou holde þe þore
 And of þis matere to speke no more
 For leue hir ȝitt wol I nouȝt
 þat þou hast seide beþ dere bouȝt
 I loue hir more þen any þing
 þat is moost aȝeyn þe kyng
 þi broþer wif fro him to reue
 I rede bi tyme ȝitt þou hir leue
 He seide Ion to muche is spoken
 And þat shal not be vnwroken
 þou shalt in mi prisoun lie
 And þese wordis dere abie
 Herodias hated him to dede
 þei prisounde him bi her rede
 In prisoun heroudes dud him cast
 For to make him agast
 To sle him was he not in wille.
 But þat wicked wommon to stille
 Hir to wrappe he dred sore
 For he loued no þing more
 his discipulis com him to se
 þe kyng hem lete haue fre entre
 þei fonde him in þat prisoun depe
 Migt þei not forbere to wepe
 Ion asked & wolde witt
 Wheþer ihesu crist oure lord ȝitt
 Bigon wiþ wordis him to kipe
 For þerof wolde he be ful bliþe

TRINITY

“Breþer,” he said, “mi dere and freinde,
Nu yee sal mine erand wend, 13087
Til þat gret lauerding iesu
Sais him als i sai to yow,
On mild maner sais your errand,
For-getes noght, bot vnderstand.
Yee ask him if he be þat gom 13092
þat for man sauete suld com,
If it be he, hu lang siþe,
Sal he him hide and not kipe?
Or his word he send vs þan 13096
Queþer we sal bide a-noþer man?”
þai laght þair leue, and went fra Iohn,
And com þar iesus was fulson, 13099
þai said, “sire, Iohn þe greting sendes,
þat he in hard prisun lendes,
And askes if þou he be þat sale
Boru þe bunden folk o bale.”
“I am he,” he said, “parfai! 13104
And yee sal gre him wel and sai,
Messels er hale, cripels gas right, ^[leaf 72, back, col. 1]
þe def has hering, blind hassight,
And þat man sal for-blisced be 13108
þe quilk him sclanders noght for me.”
[.
. . . no gap in Cotton & Laud MSS.]
¶ þir disciplis tok þair ansuar 13112
And lueli to sant Ion it bar;
Wit iesu þai left mikel folk þan,
And he to ta[l]k wit þaim bigan, 13115
And bad þaim als to hald þam still
Til þat he hadd þam said his will.
“God men,” he said, “quatman yod yee
Vnto þe wildernes to se?
Wend yee þar þe rede to find 13120
þat heildes waifand wit þe wind?

my breþer dere & my frende
now 3e salle myne erande wende
to þat grete lording! ihesu.
& says him as I say 3ou.
of mylde maner sais 3oure erande
for-getis nozt bot vnderstande
3e aske him if he be þat gome.
to saue mankinde atte sal come.
if hit be he how lange siþe.
salle he him hide & nozt kipe.
or his worde he sende vs þan.
queþer we salle bide a-noþer man.
¶ þai lazt þaire leue & went fra Iohn
& come þer Ihesus was fulle sone.
& saide saynt Iohn þe gretynge sendis
þer he in harde prisoun lendis.
& askis if þou be he atte sale
borou þe bundyn folk of bale
I am he! he saide parfai.
and 3e salle grete him wele & say
mesels ar hale criplis gas riȝt
þe defe has hering! þe blinde siȝt
& þat man salle vn-blessed be
þe quilk trawes nozt in me.
& bid him suffre & bere blame.
to ioȝ salle turne al his shame.
¶ þer disciplis toke þaire ansquare.
& loueli to seint Iohn hit bare.
wiþ ihesu þai laft mykil fole þan.
& he to talk wiþ ham be-gan
& bad ham alle to halde ham stille
til he had ham saide his wille
& þer he preȝched wiþ solempnite
of ping! þat was & ȝet sulde be.
alle may we nozt telle in rime.
for hit walde aske to lange time.

And he said, "mi breþer leue and frend,
 Nu 3e sal mi erand wend, 13087
 To þat gret lauerding iesu
 Sais him als i sai to 3u,
 On mild maner sais 3our erand,
 For-getes noght, bot vnþerstand.
 3e ask him if he be þat gome 13092
 þat for man sauuete sal come,
 If hit be he, hu lang sith
 Sal he him hide and noght kith?
 Oupir his word he send vs þan 13096
 Quepir we sal hide a-noþer man?"
 Þai tok pair leue, & went fra iohn,
 And [com] þar iesus was ful son,
 "Sir," þai said, "iohn þe greting sendis,
 þar he in hard presun le[n]gis, 13101
 Askes if þu be he þat sale
 Louse þe bunden folk of bale."
 "I am he," he said, "par fay! 13104
 And 3e sal grete him well and say,
 Meseles er hal, crepelis gas right,
 Def has hering, þe blind has sight,
 And þat man sal blissed be 13108
 De quilk him sklandris noght in me."
 [.
 no gap in the MS.]
 Þir disciplis toke pair answer <sup>[leaf 89,
col. 1]</sup>
 And lueli to saint iohn it ber; 13113
 wid iesus mekil folk left þai þan,
 And he to take þaim wid bigan,
 And badd þaim all hald þaim stille
 Till he had þaim said his wille. 13117
 ¶ "God men," he said, "quat man 3ode
 vnto þe wildrenes to se? 13e
 wend 3e þar þe rede to find 13120
 þat heildis waifand wid þe wind?"

He seide my breþere leue frende
 Now shul 3e on myn eronde wende
 To ihesu þat lordyng now
 And seiþ him as I say to 3ow
 On meke manere sey 3oure eronde
 Forzetþ not but vndirstonde
 Aske him if he be þat gome
 þat mon to saue now is come
 If hit be he how longe siþe
 Shal he him hide & not kiþe
 Or bidde him sende vs word þon
 wheþer we shul bide anoþer mon
 þei toke leue & from Ion went
 And coom pere ihesus was present
 þei seide sir Ion þe greteþ I was
 pere he in harde prisoun is
 And askep if þou be he þat shale
 Louse þe bounden folk of bale
 3e I am he he seide parfey
 3e shul grete him wel & sey
 Meseles are hole & crupels go riȝt
 Deefe han herynge & blynde han siȝt
 And þat mon shal blessed be
 þat him sclaunderþ not in me
 [.
 no gap in the MS.]
 þus þei toke þis vnswere
 And loueli to seynt hit bere
 Muche folke was wiþ ihesu þon
 And he to take hem bigon
 He bad hem alle holde hem stille
 Til he had hem seide his wille
 ¶ Gode men he seide what mon 3ede 3e
 Into wildernes to se
 Wende 3e pere a reod to fynde
 þat heldeþ waynyng wiþ þe wynde

Or yee a man slogh cledd in silk?
 Nai in kinges hus er suilk, 13123
 Sais me *quam* þan yee soght þar,
 Prophet? ya, for soth and mar,
 þis es he o *quam* was redd
 Langer ar he was born or bredd,
 'I sal send for to puruai, 13128
 An angel forwit þe þi wai.'"
 ¶ Sant Ion al-wais in prisun lai,
 Til it com on a fest dai,
 þat king herod did for to call
 þe barnage of his king-rik all; 13133
 þis was þe dai als men has herd
 þat he was born in to þis werld.
 Quen all war sett and ete at esse
 Bifor þis king in his palis, 13137
 His broþer doghter, gent and smal,
 Com þaim be-for al for to bale,
 Baled wel and tumbel wit-al;
 Alle wondred on hir in þat hall, 13141
 For seo sa well her mister cuth,
 Als þai hadd hir son in muth.
 þan said þe king þat maiden til,
 "Ask me quat thing þat þou will,
 I sal þe it giue, wit-vten suik, 13146
 þof þou ask half mi king-rike."
 And badd hir ask *quat-sum* seo wald,
 And sua he suld hir coiuenand hald.
 "Sir king," seo said, "godd yeild it þe,
 For þar-of will i consail me." 13151
 To þe bure seo tok hir pas,
 For to spek wit herodias.
 "Moder," seo said, "*quakin* thing [col. 2]
 Rede ye þat i ask þe king?" 13155
 "And ha he hight þe at haf þi boun?"
 "Ya." "ga þan and ask him son,

[¹Othir a man clad in silk' [¹ From Laud MS. 416]
 In kyngges howsis ar' founðyn thilk'
 Sey me what you sought thor'
 Prophite ye for-sothe & mor'
 This is he of whom was red'
 long ar he was born or bred'
 I shalle send to purvay
 Myn angil by-fore thy way]
 Seynt Iohn þis quile in prisoun lay
 S til hit felle on a feste day.
 atte þe king made for to calle.
 þe barnage of his kingdome alle.
 þis was þe day as 3e haue herd
 þat he was borne in-to þis werde
 ¶ quen alle ware sette & ete at ays.
 be-for þe king in his palays
 his broþer doghter gente & smalle
 come playand hir wip a balle.
 ho daunsed & sange to tumble *wit-h-al*.
 alle wonderred on hir in þat halle
 for ho sa wele hir mystri couþe.
 many an spac of hir in mouþe
 ¶ þen saide þe king þe mayden til.
 aske me quat þing at þou wille.
 I sal þe gif wip-uten squike.
 if hit be half my kingerike.
 & had hir aske quat-euer ho walde
 & square he walde hir couenand halde
 ¶ Sir king ho saide god 3ilde hit þe
 consaile þer-of now nedis me
 to þe boure ho made hir pas
 for to speke wip herodias.
 moder ho saide quat-kin þing.
 rede 3e þat I. aske þe king.
 ¶ if he haue hezt þe any bone.
 ga squipe & aske him sone.

Or þe soth a man cledd in silk ?
Nai, kinges hus er funden suilk, 13123
Sais men quat þat 3e soght þare,
Prophete ? 3e, forsoth, and mare.
þis es he of quam was redd
Lang ar he was born o bredd, 13127
' I sal send forto puruai
aun angel forwid þe þi wai.' "

Saint iohn alwais in presun lai,
Till it come on a fest dai, 13131
þat þe king did for to call
þe barnage of his kingrike all ;
þis was þe dai als men has herd,
þat he was born into þis world. 13135
Quen all war sett and ett at ays,
Bifor þe king in his palays,
His broþer doghtir, gent and smale,
Come bifor þaim for to bale, 13139
Balid wele and tumblið wid al ;
Alle wondrid on hir in þat hal,
For scho sua wele hir maistri cuth,
All þai had hir sone in muth. 13143
þan said þe king þat maiden till,
" Ask me quat þing als þu will,
I sal þe giue widvten suike, [1 MS. 2al]
yf þu aske half¹ mi kingrike." 13147
And bad hir aske quat sum scho wold,
And suar he suld hir couenand hald.
2 " Sir king," scho said, " god 3eild it þe
For þar-on wil i consaile me." [2 col. 2]
To þe bure scho tak hir pas, 13152
For to spek wid herodias.
" Moder," scho said, " quatkin þing
Rede 3e þat i aske þe king ?" 13155
" And has he þe hight to haf þi bone ?"
" 3a." " ga þan and ask him sone,

GÖTTINGEN

Ouþer a mon clad in silke
In kyngis housis are founden þilke
Say me what 3e souzt þore
Prophete 3e forsoþe & more
þis is he of whom was red
Longe ar he was born & bred
I shal sende to puruai
Myn aungel bifore þi way
¶ Seynt Ion so in prißoun was
Til a feste day coom in plas
þenne þe kyng let to him calle
þe baronage of his kyngdom alle
þis was þe day as 3e han herde
þat he was born into þis werde
whenne alle were wele at ayse
Bifore þe kyng in his palaise
His broþer douztir smal & gent [leaf 82]
Biforne hem in halle went
She cymbaled tomblyng wiþ alle
Alle wondride on hir in þe halle
She so wel þat maistri couþe
Alle had hir soone in mouþe
þenne seide þe kyng þat mayden tille
Aske me what is þi wille
I shal 3e 3yue I make avow
If hit be half my kyngdom now
he had hir aske what she wolde
And swor he shulde couenaunt holde
Sir kyng she seide god 3elde þe
þeronne wol I counsel me
To chaumber she toke hir pas
For to speke wiþ herodias
Modir she seide what maner þing
Rede I aske of þe kyng
Hap he graunted þe þi bone
Anoon þenne go & aske him soone

TRINITY

O ion þat in prisun es, 13158
His heued to giue þe in a diss.”
¶ *Quen* sco herd þis þe feindes fode,
Bi-for þe king sco com and stode,
“Sir,” sco said, “for þi barnage
I wil þe ask nu nan vtrage, 13163
Thar þe nothing to be dredand,
Noþer i ask þe lith na land,
Ne oþer thing wit vnresun,
Bot ion heued, þi prisun.” 13167
¶ *Quen* herod sagh þat sco wald nan
Gift tak bot heued o iohan,
Wit him-self he wex ful wrath,
And namli for he suar his ath 13171
þat he suar be-for his folk sa fele,
þat men suld hald him for vn-lele.
A sargant sent he to Iaiole, 13174
And iohan hefd comanded to cole;
His comandment was noght vn-dun,
For he was heued and þat als sun,
To þe maiden þai it taght, 13178
Fra hir þe moder it siþen laght.
þar-for euer worth hir wa!
þat godman dos wit tresun sla.
But þis ded was sald ful dere, 13182
þe mining lastes yeitt bi yeir,
Wit a greithful soth vengeance,
Men mai yeitt se sun sted in france.
Wod men at his natiuite, 13186
To kirk be draun wit semble,
O þaa þat cums vte o þat blod
þat godman slogh, þai wex wode,
And efter *quen* þe dai es gan, 13190
þai haf þair wijt and gas þam ham.
¶ þus-gat was sant Iohan slan,
Oþer chesun was þar nan. 13193

of Iohn þat in prisoun is.
his heued to gif þe in a disshe.
1// quen ho herde þis þat findes fode
be-for þe king' ho come & stode. [leaf 61]
sir ho saide be-for þi barnage.
I. wille now aske þe nane outrage
thar þe na-þing' be dredande.
nauper I. aske þe hous ne lande
ne nane oþer þing' wiþ-oute resoun.
bot Iones heued in þi prisoun.

Quen herodes herd at ho wald^e none
 gift take bot þe heued of Ioħn
 wiþ him-self he wex wrap.
 & namele for he square his aþ.
 þat he square be-for sa fele.
 þat men sulde halde him vn-lele
 [2 A serjaunt to þ^e Tayle lete he gon]
 And Ioħn to hede right anon] [2 From Land
 MS. 416]
 þat I. haue saide moste nede be done
 þer he comaunded to heued him sone
 & to þe mayden hit was be-tazt.
 fra hir þe moder hit siþen lazt
 þer-fore euer-mare worþ hir wa.
 þat godeman dos wiþ tresoun sla.
 bot þis dede was sald ful dere.
 3et is þer mynnyng^e þer þis 3ere.
 wiþ a dredeful soþ veniaunce.
 þat 3et fallis sum-time in fraunce
 wodemen atte saint Iones tide
 atte þe kirke bote to bide.

[. . .
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. . .
no gap in Fairfax & Laud MSS.]

þus-gate was saint Iohn slain.
oper encheson was þer nane.

Of saint iohn þat in presun es, 13158
His heued to giue þe in a dise."

Quen scho þis, þat feindes fode,
Bifor þe king scho come and stode,
"Sir," scho said, "for þi barnage
Nu will i ask nane vtrage, 13163
Thar þe na-þing be dredand,
For nouper i ask þe lith ne land,
Ne nan oper þing wid vnresun,
Bot iohnes heued þi presun." 13167

Quen herodis sau þat scho wald nane
Giftes take, bot þe heued of iohn,
wit him-self wex he wrath,
And namli for he suar þat ath 13171
þat he suar for-wid folk so felle,
þat men suld hald him for vnlele.

A sergant [sent] he to þe iaiole,
And iohn he comand forto cole. 13175

His comandement was noght vndone,
For he was hefedd als sone,
To þe maiden þai it taght,
Fra hir hir moder it siþen laght.
þarfor euer ay worth hir wa ! 13180

þat god man dos wid tresun sla.
Bot þis dede was sold ful dere,
þe mening 3eit lastis bi 3ere,
wid a greful uengance. 13184

[.
. no gap in the MS.]

To kirk be drauen wid gret semble.
[.
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. no gap in the MS.]

þusgat was him saint iohn slane,
Oper a chesun was þar nane. 13193

Of seint Ion þat in prisoun isse
his heued to 3yue þe in a disshe
whenne she þis herde þat fendes fode
Bifore þe kyng she coom & 3ode
Sir she seide of þi baronage

Wol I aske noon outrage
þar þe be no þing dredonde
I aske þe nouper hous ny londe
Ny noon opere þing out of resoun
But Iones heed þi prisoun

¶ whenne heroude say she wolde noon
Opere 3ifte but þe heed of Ion
Wip him self wex he wroop
And namely for he swor þat oop
Bifore þat ilke folke so fele
He wiste men wolde him hold vn lele
A seriaunt to þe Iaile let he gon

Ion to hede soone anoon
He was heueded also soone
His biddynge was not vndone
And take þe maiden þat hit au3t
His modir penne fro hir hit lau3t
þerfore euer worþe hir wo

þat good mon dop wip tresoun to slo
But þis dede was sold ful dere
þe menyng lasteþ 3itt vche 3ere
Wip an open vengeaunce sene
who so wol seche wipouten wene

[.
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. no gap in the MS.]

þus was good seynt Ion slone
Oper enchesoun was þer none

For to mak ending o mi tale,
 For illahail gan sco to bale 13195
 þat gert his hefd sua forth be broght,
 Was neuer nan sua dere was boght.
 Als we men her of mikel tell,
 His saul went als sun til hell, 13199
 þe yates fand he sperd fast, [leaf 73, col. 1]
 And he þe barres of ham brast,
 And þar he duell'd a quile and bade,
 And o socur þe bodword made 13203
 To freindes þat he þar-in fand,
 Ai to þe lauerd þam lesid o band.
 Til hell sua for-wit him he ferd,
 Right als he did vnto pis werld,
 For-þi es he cald his foriner, 13208
 And cristes aun messenger.
 His disciplis þat war bun,
 þai ledd his licam vte o tun,
 Til sebastin wit mikel far, 13212
 þe hali cors þai birid þar.
 I rede yow nou lauerdings alle,
 Yee on pis bliscd ion ai calle,
 For wijt yee sum i said yow ar, 13216
 A better barn wijf neuer bar.
 He es bliscd ouer all prophet,
 Of al yur bale he mai yow bett;
 Of hei oxspring þan es þis ion, 13220
 þat þar vp sittes hei in tron,
 Nere be-taght to mild mari,
 Godd self es him nere sib for-þi,
 And to sant ion þe euangelist. 13224
 To þaim bring vs lauerd iesu crist!
 Herd yee haue o sant ion saues,
 He was slan in pasch daus;
 Here nu quat herodias did,
 In a wall his heued sco hid, 13229

COTTON

for to make ending¹ of my tale.
 wa worþ hir be-gan þat bale.
 þat gert his heued squa be brozt.
 was neuer deþ derre bozt.
 ¶ certis pis boke dos me telle.
 his saule hit went als sone to hel.
 þe zates fand he spered¹ fast. [read con]
 þ^e barres þer-of he oon¹ to brast.
 & þer he dwelled a quile & bade.
 & of cristes come bode-worde made.
 to freindis þat be þer-in fand.
 ay til our lorde ham laused of band
 til helle be-for him he ferde.
 riȝt als he dide in-to þe werde.
 for-þi is he calde cristis puruayer.
 & cristis awen messenger.
 his disciplis þer was boun.
 & led his licame out of toun.
 til sebasten wiþ mikil fare.
 þis hali cors þai birid þare.
 I rede ȝou now lordingis alle.
 I þat ȝe on blessed Iohn calle.
 be-fore as I. ȝou saide are.
 a better barne neuer wife bare.
 he blessed him ouer ilk prophete.
 of alle ȝoure bale he may ȝou bete.
 of heye ospring¹ þen is þis Iohn.
 for now he sitis ful hey in trone.
 nere be-taȝt to milde mary.
 & to ihesu sibbe for-þi.
 & to saint Iohn þe euangelist.
 to ham us bringi ihesu crist.
 ¶ herde ȝe haue of Iohn soþ sawes.
 he was slayne in paske dawes
 & herkenis now quat herodias did.
 in a walle þe² heued was hid. [2 MS. hir
 originally]

FAIRFAX

For to make ending of mi tale, ^[1f 89, bk, col. 1]
 Ful ilhaile gan scho to bale 13195
 þat gert his heued sua forth be broght,
 was neuer nane sua dede boght.
 Als we men here of mekil telle,
 His saule it went als sone to helle,
 þe ʒates fand spered fast, 13200
 And he þe barres of þaim brast,
 And þar he duelled a quille, and bade,
 And of socur þe bod-word made
 To freindes þat he þar-in fand, 13204
 Ai till þe lauerd þaim lesid of band.
 Till hell sua forwid him he ferd,
 Right als he did in to þis werld,
 For-þi es he cald his forinnier, 13208
 And cristes auen messenger.
 His disciplis, þai was boune,
 And led his licam vte of tune,
 Til sebastien wid mekil fare, 13212
 þis hali cors þai birid þare.
 I rede ʒu nu, lauerdinges alle,
 þat ʒe on blisced iohn ai calle,
 For witt ʒe sum i sad ʒu are, 13216
 A better child wijf neuer bare.
 He es blisced ouer ilk prophete,
 Of all ʒour bale he mai ʒu bete.
 Of hei ospring þan es þis iohn, 13220
 þat þar vp-sittes hei in thron,
 Nere bitaght to mild mari,
 Godd him-self es nere sibb for-þi,
 And saint iohn þe wangelist; 13224
 To þaim bringh vs, lauerd crist!
 ¶ Herd ʒe haue of iohn soth-saus,
 He was slan in pask daus;
 Here nu quat herodias did,
 In a wal his heued scho hidd, 13229

Of þis to make an endyng
 In euel tyme bigan she tomblyng
 To make his heed of be brouȝt
 Was neuer noon so dere bouȝt
 As we rede & here telle
 His soule went anoon to helle
 þe ʒatis fonde he sparred fast
 And he þe barres of hem brast
 þere dwelled he a while & most nede
 And bodeword brouȝt of socour in dede
 To frendes þat he þerinne fonde
 Til her lord hem lesed of bonde
 To helle bifore crist he ferd
 As he dud in to þis werd
 þerfore is he called forgoer
 And cristis owne messenger
 His disciplis þo were boun
 And ladde his body out of toun
 To sebastians wiȝ muchel fare
 þis holy cors þei buried þare
 þerfore I rede ʒou breþeren alle
 þat ʒe on blessed Ion ay calle
 For wite ʒe alle as I seide are
 A bettur childe neuer wif bare
 He is blessed ouer vche prophete
 Of muchel bale he may vs bete
 Of heȝe ospringe þis Ion he is
 Sib to Ihesus in heuen blis
 And also to his modir mary
 He preȝe for vs to haue mercy
 [.
 . . no gap in Trinity & Laud MSS.]
¹ Herde ʒe haue of Iones soþe sawes
 Slayn he was in paske dawes ^[1f 82, bk]
 Here now what herodias did
 In a wal his heed she hid

Seo has it salted in a wall,	13230	ho has hit salted in a walle.
For seo hir dred, if sua moght fall,		for ho hir dred if squa muȝt falle.
His hefed war til his bodi don,		his heued ware til his body done.
þat he mond quiken als son,		þat he walȝt quilk in als sone.
Thoru his mikel hali-hede :	13234	thorou his mikil haly-hede.
Bot seo did efter haipen lede,		& ȝet ho dide a balde dede.
þis bodi vte of erth þai hint,		þe bodi ho gert of erþ be hent.
And al to powder þai it brind.		& alle to poudre þai hit brent.
Sipen war hali munckes send,	13238	sipen ware hali monkis sent .
To gedir þaa askes þat þaa brend,		to gedder þe askis atte þai brent
Powder or ban þat þai fand þar		poudre & bane atte þai fand þare
þai gader vp, and wit þaim bar.	13241	þai gedderred vp & wiþ ham bare.

[*The Beginning of Christ's Ministry.*]

Iesus þat well wist o þis strijf,		I hesus þen wele wiste þis strife
Quarfor sant ion was don o lijf,		quarfore atte Iohn was done of life
To þe Iues þat war felun		to þe Iewes fulle of feloun.
In his louing he made sermon.	13245	til ham he made his sarmoun.
Fra nazareth to capharnaum,	[col. 2]	fra nazarethi to capharnaum.
Fra neptalim to zabulon,		fra neptalim to zabulum.
Went he prechand o þe fai.		went he preychand in his way.
In aueril þe toþer dai		In aueril a-pon a day
Was þat he bigan to preche,	13250	was hit he be-gan to preychen
And openli þe folk to teche.		& opinli þe folk to teychen.
þe sinagogs all soght he		þe synagoges alle soȝt he
Ouer-all þe land of galilee ;		ouer alle þe lande of galilee.
Of his sermun spae mani man,	13254	of his sarmoun spae many man.
And oper mani loueword he wan.		& mykil loue he him wanne.
Quen he herd tel sant Iohn was slain,		¶ quen he herde tel saint Iohn was
To nazareth he went again,		to nazareth he went a-gayne. [slain
Vntil his aun kind contre,	13258	vn-til his awen kind cuntree.
Tua dais in aueril entre.		in þe be-gynnyng of aueril as I. tald þe
He sermund wit his loueli spek,		he sarmonde þer alle a weke
And heild mani þat war seke,	13261	& heled many atte was seke.
þe sam-hale fast til him þai soght,		þe cuntray hally til him soȝt. [leaf 61, back]
þair heling groched he þam noght,		þaire heling groched he ham noȝt.

Scho has it saltid in a wall,	13230	She haþ hit salted in a wal
For scho hir dredd if sua might fall		For she dredde if so shulde fal
His heued war till his bodi done, [col. 2]		His heed wære to his body done
þat he muond quickin again alsone,		He wolde quike azein soone
Thoru his mekil hali-hede :	13234	þourþe his muchel holy hede
Bot scho þar efter siden ȝede.		Aftir warde also she ȝede
His bodi vte of þe erde þai hent,		His body out of erþ hent
And all to poudir þar it brent.		And alto poudir þei hit brent
Sipen war hali monkes sent,	13238	Sipen were holy monkes sende
To-geder þe askes þat þai brent,		To geder þe askes þat þei brende
Pouder or bone þat þai fand þare,		Poudir or boon þat þei fond þere
þai gedrid vp, and wid þaim bare.		Vp þei gedered & wiþ hem bere

[*The Beginning of Christ's Ministry.*]

Iesus þan wist well þis strijf,	13242	¶ Ihesus wiste wel þis strif
Quarfore iohn was done o lijf,		Wherfore Ion was done of lif
To þe Iuus, þat war felune,		To þe iewes þat were feloun
In his louing he made sarmune,		In him preising he made sarmoun
Fra nazareth to capharnaun,	13246	Fro nazareth to capharnaon
Fra neptalim to Zabulom,		Fro neptalim to zabulon
went he prechand of þe lai.		he went prechyng of þe lay
In auerill, on þat oþer dai,		In auerille þe toþer day
was it he bigan to preche,	13250	He bigon þo faste to preche
And opinlik þe folk to teche.		And openly þe folk to teche
þe synagoges alle soght he,		þe synagoges alle souȝte he
Ouer all þe land of galile ;		Ouer al þe lond of galile
Of his sarmon spæc mani man,	13254	Of his sarmoun spek many man
And of þe loueword þat wan.		And of þe louerede þat he wan
Quen he herd tell saint ion was slaine,		whenne he herde seynt Ion was slayne
To nazareth he went a-gaine,		To nazareth he went aȝayne
In till his auen kindli contre,	13258	Into his owne kyndely cuntre
Tua dais in aueril entre.		Two dayes in auerille entre
He sarmoned wid his lou[li] spek,		He preched holily and speke
And helid mani þat war seke,	13261	And heled mony þat were seke
þe vnfer fast tille him þai soght,		þe vnhole faste to him souȝt
þair heling groched he þaim noght,		her helyng gruced he hem nouȝt

Leeche to þam was he ful hold, 13264
He asked noþer siluer ne gold.

þan thoght *iesus* it was to lang
Wit-vten felauscip to gan,
Nu ches felaus wil he bigin, 13268
Bot noght o riche kinges kin,
Ne of erel þan gret baron,
Ne oper gret lauerding o tun.
Bot mene men o pour lijf, 13272
þat princes held man sipen rif.
Tua breþer first, petre and andreu,
Bath þai war o mild theu, 13275
Hade þai þam first nonoper godd,
Bot wit þair scipp þai fand þam fode,
Wit þair fissing war þai fedd, 13278
And pouer liuelade þar-wit þai ledd.
Wit a word þai left þair scipps tuin,
For þat was al þair werld win, 13281
Neuer sipen went þai þair mode,
For þam thoght þair change gode.
At see sant Iohn and Iam he fand,
Quils þai þair lines war waitand, 13285
Fader and moder and all þair kin
And schipp þai left and felud him.
þan com til him Iudas thadeu, 13288
And broght wit him sant bartillmeu ;
Sipen he com in til a bi
Amor[n]ing fand he dan leui, 13291
O puplicane lede was he, [1373, bk. col. 1]
And als a man o gret pouste.
Iesus crist first wit him ete,
And he for iesu al for-lete, 13295
To folu him thoght him na scham,
And sipen Matheu was cald his nam.

COTTON

leche til ham he was ful holde.
nauper he asked siluer ne golde.

// þe geddering^g of þe apostolis.

cong^g apostolorum

Now þing *ihesus* hit was to lange
wip-uten felawshepe to gange
to chose felawes he wille be-gyn.
bot noȝt of riche kingis kin.
ne of erel ne of grete baroun.
ne oper grete lordingis of toun.
bot oper men of pouer fode.
þat sipen was halden princis gode.
¶ ij. breþer petre & Andrew.
baþ ware meke & of gōde thew.
had þai first nane oper gode. <sup>[1 MS. shepe
original/y]</sup>
bot wip þaire batis¹ þai fand ham fode
wip þaire fisshing^g alsqua fedde.
& pouer liue-laide þer-wip þai ledde
sone þai laft þaire batis twin.
& folowed iesu heyuen to win.
& neuer sipen turned þaire mode.
for þai sagh þat chaunge gode.
¶ atte þe see saint Iohn he fand
quilest his lines he was baytande
ffader & moder & alle þaire kyn.
& bate þai left & folowed him.
¶ þen come til him Iudas thadeu
& broȝt wip him saint berthelmew.
¶ Sipen he come vn-til aby.
a morning^g fand he an leuy.
of puplican lede was he
& sipen a man of grete pauste.
Ihesu criste first wip him ete.
& for him þis werlde al for-lete,
to folow him. þuȝt him na shame.
& sipen mathew was his name.

FAIRFAX

Leche to þaim he was ful hoild, 13264 Leche was he to hem holde
Nouþer askid he siluer ne gold. He asked nouþer siluer nor golde

[*Christ chooses the Apostles.*]

Pan thocht <i>iesus</i> it was to lang widuten felachip to gang, Chese him felaus will he bigin, 13268 Bot noght of riche kinges kin, Ne of erli, ne of grete barune, ^[leaf 90, col. 1] Ne oþer gret lauering of tune, Bot mene men of simpil lijf, 13272 þat princes held men syden rijf. ¶ Tua breþir, peter and andreu, Bath þai war of mekil theu, Ne had þai first nan oþer gode, 13276 Bot wid þair schip fand þaim fode, wid þair fissing war þai fedd, And pouer liuelade þarwid ledd. wid a word left þai þar schippis tuin, For þat was all þair worldis win, 13281 And neuer siþen went þair mode, For þai sau þair chaunge was gode. At see saint iohn and iame he fand, Quiles þai þair lines war baitand, Fadir & moder and alle þair kin, And schip þai left, and foluid him. Pan come till him iudas thadu, 13288 And broght wid him sait bartilmeu. Siþen he come vntill a bij, A morning fand he dan leui, Of publicane lede was he, 13292 And als a man of gret pouste. <i>Iesus</i> crist first wid him ete, And he for <i>iesu</i> all forlete, To folu him toght him no schame, And siþen mathe was his name. 13297	<i>Thesu</i> þouzt hit was ful longe Wipouten felowshipe to gonge To chese him felowes he dud bigynne But not of richiche kyngis kynne Nouþer of erles ny of baroun Ny oþere grete lordynges of toun But mene men of sympul lif þat siþen were holden princes rif ¶ Two breþer petur and andrew Boþe þei were of muche þew Had þei furst noon oþere gode But wip her shipp fond hem fode Wip her fisshyng were þei fed & pore lifode þei led Wip o word haue þei ship for gone þat was al her worldes wone Neuer aftir turned þei her mode For þei say her change was gode At þe see Iame & Ion he fonde As þei were lynes leyond Fadir & modir & alle her kyn And shipp þei laste & folwed him þenne coom to him Iudas thadeu And wip him brouzte bartelmeu Siþen he coom to abii A morenyng fonde he dan leui Of publicanes leder was he And a mon of greet pouste <i>Thesu</i> furste wip him he ete And he for <i>ihesu</i> al for lete To folwe him þouzte him no shame Siþen mathew was his name
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¶ Sipeu simon and als iudas, 13298
þe less jam and sant Thomas,
þan Iudas scarioth þe bald,
þat at þe last þis lauerd sald.
Tuelue þai war to tell in tale, 13302
Quen þat þai war to-gedir hale.
¶ Fra þai þam to sli werld chess,
Al þai for-sok þis werlds hess, 13305
To man þai wroght neuer vn-pes,
þof man þam soght wit gret males;
For þai samen luued ilkan als breþer,
þair herdes sundrid neuer fra oþer,
Wit-vten threp or strijf, 13310
Ai til þe ending of þair lijf.
To petre þat he pouerest fand,
Of all he mad him mast weldand,
For-bi all his oþer feris, 13314
Mast priuelege he gaf to peris.
¶ To petre god said, "luues þou me?"
"þou wat wel, lauerd, i luue wel þe."
"þou sal do þan mi comandment;"
"Yaa, sir, gladli wit all mi tent,
To dei for þe if it be nede." 13320
"Mi schep," said iesus, "sal þou fede.
Petre," he said, "þou has ben god
Fissar hiddir-til on flod,
Fra þis dai forth i sal þe ken 13324
For to be fissar god o men.
Fra þis time sal þou forþerward,
Of heuen and erth be yate-ward.
O þaim þou sal þe caiss ber, 13328
For to oppen bath and sper.
Quam sa þou bindes, be þou bald,
He sal for me be bunden tald,
And quat man þat þou lesess o band,
For lous he sal in heuen stand. 13333

¶ Sipeu Simond and Iudas.
þe lesse Iames & saint thomas
þen Iudas scariot þe balde
& sipeu þat traitour his lord salde
xij. þai ware to telle in tale.
quen þai ware to-gedder hale.
fra þai ham til þis lorde chese
þai for-soke þis werldis ese
to man þai wrozt neuer vn-pes
zet ware þai sozt wiþ grete males
ilkan loued as þai ware broþer
& nane walde depart fra oþer.
ay til þe ending of þaire life.
wiþ-outen ani enuy or strife.
to Petre at he pouerest fande
of alle he made him mast weldand
for bi alle his oþer feris.
mast preuilage he gaf to peris.
¶ To petre saide he: lous þou me.
þou wate lorde hit mote squa be.
þou sal do þen myne entent.
gladli lorde þi comaundement.¹
to dey for þe I. mote nede. <sup>[1 At bottom
of the column.]</sup>
my shepe saide ihesus saltow fede.
¶ Petre he saide þou has bene gode
fisshis to gete a-pon þe flode
fra þis dai forþ I. salle þe ken.
for to be fissher of godemen.
fra þis time forþ saltowe be.
porter of heyuen & erþ sicurele.
of ham þou salle þe keyes bere.
baþ to opin & to spere.
quam sa þou bindis be þou balde.
he salle be for me bondin talde.
& quat man þat þou lausis of band
for lause he sal in heyuen stande

Sipen simond, and iudas, 13298
þe less saint iohn, a[n]d saint thomas,
þan iudas skarioth þe bald,
þat at þe last his lauerd sald.
Tuelue war þai to tell in tale, 13302
Quen þai war to-gedir hale.
Fra þai þaim to þis lauerd ches,
Alle þai forsoke þis worldes ese, 13305
To man þai wroght neuer vnþes,
If man þaim soght wid gret malese ;
For þai þaim loued ilkanals breþer, [col. 2]
þai herdes sundrid neuer fra opir,
widvten ani threpe or strijf 13310
Ai tille þe ending of þair lijf.
To petre þat he pouerest fand,
Of alle he made him mast weildand,
Bifor all his oþer feris¹ [1 MS. peris]
Most priuilag he gaf to peris. 13315
To petre said he, "loues þu me ?"
"þu wat wele, lauerd, þat i loue þe."
"þu sal do þan mi comandement."
"ȝa, sir, wid mine alle entent, 13319
To dei for þe, if it be nede."
"Mi schipe," said iesus, "sal þu fede.
Petir," he said, "þu has bene gode
Fisser hidertille on flode, 13323
Fra dis dai forth i sal þe ken
For to be fisser of gode men.
þu sal nu fra þis time forward
Of heuen and erd be ȝateward ;
Of þaim þu sal þe kays bere, 13328
Bath for to open and to spere.
Quam sua þu bindes, be he balde,
He sal befor me bunden tald ;
And quat man þu lesis of band,
For lous he sal in heuen stand. 13333

Sipen had he symond & Iudas
þe lesse seint Iame & seynt thomas
þenne Iudas scarioth þe bolde
þat aftirwarde his lorde solde
Twelue were þei to telle in dole
Whenne þei were to gider hole
For þat þei to þis lord chese
þei forsoke þis worldes ese
To mon wrouȝte þei neuer vnþees [1183]
þei men hem souȝte wiþ greet males
To gider þei loued as sister & broþer
Noon wille sondre þo fro oþer
Wiþouten alle chidyng or strif
Til þe endyng of her lif
Petur þat he preost fond
Ouer alle he made him moost weldond
Biforen alle his oþere feres
Moost priuilage he ȝaf to peres
To peter he seide louestou me
þou wost wel lord þat I loue þe
þou shal do þenne my commaundement
ȝis sir wiþ al myn ent
To deȝe for þe if hit be nede
Mi sheep he seide þou shalt fede
Petur he seide þou hast ben gode
Fisshere hidurto on þe flode
Fro þis day forþ I shal þe ken
To be fisshere of gode men
Fro þis tyme now shaltou be
ȝatewarde of heuen & erpe to se
Of hem þou shalt þe keyes bere
Boþe to open & to spere
Whom so þou byndest be he bolde
Bifore me beþ he for bounden tolde
And whom þou lesest out of bonde
For louse he shal in heuen stonde

766 "THOU ART PETER. THOU AND THY COMPANY ARE MY FRIENDS." THEY SERVED HIM EVER SIMPLY, IN PEACE. THE PEOPLE FOLLOWED HIM BY THOUSANDS,

Petre es þou, and mi kirk sal 13334
 O þat stan sett hir grundwall ;
 Na wrenches o þe maledight
 Aganis hir sal haue na might. 13337
 Yee serue me, þou and þi fere, [col. 2]
 Yee ar mi freindes leue and dere."
 And sua þai did, bath dai and night
 þai serued him als wel was right,
 Wit-vten pride in simple lijf, 13342
 Wit-vten strut, wit-vten strijf.
 þe folk him folud o þe land
 Bi hundret bath and bi thusand ;
 Men folud him for sere resun, 13346
 Sum to here his suete sarmun,
 To se him-self and here his speke,
 And sum for hele com þat ar seke,
 And sum to se meracles rijf, 13350
 Hu þat he raised dedmen to lijf ;
 And sum al for til haue þe fode,
 For ilkman had part of his gode.
 And þar þat ani defaut bitidd 13354
 Was noght his curtasi vn-kidd,
 þat he ne it sceud wit mani dedes,
 In mani stede wit mani medes,
 Als was befor þe archidicline,
 He turnd þe watur in to win. 13359

¶ Lauerdinges, in þat ilk contre
 þat man clepes galilee,
 In a tun yee call þe chane 13362
 Bridall was þar broiden an ;
 þe bridgom did alle þider call
 His specialiest freindes all, 13365

COTTON

Petre artow & my kirk salle.
 on þat stane sette I. my gronde-walle
 [1 No wrenches of the maladiete
 A-yen hir shalle haue no myȝt]
 seruis ne now alle infere. [1 From Land MS. 416]
 ȝe ar my frendis leue & dere.
 & squa þai dide baȝ day & niȝt.
 þai seruid him & þat was riȝt.
 wiȝ-uten pride wiȝ simple life
 wiȝ-uten strote wiȝ-uten strife
 ¶ þe folk him folowed of þe lande
 be many hundre & thousande
 men folowed be diuerse resoun.
 sum to here his squete sarmoun.
 to se him-self & here him speke.
 & sum for hele atte ware seke.
 & sum to se miraclis rife
 how he raised þe dede to life.
 & sum al for to haue his fode
 for þe nedi had of his gode.
 & þare quare ani defeaute be-tid
 was noȝt his miraclis þer vn-kid.
 þat he ne hit shewed with many dedis
 in many stede wiȝ worþi medis
 als be-for þe architriclyne [leaf 62]
 he turned þe water in-to wine

how ihesus turnid water in-to wine
 atte þe bridale.

Lordingis in þat ilk cuntree
 þat men callis galilee
 In a toun was þat at can.
 a bridale was þer bodin an.
 þe bridegome dide þidder calle
 his maste tristi frendis alle.

FAIRFAX

Petre es þu, and mi kirc sall 13334
On þat stane sett hir grundwal.
Na wrenkes of þe maledight
Againes hir sal haue no might.
Seruis me þu and þi fere, 13338
3e er mi frendes leue and dere."
And sua þai did, bath dai and night
þai seruid him, als wele was right,
widuten pride, wit simple lijf, 13342
widvten strut, widvten strijf.
þe folk him folud of þe land
Bi hundrith and bi thousand; 13345
Men folud him for sere resune, ^[if 90, bk. col. 1]
Sum to here his suete sarmune,
To se him-self and here his speke,
And sum for hele come þat war seke,
And sum to se miraclis rijf, 13350
Hu þat he raisid dede men to lijf;
And sum all forto haue þe fode,
For ilk man had of his gode.
And þar þat ani faute bitidd 13354
was noght his curtasi vnkidd,
þat he ne it scheud wid mani dedis,
In mani stede, wid wordi medis,
Als bifor þe arthitricline, 13358
þar he turned þe water to wine.

Petur art þou & my chirche shalle
On þat stoon set hir ground walle
No wrenches of þe malediȝt
Aȝein hir shal haue no myȝt
Serueþ me þou & þi fere
3e are my frendes leefe & dere
So þei dud boþe day & nyȝt
Him þei serued as hit was riȝt
Wiþouten pride in sympel lyf
Wiþouten boost wiþouten strif
þe folke him folwed of þe lond
Bi hundride & bi þousond
Men folwed him for dyuerse resouns
Somme to here his sarmouns
To se him self coom somme eke
Somme for hele þat were seke
Somme to þe miracles rif
How he reised dede to lif
And somme for to haue þe fode
For vche mon hadde of his gode
And þere as any defaute bi tidde
Was neuer his curtesy vn kidde
But he hit shewed with mony dedes
In mony studes wiþ worþi medes
As at þe feest of architricline
þere he turned watir to wyne

[*The Miracles and Sayings of Christ.*]

L Auerdinges, in þat ilk contre
þat men clepis galilee,
In a tune men clepis chane, 13362
Bridel was þar ordained ane;
þe bride-gome did þaim pider calle
His special freindes alle, 13365

GÖTTINGEN

¶ Lordyngis in þat ilke cuntre
þat men clepen galile
In a toun þat cane is calde
A bridale was þere on I halde
þe brydgome did hem pider calle
His speciale frendes alle

TRINITY

And was þar-for to be	13366	& was þer praied for to be
Vr lauedi and hir fre meigne.		our lauedi & hir leue meyne
And <i>iesus</i> self he com þar-till,		& <i>ihesus</i> self come þer-tille
Wit sum disciplis at his will.		wiþ sum disciplis atte hir wille.
þat gadring þar was ful gret,	13370	¶ þat gedringi þen hit was ful grete
And mani semli sett in sete.		& many semeli sette in sete.
þe folk þat dai ful fair was fedd,		þat folk þat day fulle faire was fed
O bred and flexs bath sopen and bredd,		wiþ soipen & roste & wilde bred.
Left þai noght for cost ne suine,	13374	lest þai noȝt for coste ne squink
And god wine had þai for to drine.		& gode wine þai had atte drink.
þe win þam was noght spard amang,		hit was noȝt spared hit went a-wai.
And þar-for lasted it nog[ht] lang.		lastis na-þing bot god ay.
Quen maria wist þair win was gan,		¶ quen mary wiste þaire wine gane
Sco tald it til hir sun o-nan,	13379	ho talde hit tille hir sone a-nane.
And mildeli sco made hir man,		& mildeli ho made hir mane
"Leifsun," scosaid, "wine haf þai nan."		leue sone ho saide wine haue þai nane
And til his moder þan said he,		¶ & tille his moder þen saide he.
"Quat es þat to me and þe?"	13383	quat is þat for þe & me.
If it be sua þair win be gnede,		if hit be squa þaire wine be gnede
On us ne leses noght þe nede.		on vs ne lis noȝt þe gnede.
[.		bot anly atte we come here to-day.
. . . no gap in Cotton & Laud MSS.]		& for our costage sal I. pay.
Bot we sal do þo queþer als heind, ^[cf. 74, col. 1]		for we sal do til ham has hende.
In nede þan sal þai find vs freind."		in nede now saltow þai finde vs frend
Sco cald þe boteler hir to,	13390	¶ mari calde þe botiler hir to.
Said, "do þat mi sun þe bides do,		do atte my sone biddis þe do.
þat he þe biddes be puruaid."		wiþ-oute lette hit be puruaide
"It sal be don, leuedi," he said.		hit salle be done lauedi he saide
<i>Iesus</i> badd þam þan o-nan	13394	<i>ihesus</i> bad ham sone on-nane
Fil þair gret wessels o stan		fille þaire grete vessels of stane
O water clere, and þai did sua,		of water clere & þai dide squa.
þan bad <i>iesus</i> þam to ga		þen bad <i>ihesus</i> ham to hit ga.
For to tast o þat neu win,	13398	for til taste of þat new wine.
And ber it to sir architricline,		& bere hit to sir architricline
þat o þat hus was þan husband,		þat of þat hous was housbande
And costes to þe bridal fand.	13401	& costage til þat bridalle fand.

HE SAID, "IT IS NOT OUR BUSINESS, BUT WE WILL BE NEIGHBOURLY." JESUS 769
BADE FILL THE STONE VESSELS WITH WATER, AND TAKE THE WINE TO THE MASTER.

And was þar praid forto be 13366
vr leuedi, and hir fre meigne :
And *iesus* self, he come þar tille,
wid sum descipilis at his wille.
þat gedring þan it was ful gret, 13370
And mani semli satt in sett.
þe folk þat dai ful faire was fed,
Of bred and flesse both sopin and bredd,
Left þai nouþer for cost no suink,
And gode wine þai had to drink.
þe wine was noght sparid amang,
And parfor lastid it noght lang. 13377
Quen mari wist þar wine was gane,
Scho tald it till hir sune a-nane,
And þus mildli scho made hir mane,
"Mi leue sun, wine haue þai nane."
And tille his moder þan said he,
"Quat es þat to me and þe ? 13383
If it be sua þair wine be gneded, [col. 2]
On vs ligges noght þe nede ;
[.
. no gap in the MS.]
Bot zeit þan sal we do als hend,
In nede þan sal þai find vs frend."
Scho cald þe botler hir to, 13390
And said, "do þat mi sun biddis þe do,
þat he þe biddis be puruaid ;"
"It sal be done, leuedi," he said.
Iesus bad þaim þan on-ane 13394
Fille þair grete vesselis of stane
Of watir clere, and þai did sua,
þan badd *iesus* þaim to ga
For to tast of þat neu wine, 13398
And bere it to sir architricline,
þat of þat hous was þan husband,
And costes te þe bridale fand. 13401

So þat þere was beden to be
Oure lady and hir meyne
Ihesus him self he coom þertille
Wip somme discipilis at his wille
þe congregacioun was ful grete
And mony semely sat in sete
þe folke þat day feire was fed
Of breed & flesshe soden & bred
Left þei neuer for cost ny swynke
Good wyn þei hadden to drynke
þe wyn was not spared among
þefore lasted hit not long
Whenne mary wist her wyne was gon
She tolde hit to hir son anoon
She made hir moon in priuete
Mi leue son wyn wante we
To his modir seide he þon
What is þat to me & þe wommon
If hit be so oure wyn be gneded
On vs liþ not þe nede
[.
. no gap in the MS.]
But zitt wol we do as hende [leaf 83, back]
In nede shul þei fynde vs frend
She calde þe botillere hir to
And seide do þat my son biddeþ do
þat he biddeþ mot be purueide
Hit shal be done lady he seide
Ihesus bad hem soone anone
Fulle her grete vessel of stone
Of watir clere & þei dud so
þenne bad *iherus* hem to go
For to taste of þat new wyne
And bere hit to sir arthitricline
þat of þat hous þo was husbonde
And costage to þat bridale fonde

þai fild a cupp þan son in hast, 13402
And gaf it þe architricline to tast;
He dranc and feild gode sauur,
Dranc he neuer ar sli licur,
And cald til him þe boteler, 13406
And said him þus, þat all moght her,
“Quarfor,” said he, “þus has þou
Halden þe god wine to now? 13409
þe god drinc-suld þou first despend,
And sipen drinc þe wers at end,
At end quen man es drunken made;
And yee þe best has don in bade
Ai hider-to, for-þi me thinc 13414
þe mar es wasted o yur drinc.”
þair fest þai heild wit gret gladscip,
For suete it was, þair felauscipe,
þar he-self was, vr drightin, 13418
And made þam o þair water win.
þis was þe formast sign he did,
þat was til his disciples kyd,
Quar thoru þai can traistili tru, 13422
Fra þat dai in vr lauerd iesu.
þan left þe bridgom his bride,
And folud iesum fra þat tide,
Ne lai he neuer bi hir side, 13426
Bot left hir and all werldes pride,
O wijf for-sok he hand-band
And turnd him to þe better hand.
Men sais þat þis was sant Iohan, 13430
Wit iesu luued was better nan,
He was cosin to iesu crist,
And sipen [h]e was ewangelist. 13433
þis ilk was ion þe gospeller, [col. 1]
O iesu brest lai at supe[r],
O wijt he dranc þar o þe well, 13436
þat he wit spede can efter spell.

þai filled a cuppe sone in haste
& gaf þe architriclin to taste.
he drank & felde gode sauour
drank he neuer are syche liquoure
& calde til him þe botiler.
& saide atte alle men myzt here.
¶ quar-fore he saide þus has þou.
haldin þe gode wine to nowe
þe gode wine fulde þou first dispende
& sipen drink þe worre at hende.
atte ende quen men is drunken made
& 3e þe best has done in bade.
ay hidder-to for-þi me þink
þe mare is wasted of our drink.
þaire feste was halden vn-to þe ende
wijf better felawshepe þen sum wende
for þer was iesus þat blessed hyne.
& made ham of þaire water wine.
þis was þe formast signe he did.
þat was til his disciplis kid.
quar-fore traisteli con þai trou.
in our lorde blessed iesu.
¶ þer laft þe bridegome his bride
& folowed iesu fra þat tide.
& lay he neuer bi hir side
bot laft hir & werldis pride
of wife he for-soke þe hand-bande
& turned him to þe better hande.
men sais atte þis was saint Iohn
wijf iesus loued was better none.
he was cosin to iesu crist
& sipen he was þe euangelist.
þis ilk was Iohn þe godspeller.
on iesu brest lay atte soper.
of wesdome drank he þer þe welle.
þat he wijf speche coude sipen spelle

pai fild a cope sone in hast, 13402
 And gaf sir architricline to tast;
 He drank, and felg gode sauur,
 Ne drank he neuer sli licur,
 And cald to him þe boteler, 13406
 And said him þus, þat all might here,
 "Quarfor," he said, "þus did þu
 Has halden þe god wine to nu? 13409
 þe gode drink suld þu first dispend,
 And sipen drink þe wers at end,
 At ende quen men es drunken made.
 And 3e þe best has done in bade
 Ai-hiþerto, forþi me think, 13414
 þe mare es wastid of vr drink."
 þair fest þai held wid gret gladschip,
 For suete it was, þair felauschipp,
 þar himself was vr drightine, 13418
 And made þaim of þaire water wine.
 þis was þe formast singne he did,
 þat was till his disciplis kidd,
 Quarfor þai gun trastli trou, 13422
 Fra þat dai in vr lauerd iesu.
 þan left þe bridgome þe bride, <sup>[leaf 91,
col. 1]</sup>
 And folud iesu fra þat tide,
 Ne lai he neuer bi hir side, 13426
 Bot left hir and all worldes prid,
 Of wijf he forsoke þe handband,
 And turned him to þe better hand.
 Men sais þis was saint iohne, 13430
 wid iesus loued was better none,
 He was cosin to iesus crist,
 And sipen he was ewangelist.
 þis ilk was iohn þe godspeller,
 þat lai on iesu brest at super, 13435
 Of witt he drank þar-of þe well,
 þat he wid speche gan sipen spell.

þei filde a cuppe soone in haast
 And 3af architricline to taast
 He dronke & felt good sauour
 Dranke he neuer eer suche licour
 He calde to him þe botillere
 And seide to him þat alle miȝt here
 Whi he seide þus didestow
 To holde þe good wyn til now
 þe good drynke shulde furst spende
 And þe weiker at þe ende
 Whenne men beþ dronken in þat tide
 And 3e þe best haue made to abide
 Ay hidurto as me þinke
 þe more is wasted of oure drink
 Her feest þei helde wiþ melodie
 Swete hit was þat companye
 þat he þere was þat suffred pyne
 And made hem of her watir wyne
 þis was þe formast signe he did
 þat was bifore his disciplis kid
 þerfore trowed þei þo new
 Fro þat day in god ihesu
 þenne lafte þat bridgome þe bride
 And folewed ihesu fro þat tide
 lay he neuer bi hir syde
 But lafte hir in alle worldes pride
 Of wif forsoke he hondbonde
 And toke him to þe better honde
 Men seyn þis was seint Ion
 Wiþ ihesu bettur loued was noon
 He was cosyn to ihesu crist
 And sipen he was euaungelist
 þis was Ion þe gospeller
 And lay to ihesu brest at þe soper
 Of witt he dronke þere of þe welle
 þat he wiþ speche gon sipen spelle

Sli signe did crist at pis bridall, 13438
 þat ilk Iohn telles in his talle,
 O þat iesu walkand in erthe,
 O gossPELLERE he was þe ferth.
 Marc, luca, Matheu, his felaus, 13442
 Bot iohn was sothlist in saus.
 For-þi to þe arn lickest es he,
 þat es na foxl sua ferr mai se, 13445
 [.
 . . . no gap in Cotton & Laud MSS.]
 And es na foxl sa gleg of ei,
 Ne nan þat mai flei sua hei ; 13449
 Bot for propheci i dar noght sai
 Quere þis was þat ilk or nai.
 ¶ Ihesus, he sais, a passage made
 Vte ouer a see o tiberiade, 13453
 Grett was þat folk him foluand yode,
 To here his preching thoght þam god,
 þair hele to get þai þan war seke,
 Fra ful ferr can þai till him seke.
 þis folk was mikel, all for to tell ;
 Iesus clamb vp vn-til a fell, 13459
 His a-postels wit him he ledd,
 Bi-held þat folk a-bute þam spredd
 þat folud him til mikel thrang,
 Him reud þat þai fasted lang.¹ [MS. land]
 þe dales was wit folk ouer-laid ; 13464
 Philip he cald til him and said,
 " Philip, þis folk ar wonder fele,
 Hu redes þou we wit þam dele ?
 þai haf gret mister nu o mete, 13468
 Quar sal we nu þair fode gete ?"
 þis he said, þe gospel telles,
 To fand him and nathing elles,
 For he þat wroght bath sun and mone
 Wist well wat he had to don. 13473

suche signe dide criste at pis bridale
 þat ilk Iohn tellis in his tale.
 of þat iesu walcande in erp.
 of gossPELLERS he was þe firþ
 marke luke matheu his felawes
 bot Iohn was soþlist in his sawes.
 þat was neuer fowel sagles² of eye
 ne nane þat may flye sa hey
 mare sotel in his werkis [leaf 62,
 & squa sais alle haly clerkis. back]
 ¶ alle þat he segþ he dide hit write.
 of goddes werkis þat was parfite
 marke matheu & luke also
 alle accordet Iohn vn-to.
 Ihesus he saide a passage made [leaf 62,
 I out ouer þe see of tiberiade. back]
 grete was þat folk him folowand 3ode
 to here his preyching þuþt ham gode
 þaire hele to gete atte þen was seke
 þai folowed him þat was sa meke.
 ¶ þis folk was mykil for to telle.
 ihesus clambe vp vn-to a felle
 his apostoles wiþ him he led.
 be-helde þat folk a-boute him spred
 þat folowed him in mykil þrange.
 him rewed þai had fasted lange.
 ¶ þe dalis wiþ folk was ouer-laide.
 Phelip he calde til him & saide.
 philip þer folk ar wonder fele.
 how redis þou wiþ ham atte we dele
 þai haue grete myster now of mete.
 quare salle we þaire fode gete.
 þis he saide þe gossPEL tellis
 he dide to fande him & naping⁴ ellis
 for he þat wroþt baþ sunne & mone.
 wiste wele quat he had to done.

Sli signe did crist at his bridale, 13438
pat ilk iohn tellis in his tale,
Of pat iesu walkand in erth,
Of godspellers he was þe ferth.

Marc, luca, mathe, his felaus, 13442
Bot iohn was sotilest in saus.
Forþi to þe arn likest es he,
pat es na foul sua fair mai fle,

[.
. *no gap in the MS.*]

And es na foul sua gleg of ei, 13448
Ne nane pat mai fli sua hei,

[.
. *no gap in the MS.*]

Iesus, he said, a passage made
vte-ouer þe se of tibereade, 13453
Gret was þe folk him foluand zode,
To here his preching þoght þaim gode,
þair hele to gete þat was seke,
Fra fer till him gan þai sek. 13457

þis folk was mekil, all for to tell;
Iesus clamb vp intill a fell,

His apostlis wid him he ledd, 13460
Biheld þat folk abute þaim spredd

þat folud him in mekil thrang,
Him reud þai had fastid lang.

þe dalis war wid folk ouerlaid; 13464
Philip he cald til him, and said,

“Philip, þis folk es wonder fele, [col. 2]
Hu redis þu we wid haim dele?

Nu haue þai gret mister of mete,
Quar sal we þair fode nu gete?” 13469

þis he said, þe godspel tellis,
To faand him, and for na þing ellis,

For he þat made bath sunne & mone
wist well quat he had to done. 13473

þis signe dud crist at his bridale
þat same Ion telleþ in tale
Of þo þat ihesu had in erþe
Of gospelleres he was þe ferþe

Marke. lucas. & matheu his felawes
But Ion was þe sotilest in his sawes
þerfore to þe ern likened is he
pat is no foule so heȝe may fle

[.
. *no gap in the MS.*]

Is noon so sizty foule of eȝe
Ny so fer to fle may dreȝe

[.
. *no gap in the MS.*]

¶ Ihesus a passage made he
Ouer þe see of tiberiade
Greet was þe folke him folwynge zede
To here his sarmoun hem þouȝte gode

Her hele to gete þat were seke
For fer þei souȝte him ful meke

þis folk was muche & of greet wille
Ihesus clomb vp into an hille

His disciplis wiþ him he ledde
Bihelde þe folke aboute hem spredde

þat folewed him in muchel þrong
Him rewed þat þei had fasted long

þe dales were wiþ folk ouer leide
Philip he calde to him & seide

Philip þis folk is wondir fele
How redestou we wiþ hem dele

Now haue þei greet nede of mete
where shul we her fode gete

þus he seide þe gospel telles
Him to assaye & no þing elles

For he þat made sonne & mone [leaf 84]
Wist wel what he had done

pai folud him fastand dais thre, 13474
 þar-of had *iesus* gret pite,
 "And if þai," he said, "turm ham þair
 Bi þe wai soñ faille sal þai. [wai,
 Quen þai sal find nathing to bij,
 Ded bi þe stret þan mon þai lij." 13479
 Philipp said þan, "lauerd, quat consail
 Mai i youu giue þam mai auail?
¹Me-thinc to do þat war noght eth,
 Qua had o penis thre hundreth <sup>[¹ leaf 74,
 bk, col. 1]</sup>
 Bred for to bi, þai ar sua fele,
 War til ilkan bot a morsel." 13485
 þan spac andreu, was na sa mild,
 "We haf wit vs," he said, "a child
 þat has fiue laues and fisches tua,
 But quat don þai wit-vten maa?"
 þan said vr lauerd, "i-nogh es þat,
 Dun i wald þe folk all saitt. 13491
 We sal," he said, "do nu ful wele ;"
 For hai þar was a mikel dele.
 Quat sal i sai yow-lang sermun?
 All right þar war þai sett dun, 13495
Iesus blissed þis bred for-melt,
 And siþen badd it suld be delt.
 He blissed als þe fisches tuin,
 And sett his fusun þam wit-in, 13499
 þat quen all forwit þam was sett,
 All þai had i-nogh at ette.
 þis bred and fische was delt a-bute,
 Had nan default in al þat rute.
 Godmen it was a gret gadring, 13504
Iesus fedd wit sua litel a thing,
 Tua fisches and fiue laues o bere,
 þat *iesus* wit fedd suilk a here ;
 Abute fiue thusand als it es redd,
 Was þat folk þat he þar fedd. 13509

þai fowloed him fastande daies þre.
 þar-of had *ihesus* grete pite.
 & if þai he saide turne ham þaire way
 bi þe way sone falle wille þai.
 quen þai sal finde na-þing to by.
 for defaute dede mone þai ly.
 ¶ *Phelip* saide lorde quat consail
 may I. 3ou geue þat may a-vaile.
 me þink to do þat ware nozt ep
 if I. had of penis an hundreþ.
 to bye brede þai ar sa fele.
 hit ware til ilkane bot a morsel.
 ¶ *þen* spac andrew was nane sa milde
 we haue wiþ vs he saide a childe.
 þat has v. lauis & fisshis twa.
 þai wil nozt serue wiþ-uten ma.
 ¶ *þen* saide our lorde I.-nogh is þat.
 doun I. walde þe folk ware satte.
 he comaunded to sette ham wele.
 of hay þer was a mikil dele.
 quat sulde I. make 3ou lange sarmoun
 alle rizt þare ware sette doun.
Ihesus blessed þis brede standande
 & siþen delt hit wiþ his hande.
 & þen he blessed þe fisshis twin.
 & sette his foisoun ham wiþ-in.
 quen hit be-for ham was sete.
 alle þai had I.-nogh atte ete.
 ¶ *þis* brede & fische was delt a-boute
 had nane defaute in al þat route.
 certis hit was a grete geddering
Ihesus fed wiþ sa litel þing
 ij. fisshis & v. barly lauis
 alle was fed godemen & knauis.
 a-boute v. þousande as hit is red.
 was þe folk atte þer was fed.

pai folud him fastand dais thre, 13474
 Of paim had *iesus* gret pete,
 And said, "if pai turn ham pair wai,
 For þe faint sone faille sal pai.
 Quen pai mai find na þing to bij,
 Dede bi strete þan mon pai lij." 13479
 Philip said, "lauerd, quat cunsaile
 Mai i giue þat mai paim waille?
 Me thinck to do war noght eth,
 Qua had penis thre hundreth 13483
 Brede wid to bi, þai er sua fele,
 It war to ilkan bot a morsele."
 þan spak andreu, was nan so mild,
 He said, "we haue wid vs a chi[l]d
 þat has fiue lauis and fisses tua, 13488
 Bot quat es þat widvten ma?"
 þan said vr lauerd, "enoght es þat,
 I wald þe folk dune all satt."
 He said, "we sal nu do ful wele ;"
 Of hay þan was þar mekil dele. 13493
 Quat sal i sai 3u lange sarmune?
 Alle right þar þai sett paim dune.
Iesus bliscid þis bred for-melt,
 And sipen bad it suld be delt ; 13497
 He bliscid sipen þe fisses tuine,
 And sett his fuisum paim widine.
 þat quen it forwid paim was sett,
 All pai had enoght at ett. 13501
 þis bred and fisse was delt abute,
 Had nan defaut in þat route.
 Gode men, it was a gret gedring ^{[leaf 91,}
^{bk., col. 2]}
Iesus fedd wid sua litil þing ! 13505
 Fisses tua and fiue laues of bred,
 þat *iesus* wid fedd suilk a here.
 Abute fiue thousand, als it es red,
 was þe folk þat he þar fed. 13509

þei folwed him fasting dayes pre
 Of hem had *ihesus* greet pite
 He seide if þei turne hoorn her wey
 For defaute faille wol pai
 whenne þei may fynde no þing to by
 Dede bi strete mot þei ly
 Philipp seide lord what counsaile
 May I 3yue hem to auaile
 Me þinke to do hit were not eþe
 who so had penies pre hundreþe
 To bie wiþ breed þei are so fele
 Hit were to vchone but a mossele
 þo spak andreu was noon so milde
 He seide we haue wiþ vs a childe
 þat haþ fyue loofes & fisshes two
 But what is þat wiþouten mo
 Oure lord seide Inow3e is þat
 I wolde þe folke alle doun sat
 He seide we shal do ful wele
 Of hey þere was muchel dele
 What shulde we seie of þis sermoun
 Alle anoon seten hem doun
Ihesus blessed þis breed wiþ grace
 And dud hit to be dalt in place
 He blessed als þo fisshes two
 And made his foisoun þerynne to go
 Whenne hit biforn hem was leide
 Alle had Inow3e þei seide
 þis breed & fisse was dalt aboute
 Had noon defaute in þat route
 Wite we hit was a greet gederinge
 þat *ihesus* fed wiþ so litil þinge
 with fisshes two & fyue loues of breed
 Fyue þousande fed he wiþ his reed
 [.
 . . no gap in Trinity & Laud MSS.]

Quen pai had eten, þat drightin
 Bad þam late na crummes tin, 13511
 þe releif gadir pai in hepes,
 And fild þar-wit tuelue mikel lepes.
 þus can he sett all his fusun
 Quar he will giue his benisun, 13515
 þe folk all þat he gaf his fode,
 pai thaneked godd of all gode,
 And said for soth, " þis ilk es he,
 þat sal his folk do saued be." 13519
 ¶ Efter þat þis signe was don,
 Noght lang bi-tuix bot alson,
 A-noþer he did þat yee sall here,
 Als telles vs þis ilk gospellere, 13523
 Of a man þat born was blind,
 And soght at iesu grace to find.
 Iesus was þar he welk þe stret,
 Wit þis blind þar can he mete ; 13527
 Him asked his disciplis þan, [col. 2]
 " Lauerd," pai said, " wat es þi nam,
 Or his eldres don bi-forn 13530
 þat he þus-gat suld blind be born ?"
 þan said iesus, " has noþer he þis,
 Ne als his oxspr[i]ng don þe mis,
 Bot for þat godds werckes mai 13534
 In him be sceued fra þis dai.
 Mi fader werkes most i do
 To-quils þat i haf dai þar-to, -
 Fra now behoues þe sun him spede
 For to do his fader dede. 13539
 Wirk i most al for-wit night,
 Ai quils þe dai it lestes light,
 To-quils i in þis werld be,
 It has na lightnes bot o me."
 Wit þis vn-to þe erth he spitt, 13544
 And wit þat erth he menged it,

COTTON

quen pai had eten I.-noght at wille.
 ihesus ham bad na relefe spille.
 þai geddered hit faire on hepis.
 & filled þer-wiþ xij. grete lepis.
 þus con he sette his foisoun
 þer he wille gif his benisoun
 þe folk alle he gaf þe fode.
 þai þonked god of al þat gode.
 & saide for-soþ þis ilk is he.
 þorou quam þe folk sal saued be
 Efter atte þis ping was done.
 Noht lange be-twene bot als sone
 a-noþer he dide at 3e salle here.
 squa sais saint Iohn þe gospelere.
 of a man þat borne was blinde.
 and soht atte Ihesu grace to finde.
 ¶ Ihesus come walcande in þe strete
 wiþ þis blinde man þer con he mete
 his disciplis askid him þan.
 lorde þai saide quat is þis man.
 or quat did his eldres be-forne.
 þat he þus-gate blinde is borne.
 ¶ þen saide ihesus nauþer he þis.
 ne his ospring has done amys.
 bot for atte goddis werkis may.
 in him be shewed fra þis day.
 my fader werkis he saide I. do.
 to-quilest þat I. haue day þer-to.
 fra now be-houis þe sone him sprede
 for to fulfille þe fader dede.
 wirk he moste be-for þe niht
 ay quen þe day lastis brit.
 þe quilest I. in þis wer[l]de be.
 hit has na lethenes bot of me.
 wiþ þis vn-to þe erþ he spitte
 & wiþ þat erþ he menged hit.

FAIRFAX

Quen þai had etin, badd drightin
 þat þai suld na crummes tine, 13511
 þe relef gedrid þai in hepis,
 And fild þar-wid tuelue gret lepes.
 þus can he sett ai his fusun
 Quar he will giue his benisun. 13515
 þe folk all þat he gaf fode,
 þai thankid god of all his gode,
 And said, "forsoth þis ilk es he
 þat sal his folk do sauued be." 13519

Efter þat þis signe was done,
 Noght lang bituix bot alsone,
 Anoþer he did þat 3e sal here,
 Als tellis þis ilk godspellere, 13523
 Of a man þat born was blind,
 And soght at *iesus* grace to find.
Iesus was þar, he welk þe strete,
 wid þis blind þar gan he mete, 13527
 His disciplis him askid þan,
 "Lauerd," þai said, "quat has þis man
 Or his eldris done biforn 13530
 þat he pugat suld blind be born?"
 þan said *iesus*, "has nouþer he þis,
 Ne 3eit his ospring done þe mis.
 Bot for þat goddis werkis mai 13534
 In him be scheud, fra þis dai,
 Mi fadir werkis most i do
 þo-quillis quat i haue dai þar-to.
 Fra nu bihouis þe sunne him spede
 Forto do his fadir dede, 13539
 wirke he most fast forwid night,
 Ai quilis þe dai it lastes light.
 To-quiles I in þis worlde be, [col. 2]
 It has na lightnes bot of me."
 wid þis vnto þe erd he spitt, 13544
 And wid þe erd he menged itt,

þe lorde of blisse & of pyne
 wolde þei shulde no crommes tyne
 He bad geder þe relef of hepes
 þerwip þe fulde twelue lepes
 þus con he set his foisoun
 where he wol 3yue his benesoun
 Alle þe folke þat þere 3ode
 þonked god of her fode
 And seiden soþeli þis is he
 þat shal his folke do sauued be
 ¶ Aftr þat þis signe was done
 Not longe bitwene but soone
 Anoþer he dud 3e shul here
 As telleþ vs þe gossellere
 Of a mon born was blynde
 And souzte at *ihesus* grace to fynde
Ihesus was þere he welke þe strete
 And wip þis blynde gon he mete
 His disciples asked þan
 Lord þei seide what haþ þis man
 Of his eldres don biforn
 þat he shulde blynde be born
Ihesus seide haþ not he þis
 Ny 3itt his kyn don þat mys
 But for goddes werkes may
 In him be shewed fro þis day
 Mi fadir werkes mot I do
 Whil þat I haue day þerto
 For now hihoueþ þe son to spede
 For to do his fadir dede
 Worche he most bifore þe niȝt
 Whiles þe day lesteþ liȝt
 whil I in þis world shal be
 Hit haþ no liȝt but vpon me
 Anoon to þe erþe he spit
 And wip erþe he menged hit

And tok he o þat smerl a-wai, 13546
And smerd þar-wit his oper ei.
And sipen he said til him, "leif freind,
To natatorie nu sal þou wende,
At natatori sylle 13550
þar sal þin eien wassed be."
He went and wess his eien þare,
And tok his sight in þat siquare;
Fra nu thar him namar be ledd, 13554
He com again¹ þan to þat stedd.
Quen men him sagh þat kneu him are,
Fast þai can on him to stare, [¹MS. repeats
again]
Sum þan said, "es þou noght he
þis endir day þat moght noght se?"
Sumsaid, "he? nai," sum said, "þis ilk,"
And sum, "bot an þat semes suilk,"
þe soth tuix þam cuth þai noght find;
þan ansuard he þam þat was blind,
"þat ilk es i, for-soth i sai." 13564
"Hu gat þou þan þi sight?" cuth þai.
"Mi sight," he said, "þan gatt i þus,
þat es a man þat hatt *iesus*,
He smerd wit lam min eien tua,
And bad me sipen for to ga 13569
To natatorie siloe,
'Ga wasse þin eien þar,' coth he.
Quen i had don þat he badd me,
Als suith þan moght þai wele se."
²"Quar es," coth þai, "he, þat *iesu*?"
"I ne wat," coth he, "quar es he nu."
þai hint him þan, þir felun Iues, [²leaf 75,
col. 1]
And ledd him to þe phariseus, 13577
þat maisters o þat lau war þan,
þai fraind at þis seli man
To tell þam hugat he gatt his sight,
And he said, "þus þat man has medight."

he toke þat *grauel* & þe sande
on his eye he laide hit w^{it} his hand
³& sipen he saide til him leue frende
to nathatori salle þou now wende
vn-til nathatori saloe. [³ leaf 63]
þar þi eyen wasshin be.
he went & wasshe his eyen þare
& toke his sizt for euermare.
him nedis namare now be led
he come agayne vn-to þe sted.
¶ quen men sagh him atte knew him are
fast þai con on him stare.
sum þai saide þou nart nozt he.
þis ender-day atte muzt nozt se
sum saide nay & sum þis ilk.
& sum bot an atte semed squilk.
þe soþ to say coude þai nozt finde
þen ansquared he sum time blinde
I am he for-soþ to say.
how gat þou þi sizt *quod* þai.
¶ Mi sight he saide þen gatte I. þus
þer is a man atte hatte *ihesus*.
he a-noynt wiþ clay myne eyen ij
& bad me sipen for to ga.
to nathatorie sylloe.
ga wisshe þine eyen þer quof he.
quen I. had done atte he bad me.
al sone efter miȝt I. se.
¶ quare is *quod* þai þat *ihesu*.
I. note *quod* he quare he is now.
þai hent him þer feloun Iewus.
& led him þen to phariseus.
atte maistres of þe lagh was þan.
þai frayned atte þis sely man.
to telle ham how he gatte his sizt
& saide þus þat man me diȝt.

And tok he of *pat smerl* a-wei, 13546
And smerled *par-wid* his *aeiþer* ei.
And said till him, "mi leue freind,
To natatori sal þu nu wend,
At natatori silole,

par sal pin eien wassen be." 13551

He went and weisse his eien *pare*,
And gat his sight in *pat siquare*.
Fra nu thar him namare be ledd,
He come again *þan* to *pat stedd*.

Quen men him sau, *þat kneu him are*,
Fast *þai gan* on him stare, 13557

Sum *þai* said, "es þu noght he,
þis ender dai might noght se?"

Sum said nai, and sum said *þat ilk*,
And sum said *anoþer þat semes suilk*.
þe soht tuix þaim cuth þai noght find,
þan ansuerd þaim, he *þat* was blind,
"þis ilk am i, forsoth i sai." 13564

"Hu gat þu *þan þi* sight?" said *þai*,
"Mi sight," he said, "*þan gat i þus*,

þar es a man þat hatt iesus,
wid lame he smerd mi eien tua,
And badd me sipen forth to ga 13569
To natatori sylole,

'Ga wasse pin eien *þar*,' said he.
Quen i had done als he bad me,
Als sone eftir might i se." 13573

Said *þai*, "quar es he, *þat iesu*?"
"I ne wat quar he es nu."

þai hint him *þan*, *þir felun juus*,
And led him *þan* to *þe phariseus*,
þat maistris of þe lau war þan, 13578
And frained at *þis helid man*, [1192, col. 1]

To telle *þaim hu* he gatt his sight,
And he said, "*þus þat man me dight*."

GÖTTINGEN

He toke *þe wafte* of hem away also
And smered boþe his ezen two
He seide to him my leue frende
To natatori þou shalt wende
At natatori siloe

þere shul þine ezen wasshen be
He wesshe his ezen *þere* ful riȝt
And anoon he had his siȝt
For þenne was he no more led [1194, bk]

He coom aȝein in to *þat sted*
whenne *þei him* say *þat knew him are*
Fast gon *þei* on him stare

Sone *þei* seide art þou not he
þat ȝondir day miȝtes not se
Somme seide nay & somme so

Somme seide *anoþer* in his stud is go
þe soþe hem self coude not fynde
He vnswered *þat* had ben blynde
I am he forsoþe to say

How gat þou *þi* siȝt seide *þai*
My siȝt he seide gat I þus
þer is a mon þat het Ihesus
with lame he anoynt myne eyen two
And bad me sipen forþ to go
To natatori siloe

And wasshe þine eyen *þere* seide he
whenne I hadde his biddyng done
Anoon I say also soone

Where is he *þei* seide þon
I noot he seide where he is goon
þei him toke þese false iewes
And lad him to *þe pharisewes*
þat maistris of lawe were þon
And asked at *þis heled mon*
How *þat* he had geten his siȝt
He seide þus *ihesus* me diȝt

TRINITY

Sum Iuus said þat stode þam bi, 13582
 "O godd him semes ha na perti
 þat haldes of hali-dai na stat,"—
 For þis was don on þair sabbat.
 And oþer said, "bot hugat moght
 Sli werck o sinful man be wroght?"
 þaa phariseus þat war ful fell, 13588
 Quen þai had striued þam emel
 And groigned, cuth na resun find,
 þai did þan bring again þat blind ;
 "Quat haldes þou þat man?" said þai.
 "A prophet," said he, "be mi lai."
 þe maisters Iuus þan bigan 13594
 To mistru o þis sinful seli man,
 Quere-for wit blind he had ai bine,
 þai said þat he had alwai sene.
 þe neist men of his oxspring 13598
 Did þai þan be-for þam bring,
 "þis es yur sun," þai said, "and yee
 Sai þat blind man born was he ;
 Sais hus nu, be yur leute, 13602
 Hu es it sua þat he mai se?"
 His freindes said, "our sun he es,
 And blind was born, wit-vten les."
 "Hu es it sua þat he seis nu?" 13606
 "We ne wat, bot ask him-seluen hu.
 Yee ask him-seluen, for best he wat
 Giue ansuar of his aun stat."
 þus gaf þaa seli men answar 13610
 For-qui þai dred þe Iuus sar,
 For þai had made, þat wel men wist,
 A statut agains Iesum crist,
 If ani wald him leue or lute 13614
 þair synagoges suld be put vte ;
 For-þi þai badd þam him-self frain,
 þai wald ha ben awai ful fain, 13617

¶ Sum Iewes saide þat stode þer-by.
 of god him semis haue na party.
 þat haldes hali of na state.
 for þis was done on our sabate
 & oþer saide how-gate mozt
 suche werk of sinful man be wrozt.
 ¶ þer pharaseus þat ware sa felle.
 quen þai ware angred for-soþ to tel.
 & gronid & cowde na resoun finde
 þen did þai bring agayne þe blinde
 quat haldes þou þat man *quod* þai.
 a prophete saide he be my lay.
 ¶ þe maistre Iewes þen be-gan.
 to mistrowne queþer þis sely man.
 queþer be-fore blinde had he bene
 þai saide atte he had al-ways sene
 ne neyste men of his ospring
 dide þai be-for ham to bring
 þis is þoure sone & quat say 3c.
 he sais borne blinde was he.
 says vs now be þour lewte
 how hit is squa þat he may se.
 ¶ his frendes saide our sone he is.
 & blinde was borne wiþ-outen les.
 how is hit squa þat he sese now.
 we ne wate *quod* þai bot aske him how.
 aske him-self for best he wate.
 gif ansquare of his awen state.
 þus gaue þa cely men onsquare
 for þai dred þe iewes sare.
 for þai ware made wele men wiste.
 wiþ statute agayne Ihesu criste.
 if any walde him loue & loute.
 out of þe synagoge sulde þai oute.
 for-þi him-self þat bad him fraine.
 þai walde haue bene a-way ful fayne

Sum Iuus said, þat stod him bi, 13582
"Of gode him semes haue na parti
þat haldis of halidai na state,"—
For þis was done on þar sabate.
And oper said, "bot hugat moght
Sli werk of sinful man be wroght?"
þa pharaseus þat ai war felle, 13588
Quen þai had striued þaim emell,
þai groined and cuth no resun find,
þan did þai bring again þat blind.
"Quat haldes þu þat man?" said þai.
"A prophete," said he, "bi mi fay."
þe maistre Iuus þan bigan 13594
To mistrou of þis seli man,
Quaper forwid blind al had he bene,
þai said þat he had alwais sene.
þe neist men of his ospring 13598
Did þai forwid þaim to bring,
"þis es 3ur sun," þai said, "and 3e
Sai þat blind-born man was he;
Sais vs nu, bi 3ur laute, 13602
Hu es it sua þat he mai se?"
His freindes said, "vr sune he es,
And blind was born, widvten les."
"Hu þat it es sua þat he seis nu?"
"we ne wate, bot aske himself hu.
Aske him-self, for best he wat 13608
Gif ansuer of his auen state."
þus gaue þaa seli men ansuer,
For-þi þaðred þe Iuus sare,
þai had mad, þat men wele wist,
A statute again iesus crist,
If ani wold him leue or loute, 13614
þair synagoge suld be put vte;
For-þi him-self badd þai farine.
[. . . . no gap in the MS.]

GÖTTINGEN

Somme iewes seide þat stode him by
Of god him semeþ haue no party
þat holdeþ of haliday no state
For þis was done on oure sabate
Anoper seide how euer mou3t
Suche werke of synful mon be wrou3t
þese phariseus þat euer were felle
Whenne þei had stryuen as I telle
þei groped & coude no cause fynde
þennedude þei to bringe a3eyn þe blynde
what haldestou þat mon seide þei
A prophete seide he bi my fei
þe maistir of iewes bigon þan
To mistrowe of þat sely man
wheþer he biforn blynde had bene
þei seide alwey he had sene
þe nexte men of his ospringe
þei dud anoon bifore hem bringe
Saye 3e þe blinde born mon was he
Say vs now bi 3oure lewte
How hit is þat se he may
He is oure son þei seide in fay
Wiþouten doute oure son he es
And was blynde born wiþouten les
How þat he sizte haþ now
we ne woot aske him how
Aske him for best he wate
3yue vnsware of his owne astate
þus 3af þese men vnsware þore
þat dred þo iewes wondir sore
þei had made þat men wel wist
A statute a3ein ihesu crist
If any wolde him leue or loute
Of her synagoge shulde be put oute
[.
... no gap in Trinity & Laud MSS.]

TRINITY

Yeit þai cald þe thrid time [1 col. 2]
 þis blind and badd him luee drightin.
 1 "Blisce him," þai said, "þat wons on
 For þis man es a sinful wight." [hight,
 He said, "i wat noght of his plight,
 Bot to me, blind, he gaf þe sight."
 "Hu," coth þai, "gert he þe se, 13624
 Tell vs hu he did wit þe?"
 "Wi, quar-to suld i tell yow mare?
 Ne haf i noght tell yow ar.
 Quar-for spir yee o þat gom? 13628
 Wil yee discipls his bicum?"
 "We," coth þai, and þai began
 Ful felunli þis man to ban. 13631
 "Hald þe til him," coth þai, "caitif,
 Sal we be neuer his vr lijf,
 þou mot his disciple be,
 Disciple moyses ar we,
 þar was a man wit-vten sak, 13636
 We wat godd self wit him spak;
 O þis man knaulage nan ha we."
 To þaa Iues þan ansuard he,
 "Her-of thinc me al selcuth, 13640
 Qui yee hald him sua vncuth,
 And sais yee wat noght queþen he be
 þat þus has giuen mi sight to me.
 I wat, and it o soth be soght, 13644
 þat sinful man godd heres noght,
 Bot he allan þat dos his will,
 And halds him fra dedis ill.
 þis es aman þat drightin heres, 13648
 And helpes oper for his praieres;
 Ne it i-wiss was neuer herd
 Sin þe biginning o þe werld, [2 MS. gett]
 Blind born man to get his sight²
 Wit-vten grace o godds might." 13653

COTTON

¶ þe þrid time zet þai calde.
 þis blindeman to be-halde. [hight
 [3 Blesse hym they seið that wonnyþ on
 ffor this man is a synfuht wyght
 Of his synne seið he wote I noght
 But to me blynd. sight he broght]
 how quop þai gert he þe se [3 from Land
 MS. 416]
 telle vs how he dide wiþ þe.
 quy quarto sulde I. tel þou mare.
 twy or thry I. talde þou are.
 quar-fore spire 3e of þat gome
 wil 3e his disciplis be-come.
 ¶ 3e. 3e quop þai & þus be-gan.
 to mys-say þis cely man.
 halde þe til him quop þai caytiue
 for þink we neuer on him to liue.
 þou may his disciple be.
 disciples moises for-soþ ar we
 we wate god wiþ him spak
 he was a man wiþ-uten lak.
 of þis man knawing¹ nane haue we.
 to þa iewes þen ansquared he.
 here-of þink¹ me al selcoup.
 quy 3e halde him squa vncoup.
 & sais 3e wate nozt queyþen he be
 atte þus has giuen sizt to me.
 3e wate al & þe soþ be sozt
 þat sinful man god heris nozt.
 bot he allane dos his wille
 & haldis him fra didis ille.
 þis is þe man atte god heris. [leaf 63, back]
 & helpis oper for his prayeris.
 ne hit was neuer zet herde
 syn þe be-gynnyng¹ of þis werde.
 blinde-borne man to gete his sizt.
 wiþ-uten grace of goddis miȝt

FAIRFAX

zeit þai cald þe thrid time [col. 2] 13618
þis blind and bad him loue drightin.
þaisaid, “blisce him þat wones on hight,
For þis man es a sinful wight.” 13621
He said, “i wate noght of his plight,
Bot to me, blind, gaf he þe sight.”
“Hu,” said þai, “gart he þe se?
Tell vs hu he did wit þe.” 13625
“Qui quar-to suld i tell 3u mare,
Ne haue i noght all tald 3u are?
Quarfor spir 3e sua of þat gome?
wil 3e his disciplis bicum?”
“we!” said þai, and þai bigan 13630
Ful felunli þis man to ban.
“Hald 3e to him,” said þai, “þu caitiue,
His sal we be neuer our liue,
þu mot his disciple be,
For disciplis moyses er we, 13635
þat was a man widvten sake,
we wat þat godd self wid him spake,
Of þis man knauyng nan haue we.”
To þaa Iuus þan ansuerd he,
“Of 3u think me selcuth, 13640
Qui 3e hald him sua uncuth?
And sais 3e wat noght queþen he be
þat þus has giuen mi sight to me.
I wate, and it of soth es soght, 13644
þat sinful man god heris noght,
Bot he allane þat dos his will,
And haldes him fra dedis ille.
þis es þe man þat drightin heris,
And helpis opir for his praiseris. 13649
Ne it, i-wis, was neuer herd
Siþen þe bigining of þis werld,
Blind-born man to gett his sight
widvten gras of godes might.” 13653

zitt þei called þe þridde tyme
þis blynde & bad him þonke appoline
Blesse him þei seide þat woneþ on hight
For þis mon is a synful wight
Of his synne seide he woot I nouzt
But to me blynde sizt he brouzt
How made he þe. þei seide to se
Telle vs how he dud wiþ þe
Wherto shulde I telle more
I haue al tolde 3ou ore
Wherfore aske 3e of him bi-dene
wol 3e his disciples bene
we þe[i] seide & þo bigan
Felounly þis mon to ban
Holde þe to him þei seide caitiue
His wol we be neuer oure lyue
þou mot his disciple be
For moyses disciples are we
þat was a mon wiþouten sake [leaf 85]
We woot þat god with him spake
Of þis mon no knowyng haue we
To þo iewes þenne vnsuwerd he
wondir me þinke of 3oure mouþ
whi he holde him so vncouþ
And seyn 3e woot not wheþen is he
þat haþ 3yuen my sizt to me
I woot & hit of soþ be souzt
A synful mon god hereþ nouzt
But he allone þat doþ his wille
he holdeþ him fro dedes ille
þis is þe mon þat god heres
And clepeþ opere bi his prayeres
Ne hit I-wis was neuer herd
Siþ þe bigynnyng of þe werd
Blynde born mon gete sizt
Wiþouten greet grace of goddes miȝt

þan said þai, " þou caitif for-lorn
 In sin was all to-gedir born, 13655
 Queþer þou wenis vs nu hère
 O pine vn-wittes for to lere."
 Wit þis þai scott him als a dog
 Right vte o þair synagog, 13659
 " Herd yee þis lurdan," coth þai,
 " Hu he wald lere vs nu vr lai,
 þat beggar þat in sin was goten!" 13662
 Quen iesus wist him þus for-scotten,
 þair striff he wist bath less and mare,
 And þat þai had him wrethed sare.
 For-þi he thoght him do solace, ^[leaf 75, bk, col. i.]
 And mare to seeu him of his grace.
 Quen þat iesus and he war mette 13668
 Ful derworthli his lauerd he grett,
 Til him spak iesus, " sai me nu, sai,
 Traus þou in godd sun or nai?" 13671
 " Quar es he," said he, " wist i quar,
 To trou in him ful leif me war."
 Ihesus said þan, " þou has him sene,
 And spoken wit þe wit-vten wene."
 þan said iesus, " mi to-cumming 13676
 In erth es jugement to bring,
 þat þai þat noght seis suld se,
 And þat þe seant blind suld be."
 þan said sum o þat semble, 13680
 " Sais þou vs þan þat blind er we?"
 " War yee," he said, " wit-vten sight,
 þan war yee soth wit-vten plight,
 Bot nu yee sai þat yee mai se, 13684
 In sin þar-for be-left er yee."
 ¶ Yeit forþermar sal i tel yow
 Sum gestes¹ o þat suet iesu, ^[MS. gestes]
 Als telles þis ilk ewangelist
 þat he sagh foluand iesu crist. 13689

þen saide þai þou caytiue lorne
 in syn was al to-geder borne.
 queþer þou wenis þus now here.
 of pine vn-wittes vs to lere.
 wiþ þis þai shotte him as a dogge
 riȝt out of þaire synagog.
 ¶ herde ȝe þis lurdan quof þai.
 how he walde lere vs a new lay.
 þat begger þat in syn was gotyn.
 ihesus wiste how he was shotin.
 þaire strife he wiste lesse & mare.
 & how þai him had wrapped sare.
 for-þi he þoȝt him to solace.
 & mare to shew him of his gracé.
 ¶ for-þi to ihesus þe way he sette.
 ful derþ-worþli his lorde he grette.
 Til him spac ihesus say me now say.
 trawes þou in goddissonne or nay.
 quare is he saide he wiste I. quare
 to traw in him ful lefe me ware
 ihesus saide þen þou has him sene.
 & spokin wiþ him wiþ-uten wene.
 þen saide ihesus my to-commynȝ
 in erþ is iuggement to bring.
 þat þai þat noȝt sese sulde se.
 & atte þe seande blinde sulde be.
 þen saide sum of þat semble.
 says þou vs atte blinde ar we.
 ware ȝe he saide wiþ-uten siȝt
 þen ware ȝe soþ wiþ-uten pliȝt.
 for ȝe con loke ȝe wene ȝe se
 In syn þar-fore be-left ar ȝe
 N ow forþermare I. wille tel ȝou.
 sum gestis of þat squete ihesu.
 als tellis þis ilk euangelist.
 þat he sagh folowande ihesu crist.

þan said þai, "þu caitif lorn 13654
In sine was alle to-gedir lorn,
Queþer þu wenis vs nu here ^[leaf 92, bk, col. 1]
Of þine vnwittes for to lere."

wid þis þai scott him als a dog 13658
Right vte of þair synagog,
"Herd 3e nu þis lurdane," said þai,
"Hu he wald lere vs her vr lai,
þat ebber þat in sine was gotin!" 13662
Quen *iesus* wist him þus forschotin,
þair strijf he wist, bath les and mare,
And þat þai had him wrethed sare.
Forþi he thoght him do solace, 13666
And mor to scheu him of his grace.
Quen þat *iesus* and he was mett,
Ful derworthili his lauerd he gret,
Till him spac *iesus*, "sai me nu sai,
Trous þu in goddes sun or nai?" 13671
"Quar es he?" he said, "wist i quare,
To trou in him ful lef me ware."

Iesus said þan, "þu has him sene,
And spokin wid, widuten wene,"
þen said *iesus*, "mi to-coming¹ 13676
In erd es iugement to bring, [1 MS. coining]
þat þai þat noght seis suld se,
And þat þe seand blind suld be."

þan said sum of þat semble, 13680
"Sais þu vs þan þat blinde ee² we?"
"war 3e," he said, "widvten sight,
þan war 3e blind widvten plight.
Bot nu 3e sai þat 3e mai se, [2 read er]
In sine þarfor bileft er 3e." 13685

Forþermar 3eit sal i tell 3u
Sum gestes of þat suete *iesu*.
Als tellis þis ilk ewangelist
þat he sau foluand *iesu* crist. 13689

þenne seide þei þou caitif lorn
In synne was alle togider born
Wheþer þou wenest vs now here
Of þine vnwittes for to lere
With þis þei huntid him as a dogge
Rizt out of her synagogge
Herde 3e þis lurdan now seide þai
How he wolde lere vs of oure lay
þat ebber shrewe in synne gete
Whenne *ihesus* wist him haue þis hete
her strif he wist lasse & more
And þat þei had him wrapped sore
þefore he þouzte him do solace
And more to shewe him of his grace
Whenne *ihesu* & he were met
Ful derworþely his lord he gret
To him spac *ihesus* & bad him say
Leuestou in goddes son or nay
What is he: he seide & where
To trowe in him leof me were
Ihesu seide þou hast him sene
And wiþ him spoken wiþouten wene
þenne seide *ihesus* my to comyng
In erþe is iuggement to bring
þat þei þat not sene shulden se
And þat þe seyng blynde shulde be
þenne seide somme of þat semble
Seistou þenne þat blynde be we
were 3e he seide wiþouten sizt
þenne were 3e blynde wiþouten plizt
But now 3e say þat 3e may se
In synne þefore laste are 3e
¶ Forþermore shal I telle 3ow
Somme dedes of *ihesu* now
As telleþ þe euangelist
þat was folwyng *ihesu* crist

Mont oliuet it es an hill 13690
þat iesus hanted mikel till,
 For yede he ai vinstunt,
 For *þar* to *prai* oft was he wont.
 Apon a dai *quen* him thoght god,
 Fra *þeþen* he to *þe* temple yode,
 For to teche and for to lere 13696
þe men *þat* gladli wald him here.
þe phariseus, *þat* luued ai strijf,
 Vnto *þat* kirk *þai* broght a wijf
þat *þai* in hordam had ouertan, 13700
þar lagh wald man suld hir stan,
 In to midward *þis* temple wide,
þar mani man war stad *þat* tide.
 Abute hir hefd hir har hingand; 13704
 All wonder on hir in *þat* thrang.
þan spak an o *þaim* for alle,
 Be-for *ihesus* þus made his call,
 All *þai* gaf him list ilkan, 13708
 "Maister," said he, "*þis* womman
þe band has broken of hir sposail,
 And *þar*-wit tan, wit-vten fail.
 Moyses wil we stan all slike, [col. 2]
 Queþer *þai* pouer be or rike; 13713
 þou gif us nu *þe* Iugement."
 Bot *þis* was noght þof pair entent,
 For *þai* had suorn ilkan *þar*-till,
þis wreche womman for to spill, 13717
 In wrangwis dede or word *þai* soght
 To tak him *þat* *þai* neuer moght.
þai thoght if he wald bid hir stan,
 Man o merci was he nan; 13721
 And if he badd at latt hir gang,
þan moght *þai* sai he did *þam* wrang;
 To brek pair lagh *þai* soght him sua
 Him for to tak bituix þem tua. 13725

¶ Mount oliuete is a hille.
þat *ihesu* haunted mykil til.
 for þidder ȝode he ay vmbstont
 & *þer*-to pray oft was he wont.
 a-pon a day quen him þoȝt gode
 fra þeiþen to þe temple he ȝode.
 for to teyche & for to lere
 þe men atte glad walde him here
 þe pharaseus *þat* loued ay strife
 vn-to þe temple *þai* broȝt a wife.
þat *þai* in horedome had ouer-tane
 for-þi þe lagh walde ho ware slayne
þai broȝt hir in *þat* temple wide.
 þer many a man stode be-side.
 aboute hir heued hir hare hingand
 alle wondred on hir in *þat* lande.
 ¶ þen spac an of ham for alle
 be-for *ihesus* made his calle.
 alle *þai* gaf him liste ilkan
 maister saide he: *þis* womman.
 þe bande has brokin of hir spousail.
 þar-fore we say wiþ-uten faile.
 [1 Moyses wille we aȝt suche stone
 whethir they be pouere or riche of wone]
 þou sal hir gif iuggement. [1 from Laud
 MS. 416]
 bot *þis* is noȝt þaire entent.
 for *þai* had squorne ilkan *þer*-tille
þis wreche womman for to spille.
 in wrangewys dede or worde or þoȝt
 to take *ihesus* as *þai* neuer moȝt.
þai þoȝt if he walde bid hir stane
 mon of mercy was he nane.
 & if he bad to lete hir gange
 þen muȝt *þai* say he did ham wrange
 to breke þaire lagh þen soȝt *þai* squa
 him for to take be-twix þa twa.

Mont oliuete þan es an hill	13690	þe mount oliuete is an hille
þat <i>iesus</i> haunted mekil till ;		þat <i>ihesus</i> hauntide muchel tille
For þiper ȝode he ai vmstunt,		þidur ȝede he ofte we sey
þar to prai ofte was his wont.		For þere was he wont to prey
Apon a dai quen him thoght gode, [col. 2]		On a day whenne him þouȝte gode
Fra þepin to þe temple ȝode,	13695	Fro þenne to þe temple he ȝode
For to teche and for to lere		For to teche & hem to lere [1 MS. lere]
þe men þat gladli wald him here.		þen men þat gladly wolden here ¹
þe pharaseus, þat luued ai strijf,		þese phariseus þat loued ay strif
vnto þat kirc þai broght a wijf	13699	To þe chirche brouȝten a wif
þat þai in hordam had ouertane,		þat wiþ horedome was ouergon
þair lau wold men suld hir stane,		Her lawe wolde hir to ston
In midward of þis temple wide,		Amidwarde þat temple wyde
þar mani man was stad þat tide.	13703	þere mony mon was þat tide
Abute hir heued hir har hingand ;		Aboute hir heed hir heer honge
All wondrid on hir in þat thrang.		Alle wondride on hir in þat þronge
þan spac an of þaim for alle,		þenne spak oon of hem for alle
Bifor <i>iesus</i> þus made his call,		Bifore <i>ihesus</i> he made his calle
And þai gan him list ilk-ane,	13708	þei ȝaf hering to him vchone
“Maister,” he said, “þis wommane		Maistir he seide þis wommone
Has brokin þe band of hir sposaile,		hap broken þe bond of hir spousaile
And þarwid tan, widuten faile.		And þerwip taken wipouten faile
Moises will we stane alle slike,	13712	Moises wol we alle suche stone
Queþer þai pouer be or rike ;		Wheþer þei be pore or riche of wone
þu giue vs nu þi iugement.”		þou ȝyue vs now þi iuggement
Bot þis was noght þair entent,		But þis was not her entent [2 leaf 85, back]
For þai had suorn ilkan þar-till,	13716	² For þei had sworn vchone þer tille
þis wreche womman for to spill,		þat wrecche wommon for to spille
In wrangwisdede or word þai soght		In wrong wisdomme her dede þei souȝt
To take him þat þai neuer moght.		To take him þat þei miȝt nouȝt
þai thoght if he bid hir stane,	13720	þei þouȝte if he bidde hir stone
Man of merci was he nane ;		Mon of mercy is he none
And if he bad to let hir gang,		And if he bidde lete hir go quite
þan might þai sai he did wrang ;		Wronge he doþ here & dispite
To breke þair laue þai soght sua		To breke her lawe þei souȝt him þus
Him forto take bituix þa tua.	13725	Him to take good <i>Ihesus</i>

Quen þai pis wais on iesu soght,
 Well he wist all quat þai thoght,
 He stuped dun, and wit his hand
 He wrat a quil in to þe sand. 13729
 Alle þai cried þan þat þar was,
 "Giue vs þi dome, and lat vs-pas,
 Vs thinc to lang we duell," said þai.
 "Qua warns yow to wend a-wai?
 Bot qua þar es wit-vten last 13734
 At hir þe first stan he cast,
 Hir staning mai he wel begin
 þe man þat es wit-vten sin."
 Wit þis he luted dun eft-sith, 13738
 þai wex dumb all þan als suith,
 Ne wist þai neuer quat to sai;
 Bot ilkan sculked þaim awai.
 þai left þis temple þan all allan, 13742
 Bot iesu crist and þis womman.
 Quen iesus lifted vp his heued,
 And sagh nan in þat temple leued,
 Biheld þis womman standand þar,
 þat caitiue carked in hir care, [men
 "Womman," he said, "quar ar þai cum-
 pin wiþerwins þat þe had nummen?"
 Quackand sco loked hir a-bute, 13750
 Iesus badd hir þan haue na dute;
 "Lauerd," sco said, "all þai er a-wai."
 "For-þi, womman, to þe i sai,
 Ga þe nu forth, mi lef freind, 13754
 For þou has leue nu for to wend;
 I damp þe not quar-so þou far, [^{leaf 76,}
 Bot ga nu forth and sin na mar." col. 1]
¹ He said noght allan, "namar þou sin,"
 Bot "lok þi will bi noght þar-in."
 ¶ A water þar es wit-in þair thede,
 þat es cald piscene in þair lede, 13761

COTTON

¶ quen þai on ihesus þus had sozt
 wele he wiste alle þat þai þozt
 he stouped doun & wiþ his hande
 he wrate a quile in-to þe sande
 alle þai cried þen at þer was
 gif hir þi dome & lete us pas.
 ¶ vs þink to lange we dwelle saide þai
 qua warnis þou to wende a-way.
 bot qua-sim is wiþ-outen last
 atte hir þe first stane he caste
 certis I. wil nane oþer be-gynne.
 bot anli he wiþ-outen synne.
 wiþ þis he louted doun eft siþe.
 þai wex doumbe as stane al squiþe
 ne wiste þai neuer quat to say.
 ilkan shuldered oþer a-way.
 þai left þis temple euerilkane
 bot ihesu & þis womman ane
 ¶ quen ihesus lifted vp his heued
 & sagh nane in þat temple leued
 he be-helded þis womman standand
 þat caytef carked in hir care. [þare
 womman he saide quere ar þer men.
 atte þe to me con be ken. [² Fairfax MS.,
 quakande ho loked hir a-boute leaf 52]
 & ihesus bad ho sulde nozt doute
 lorde ho saide þai ar a-way.
 for-þi womman to þe I. say.
 ga now forþ & be my frende.
 for þou has leue for to wende.
 I dampne þe nozt ga quere þou fare
 bot ga now forþ & syn na mare.
 he saide nozt allane na mare þou syn.
 bot loke þi wille be nozt þer-in.

A water þer is wiþ-in þat thede
 þat þai calde piscine in þaire lede

FAIRFAX

Quen þai þis wise on *iesus* soght,
 wele he wist quat þai thoght, 13727
 He stoupid dune, and wid his hand
 He wrat a quile in þe sand.
 Alle þai crid þan þat þar was, 13730
 "Giue vs þi dome, and lat vs pas,
 Ful lange we duell nu," said þai. [cf 93,
 "Qua warnis 3u to wend 3ur wai? col. 1]
 Bot qua þat es widuten last 13734
 At hir þe first stane he cast,
 Hir stanig mai he wele bigine,
 þe man þat es widvten sine."
 wid þis he loutid dune eft sith, 13738
 All wex þai dumb þan all suith,
 Ne wist þai neuer quat forto sai;
 Ilkan skulked þaim a-wai.
 þai left þis temple þan allane, 13742
 Bot *iesus* crist and þis wommane.
 Quen *iesus* lifted vp his heued,
 And sau nane in þat temple leued,
 Biheld þis womman standand þare,
 þat caitef carked in hir kare, 13747
 "womman," he said, "quar es bicomen
 þi witherwines þat he¹ had nomen?"
 Quakand scho loked hir abute, 13750
 And *iesus* bad hir haue na doute;
 "Lauerd," scho said, "þai er a-wai."
 "For-þi, womman, to þe i sai, [read þe]
 Ga nu forth, mi leue freind, 13754
 For þu has leue nu forto wend;
 I dampne þe noght far quar þu far,
 Bot ga nu forth and sin no mare."
 He said noght alane, "na mar þu sin,"
 Bot "loke þi will be noght þar-in."

A water þar es widin þat thede,
 þat þai cald piscine in þar lede,

¶ whenne þei þus on *Iesus* souzt
 Wel wiste he what þei þouzt
 He stouped doun & wiþ his honde
 He wroot a while in þe sonde
 Alle þei cryed þat þere was
 3yue vs þi doom & lete vs pas
 Ful longe we dwelle now seide þai
 Who warneþ 3ou to wende 3oure wai
 But who so is wiþouten last
 At hir þe furst stoon he cast
 hir stonyng may he wel bigynne
 þe mon þat is wiþouten synne
 þo louted he doun anoþer siþe
 Alle wex þei dounbe also swiþe
 Wiste þei neuer what to sey
 Vchone for shame stale away
 In þe temple lafte none
 But *ihesu* crist & þat wommone
Ihesu liftud vp his heued
 And say noon in þe tempul leued
 Bihelde þat wommon stondynge þare
 þat caitif carked al wiþ care
 Wommon he seide where beþ bicomen
 þine enemyes þat þe had nomen
 Quakyng she loked hir aboute
 And *ihesus* bad hir haue no doute
 Lord she seide þei are away
 þerfore wommon to þe I sey
 Go now forþ my leue frende
 For þou hast leue now to wende
 I dampne þe not þi synne fore
 But go & synne þou no more
 He seide not only no more þou synne
 But loke þi wille be not þerynne
 ¶ A watir is þere in þat þede
 þat þei calle piscine in her lede

- pis ilk water als þe stori sais,
 Was mikel renumed in þaa dais,
 Als it war a gode vinere ; 13764
 þar-bi lai mani vn-fere,
 þar-in was won for to descend,
 Angels þe water for to blend,
 And tid it sua in þat siquar, 13768
 Quen pis water all droue war,
 þe first seke man þat mocht win
 In to þat wel to wassche him in,
 þat quat sekenes þar was on him,
 He suld be heled, fra þat tim. 13773
 Iesus wit his was þan walcand,
 Com be þe well, gret folk he faand
 þat þar [war] liggand for to bide,
 Quen þair hele þam suld bi-tide.
 þar fand iesus a man vnfere, 13778
 þat had ben aght and thritte yeire,
 Sua herd him was his limes þan
 þat he o þaim had weldnes nan.
 Iesus be-heild þis caitif þar, 13782
 And reud him selcuth sare,
 "Godman," he said, "wit me þou mele,
 3erns þou nu to haf þi hele ?" 13785
 "Ya, sir," he said, "na thing sa gladd,
 Bot sua wit seckenes am i stadd
 þat i ne mai to water win,
 For oþer me gas bi-for þar-in, 13789
 Ne þar es naman, soth to sai,
 þat wil me bere vnto þe welle.
 Lang haf i lede in langur lijf,
 Es nan wil reu on me, caitef." 13793
 "And godman, i þe truli sai,
 þou sal be hale nu fra þis dai.
 Rise, þar þe lij na-langer,
 Do þe to ga, wit all þi ger." 13797

þis water als þe story says.
 was mykil rynnande in þa dayes
 als hit ware a gode vinere.
 þer-bi lay many man vn-fere.
 þer-in was angels wont to lizt.
 and þat ilk water dizt.
 ofter þe angel commyn was þare
 and þe water blende ware
 þe first sekeman atte muzt wyn.
 in-to þat water to wesshe him in.
 þat quat sekenes þat was on him.
 he sulde be heled fra þat time.
 ¶ Ihesus wiþ his was þen walcande
 come bi þe water grete folk he fande
 at þer ware lyande for to bide.
 quen þaire hele sulde ham be-tide
 þer fande ihesus a man vnfere
 þat squa was xxviij. 3ere.
 squa harde was his lymys þan.
 þat of ham had he weldenes nane
 Ihesus be-held þis caytiue þare.
 and rewed of him selcouþ sare.
 godeman he saide wiþ me þou mele.
 3ernis þou ozt to haue þi hele.
 ¶ 3a sir he saide na-þing sa glad.
 bot squa wiþ sekenes am .I. stad.
 at I. ne may me to water wyn.
 for oþer me gas be-fore þer-in.
 þer nys naman soþ to telle
 þat wil me bere vn-to þat welle.
 lange haue I. led in sekenes life.
 is nane wille rew of me caytiue.
 ¶ ou^r lorde saide godeman I. þe say.
 þou sal be hale fra þis day. [¹ MS. ou]
 Rise thar þe lye na langer
 and ga þi way wiþ-out anger.

þis ilk water, als þe stori sais, 13762 was mekil renouned in þa dais, Als it war a gode vinere ; þarbi lai mani man vnfere, þar-in was won forto descend, 13766 Angelis forto þe water to blend, And tid it sua in þat sequar, Quen þis water droued war, þe first seke man þat might win [col. 2] To þat welle to wasse him in, 13771 þat quat sekene was als on him, He suld be helid, ilk a lim. Iesus þan was þare walkand, 13774 Come bi þe welle, gret folk he fand þat þar war liggand forto bide, Quen þair hele þaim suld betide. þar fand iesus a man vnfere, 13778 þat had bene aght and thretti zere, Sua was his limmes him wit-tane, þat of þaim weildnes had he nane ; Iesus biheld þis caitiue þare, 13782 And of him reud selcuthli sare, And said, "god man, me wid þu mele, Gernis þu to haue þi hele?" 13785 "3a, sir," he said, "na thing sua gladd, Bot sua wid seknes am i stadd, þat i ne mai to þe water win, 13788 For oper me gas bifor þar-in,¹ [MS. þai in] Ne þar es na man, soth to tell, þat will me bere into þe well. Lang haue i ledd in langur lijf, Es nane will reu on me, caitif." 13793 "And godman, i þe treuli sai, þu sal be hal nou fra þis dai. Rise, thar þe lij no langir, Do þe to ga wid all þi ger." 13797	þis ilke watir stori sayes was muche honoured in þo dayes As hit were a good ryuere þerby lay mony vnfere þerynne were wont to descende Aungels þat from heuen wende þat tyme bifel hit so þer Whenne þe watir droued wer þe furst seke mon þat miȝt wyn To þat welle to wasshe him In Of what sekene so was on him He schulde be heled vche a lym Ihesus þo was þere walkonde And coom þer by mychel folk he fonde þat were þere liggyng for to abide Whenne her hele schulde bi-tyde þere fond ihesus a mon vnfere And had ben eizte & þritty zere His lymmes had he so forgone þat of hem weldyng had he none Ihesu bihelde þis caitif þore And of him rewed selcoupe sore He seide gode mon with me þou mele Desires þou to haue þin hele 3e sir he seide no þing so glad For so in sekene am I-lad þat I ne may to þat watir wyne For opere goon bifore me Inne Nor no mon wol soþ to telle Bere me in to þe welle Longe haue I led in langur lif Is noon wol rewe on me caitif Now good mon I þe trewly say þou shal be hool fro þis day Rise & lye no lenger þere Do þe to go wiþ al þi gere
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Vp he ras wit-vten mar, 13798
And on his bak his bedd he bar.
þe dai þat þis man was made fere,
þe¹ Iues heild it for hali dere, [MS. 1e]
Quen þai sagh him þe birthin vnder,
Fast þai can on him to wonder. [col. 2]
2 "Quat cursed man es yon," coth þai,
"Wirckand gains godd and his lai?
It semes o godd has he nan au."
þai said als mani felun sau, 13807
"þou carl, qui brekes þou vr lau,
þi bedd noiþer aght þou ber ne drau,
þou ber again suith þat birthin, 13810
þar weried wortht þou wit drightin."
"Godmen," he said, "for godds might,
Qui wite yee me wit-vten plight,
A blisced man me gaf heliand; 13814
At þe well o syloe me fand,
Quen he had made me hale and fere,
'Rise vp,' he said, 'wit þi litere
And do þe forth,' he said, 'to ga.'
And als he badd, right did i sua.
Aght and thritte yeir in band, 13820
þat i moght stir ne fot ne hand,
þe angel lightand ai i bade,
Ai til þis man me hale has made.
He þat me nu mi hele has broght,
Wit-stand his biding agh i noght."
þai lete him pass fra þam emell, 13826
And tuix þam spak þaa Iues fell,
"þis man es noght wit godd," coth þai,
"þat wirekes þus on hali dai, 13829
þe lijf he ledes mai nan lede,
And þar-on he es again vr lede;
He hates to cum to vr bewist, 13832
Ne till vr laghes will he noght list,

¶ vp he ras wiþ-uten mare
and on his bak his bed he bare
þat day þat þis man was made fere
þe iewes helde hit for haly dere
quen þai sagh him þat birþin vnder
fast þai con on him to wonder
¶ quat cursed man is yon *quod* þai.
þat þus wirkis agayne our lay.
we wende for-soþ quen he here lay.
he had bene seke for many a day.
quen þou art hale wiþ-out agh.
þi bed is oures bi þe lagh.
bere agayne squiþe þat birþine
wa worþ þe and al þine.
godemen he saide for goddus miȝt
quy wyte ȝe me wiþ-uten pliȝt
atte syloe welle a man me fande
& has me laused out of bande.
quen he had hale me made & fere
he bad me ga wiþ al my gere.
& do þe forþ he saide to ga
& als he bad riȝt dide I. squa.
xxviij. ȝere in bande
I. lay *nomme* baþ fote & hande
þe angel liȝting ay I. bade.
ay til þis man he hale me made.
he þat me in my hele me broȝt.
wiþ-stande hys bidding agh me noȝt
¶ þai lete him pas as I. ȝou telle
be-twene ham spac þa iewes fel.
þis man is noȝt wiþ god *quod* þai.
þat wirkis þus on haly-day.
þe life he ledis may nane lede
þer-of he dos agayne our lede.
he hatis to come til our be-wiste
ne til our lagh wil he noȝt liste.

Up he ras widvten mare, 13798
And on his bac his bed he bar.
þe dai þat þis man was made fere,
þe Iuus it held for hali dere, 13801
Quen þai sau him þat birþen vnder,
Fast þai gun on him to wonder.
"Quat cursed man es yone," said þai,
"wirkand again godd and his lai ?
It semes he has of god nan awe ;"
And said allsua mani fele sawe, 13807
"þu carl, qui brekes þu our lau, ^[1f 93, bk, col. 1]
þi bedd suld þu nouþer bere ne drau,
Suith þu bere again þi birthin, 13810
par waried worth þu wid drithin."
"God men," he said, "for godes might,
Qui wite 3e me widvten plight,
A blisced man me gaue hailand ; 13814
At þe well of sylole he me fand,
Quen he had made me hal a[n]d fere,
'Ris vp,' he said, 'wid þi litere
And do þe suith heþen to ga,' 13818
And als he badd, right did i sua.
Aght and thretti 3ere in band,
I lai widvten might of fot or hand ;
þe angel lighting ai i bade, 13822
Ai till þis man has hale me made.
He þat me hal has wroght,
widstand his bidding aght [I] noght."
þai lete him passe fra þaim emell,
And tuix þaim spac þe iuus fell,
"þis man es noght wid godd," said þai,
"þat brekes þus þe hali-dai, 13829
þe liuf he ledes nane mai lede,
And all es he again vr lede ;
He hates till cum to vr bewist,
Ne till vr lau wil he noght list, 13833

Vp he roos hool wiþouten care
And on his bak his bed he bare
þat day þat he was made so fere
þe iewes helde holy & dere
whenne þei him sey þat burþen vndir
Fast gon þei on him wondir
What cursed mon is þis seide þay
Worchyng a3eyn god & his lay
hit semeþ he haþ of god no drede
And seiden him to mony fel dede
þou churle whi brekestou oure lawe
þi bed shuldestou nouþer bere nydrawe
Bere þi burþen a3eyn in hi3e
Waried be þou of almi3tie
Gode men he seide for goddes mi3t
Whi wite 3e me wiþouten pli3t
A blessed mon 3af hele to me
At þe welle of siloe
Whenne he had made me hool & fere
Ris vp he seide wiþ þi litere
Do þe soone hennes to go
And as he bad þenne dud I so
Ei3te & þritty 3eer in bonde
Haue I not welden foot ny honde
þe aungels li3tyng þere bood I
Til he me heled sikurly
He þat me þis hele haþ wrou3t
wiþstonde his bidding ow I nou3t
þei let him passe fro hem to telle
And spak to gider þo iewes felle
þis mon is not with god seide þay
þat brekeþ þus þe hali day
þe lif þat he ledeþ in dede
Hit is a3eyn oure lede
He hateþ oure counseles so dere
And of oure lawe wol he not lere

Vr halidai noght he for-beres, 13834
Bot mani dedes o þaim he geres
Be don vs alle for to pair;
And þou can naman speke sa fair.

[.
. . . *no gap in Cotton & Laud MSS.*]

Oft he dos vs sammen sank,¹ [MS. snak]
And þar-for haf he neuer thank.

He dos vs mani geddering mak, 13842
And mani sancking for his sak,

þat we mai drei it nu namar,
For-þi we most consail ta þar

þat he be tan, and don in band, 13846
Qua first on him mai lai his handes;

And qua þis couenand haldes noght
þat it be dere apon him boght."

Wit þis þai scaild pair semble, 13850
Bot *iesus* went fra þat cite,

And in apon an-oþer side, [1f 76, bk, col. 1]
Vte o þair sight him for to hide,

For yeit was noght his time cummen
To be wit-in þair handes nummen.

Ne moght þai neuer lai hand him on,
Til þat he self it wald war don; 13857

Quen time com he him-seluen bedd,
And noght a fote fra þaim he fledd

Til þai his suete bodi had schedd,
And gin him self for vs in wedd.

Iesus went to þe temple þan, 13862
þar spak he wit þis heeld man,

[.
. . . *no gap in Cotton & Laud MSS.*]

He sagh him al for soru biten, 13866
For Iues sua wit him had fliten;

He suaged him wit wordes heind,
"Fra nu," he said, "þe behoues freind

our haly dayes he noȝt for-beris.
bot þen to make his dides he gers
& euer our lagh he dos to paire.
& siþen can na man speke sa faire
we haue grete meruayl soþ to tel.
þat nane has hap him to quel.

oft he dos vs samyn sank
& þar-of haue he neuer þank. [1f 52, bk]

²he dos us many geddering^t make.
and many sanking^t for his sake.

þat we may dreȝ hit now na mare.
gode consail to take nede hit ware.

þat he be tane & done in bandis.
qua first on him may lay þaire handis

& qua þis comande haldis noȝt.
in same plite atte he be broȝt.

¶ of þis þai made a grete semble
bot *ihesus* went out of þat cite

& in a-pon a-noþer side.
for sumkin þing him to hide.

for ȝet was noȝt his time comme.
wiþ-in þaire handis to be nomme.

ne muȝt þai neuer him hand lay on.
til atte him-self hit walde haue done

quen time come he him bedde
& noȝt a fote fra ham he fled

til þai his squete blode had shed
& giuen him-self^t for us in wed.

¶ *Ihesus* went to þe temple þan
þer spac he wiþ þis alde man.

þat heled of his sare
I. talde ȝou how lange are

he sagh him alle for sorow bityn.
squa had þe iewes wiþ him flityn.

& he him hailed wiþ wordes hende
fra now be-houis þe lefe frende.

BUT JESUS WENT AWAY AND HID HIMSELF, FOR HIS TIME WAS NOT COME YET. 795
HE WENT INTO THE TEMPLE AND MET THE MAN WHOM HE HAD HEALED OF SICKNESS.

vr halidais noght he for-beris, 13834
Bot mani dedis on þaim he geris
To be done, vs forto paire ;
And syden can na man spec so faire.

[.
. *no gap in the MS.*]

Ofte he dos vs samen sanck, 13840
And þarfor haue he neuer thank ;
He dos vs mani gadring make,
And mani sanking for vs sake,

þat we mai drei it nu na mare, 13844
For-þi we most vs consale þare
þat he be tane, and done in bandis,
Qua first on him mai lai þair handis,

'And qua þis comandment haldis noght
þat it be dere apon him boght." [Col. 1]
wid þis þai partid þair semble, 13850
Bot *iesus* went of þat cite,

And in apon anoþer side,
vte of þair sight him forto hide, 13853
For ȝeit was noght his time commin
To be widin þair handes nomin.

Might þai neuer lai hand him on,
Til þat he-self wald it war don ; 13857
Quen time come he *him*-seluen bedd,
And noght a fote fra þaim fledd

Till þai his suete blodde had schedd,
And giuen *him*-self for vs in wedd.
Iesus went vnto þe temple þan, 13862
þar spac he wid þis helid man,

[.
. *no gap in the MS.*]

He sau him all for soru bittin, 13866
For *ius* sua wid him had fletin ;
He suaged him wid wordes heind,
"Fra nu," he said, "bi-houes þe freind

Oure hali dayes halt he not sop
But mony dedes on hem dop
þo dedes to vs be not faire
Oure lawes alle þei appaire

[.
.

. *no gap in the MS.*]

He dop vs mony gederynge make
And muchel to þenke for his sake
þat we may suffer hit no more
we mot counsel now þerfore

þat he be taken & done in bondes
who so furst on him may laye hondes
And who þis counsel holdeþ nouȝt
þat hit be dere vp on him bouȝt

Wip þis þei parted her semble
But *ihesus* went of þat cite
And toke him to anoþer syde
Out of her siȝt him to hide

For ȝitt was not his tyme comen
To be of her hondes nomen
Miȝte þei neuer take him so
Til him self wolde hit were do

Whenne tyme coom forþ he *him* bed
And not a fote fro him fled
Til he had shed his swete blode
And ȝyuen *him* self for oure gode

Ihesus went to temple þon
þere spake he wip þis heled mon
[.
. *no gap in the MS.*]

He say him al mournyng bi-tid
For *iewes* so had him chid
he esed him wip wordes hende
Fro now he seide þou most frende

Tent to mi teching and mi tale, 13870
For o þi seknes er þou al hale."

¶ *Iesus* went him forth here and þar,
And did meracles euer-ai-quar,

Til it come a solempnite, 13874

He com a-gain in þat cite ;
Wit him com his disciples lele,
And oper folk als foluand fele. 13877

In-to þe temple þai wit him yede,
And he began þaim for to rede,
For to redde and to sermon,
And tald þam mani god reson.

All þai said þam þaim emell, 13882
"Qua herd euer man sua spell,
Man vnlerd o boken lare !"

All wondred on him, less and mare.
Iesus þat pair talking herd, 13886

Suetli he þaim sun ansuward,
"Mi lare es noght mine," said he,

"Bot his þat it haues giuen to me,
þat neuer leigh, ne neuer sale, 13890
For wijt and treuth he has ai hale ;

He and his lare will lasten ai,
þis will he self wittnes and sai.

þe man þat spekes he-self o roos 13894
Wat yee, godmen *quat* he dos ?

Quen he his aun roos has soght,
In his muth sothfast es noght ;

Bot sothfastnes es in his word 13898
þat sais of oper man loueword.

Moyses þur lagh þaim broght, [col. 2]
Yee wat it bot yee hald it noght,

• Selcut me thinc yee hatte me sua,
And, saccles, me sekcs to sla." 13903

þan said þaa *Iues*, "selcut her we,
þou missais, deucl es in þe ;

tent to my teyching¹ & my tale.
for now of sekenes artow al hale.

Ihesus went forþ here *and* þare.
and miraclis dide ay quare
til hit come a solempnite.

he come agayne to þat cite.
wiþ him come his discipulis hale
and oper folk wiþ-uten tale.
In-to þe temple þai wiþ him zede.
and he be-gan ham to rede.
for to rede a gode sarmoun
and talde ham alle wiþ gode resoun.

alle þai saide for-soþ to telle
qua herde euer man squa spelle.
man vnlered of boke or lare.

alle wondered on him lesse & mare
¶ *Ihesus* atte þaire talking herde.

squetely þen he ham qnsquerde
my lare is noȝt myne saide he
bot his þat hit has giuen to me.

þat neuer legȝ. ne neuer sale.
for witte & treuþ he has ay hale.
he & his lare wille laste for ay.
þis wille him-self witnes say.

¶ þe man þat spekis him-self of ros
wate ȝe godemen quat he dos
quen he his aghen ros has soȝt
in his mouþ soþfast is noȝt.

bot soþfastnes is in his worde
þat to godenes wille accorde
of me moises ȝou worde broȝt.
ȝe wate hit wele bot haldes hit noȝt
selcouþ me þink ȝe hate me squa
and sacles sekis me to sla.

¶ þen saide þe iewes selcouþ þink we
þou missais vs quat deuil is þe

Tent to mi teching and mi tale, 13870
For of þi sekenes es þu all hale."

Iesus went fort here and þare,
And did miraculis euerai quare,
Till it come a solempnite, 13874
He come againe in þat cite;
wid him come his descipulis lele,
And oþer folk foluand fele. 13877

Into þe temple þai wid him ȝede,¹
And he bigan þaim forto rede, [¹ MS. ȝode]
Forto rede and forto sarmone,
And tald þaim mani god resune.

All said þai þaim þan emelle, 13882
"Qua herd euer man sua spelle,
Man vnlerd on boken lare!"

All wondrid on him, lesse and mare.
Iesus þat þair talking herd, [² leaf 94, col. 1]
Sueteli he þaim sone ansuerd, 13887

²"Mi lare es noght mine," said he,
"Bot his þat it has giuen me,
þat neuer ligh, ne neuer salle, 13890

Forwit and treuth he has ai hale;
He and his lare will last for ai,
þis will him-self wittenes and sai.

þe man þat spekes of him-self ros
wat ȝe, god men, quat he dos? 13895
Quen he his auen ros has soght,

In his muth sothfast es noght;
Bi³ sothfastnes es in his worthd 13898
þat sais of oþer man loueword.

Moyeses ȝur lau ȝu broght, [³ read But]
ȝe wat it, bot ȝe hald it noght, 13901
Selcuth me thinc ȝe hate me sua,

And, sackeles, sekas me to sla."
þan said þa iuues, "selcuth here we,
þu missais, þe deuil es in þe; 13905

Tente to my tale & my techynge
For of sekenes hastou helynge

¶ Ihesus went forþ here & þere
And dud myracles euery where
Til hit coom to a solempnite

He coom aȝeyn in to þat cite
wip him coom his discipules lele
And oþere folke folewynge fele

Into þe temple wip him þei ȝede
And he bigan hem for to rede
To preche to hem & sarmoun

And tolde hem mony good resoun
Alle bigan þei þus to telle [^{leaf 86, back}]
who herde euer þus mon spelle

Mon vnlerd of boke lore
Alle wondride on him lasse & more
Ihesus þat her talkynge herde

Swetely he hem vnswerde
My lore is not myn seide he
But his þat hit haȝ ȝyuen to me

þat neuer endeȝ ne neuer shal
For witt & troupe he is al
He & his lore wol laste for ay

þis wol him self witenes & say
þe mon þat spekeȝ of him self ros
wite ȝe gode men what he dos

whenne he his owne preysing haȝ souȝt
þenne is his mouȝ soȝfaste nouȝt
But soȝfastenes is in him þon

þat seiȝ loue worde of oþere mon
¶ Moises ȝoure lawe ȝou brouȝt
ȝe knowe hit but ȝe holde hit nouȝt

Selcoupe I haue ȝe hate me so
And gultles seke ȝe me to slo
þenne seide þe iewes wondir here we

þou mis seiȝt þe deuil is in þe

Qua will þe sla? qui sais þou wrang?"

"I haf you don," he said, "o-mang

Werkes suilk als yee ha sene, 13908

þat yee wonder on oft for tene.

Moyses yow gaf in þe ald

Lagh circumcision to hald,

Yee circumcise on hali dai, 13912

Noght yee waand will for þe lai.

And quar-for sua hate yee me þan,

For i mad hale a sek man

Apon þe dai o yur sabaot? 13916

Bot demes me right in mi state,

[.

. . . no gap in Cotton & Laud MSS.]

Sua suld yee do, wald yee me tru,

And well i wat it war for yow." 13921

Mani man war þar-bi and stode

Bi þis folk, wrath and wode,

þat war cummen to þat tun, 13924

And herd o þair disputisun;

Ful mani wordes spak þaa fell,

þat it war tor all her to tell.

Sum said, "quer crist him-seluen sal

scau, 13928

Queþen he sal cum sal naman knau,

Ne o quat kin, ne quat contre;

Bot þis man kinred wel knau we,

O þis thede bath es he and his, 13932

þe contre was, and sotht it es."

¶ þan said iesus a word to min,

"Yee wat quat i am, and mi kin,

O yur vn-witt quine wald yee blin,

And seke noght sakles sua wit sin,

And herken seil and hald resun?

Yee kneu me and mi nacion. 13939

COTTON

qua wil þe sla quy says þou wrange

I haue done he saide þou a-mange

werkis suche as þe haue sene.

þat þe wonder of for tene.

moises gaf þou in þe alde.

lagh of circumcision to halde.

and þe circumcise on haliday.

and nozt þe wande in þoure lay.

and quar-for hate þe me þan.

for I. made hale a seke man.

a-pon þe day of þoure sabat

demys me ofter þoure awen state

gode is to wirke euerillk day.

þinge þat prophetis to þe lay.

squa sulde þe do walde þe me tray

and wele I. wate hit were þour way

¶ Many man was by & stode.

and herde þes folk wrap & wode.

þat ware commyn to þat toun

for tille þat disputesoun here.

sa many wordes spac þa felle

hit ware ouer lange in boke to tel

¶ Sum saide quen criste him-self sal

shaw

queyþen he comis sal na mon knaw

ne of quat kyn ne quat cuntree

bot þis man kiþ ful wel knaw we

of þis lande is he & al s

þe cuntree wate at soþ hit is

¶ þen saide iesus a worde to Myn

þe wate quat I am & al my kyn

of þoure vn-witte quy ne wil þe blin

& seke nozt sacles squa wiþ sin

& herkin skille & halde resoun. [leaf 64]

þe knaw me & myne nacioun.

FAIRFAX

Qua will þe sla ? qui sais þu wrang ?"
 He said, "i haue done 3u emang
 Werkis suilk als 3e haue sene, 13908
 þat 3e on wondrid ofte for tene.

Moises þu gaue in þe ald
 Lau of circumcisioun to hald,
 And 3e circumseise on hali dai, 13912
 And noght ne lett 3e for þe lai.
 And quarfor hate 3e me so þan,
 For i made hale a seke man
 Apon þe dai of 3ur sabate ? 13916
 Bot demis me noght in mi state,

[.
 *no gap in the MS.*]

Sua suld 3e do, wolde 3e me tru,
 And wele i wat it war for 3u." 13921
 Mani man war bi and stod,
 And herd þis folk, sua wrath and wod,
 þat war comen into þat tune, 13924
 And herd all pair dispotisiun ;
 Ful mani wordis spac þai fell, [col. 2]
 þat it war tore all here to telle.

¹Sum said, "quen christ him-self sal
 schau, 13928

Queþen he sal cum, sal no man knau,
 Ne of quat kin, na quat contre ;
 Bot þis man kin² wele knau we,
 Of þis thede es bath he and his,
 þe contre quate þat soth es þis."
 Þan said iesus a word to min, 13934
 "3e wate quat i am, and mi kin,
 Of 3ur vnwitt qui ne wald 3e blin,
 And seke noght sacles sua wid sin ?
 And herken skil and hald resune ?
 3e knau me and mi naciune. 13939

GÖTTINGEN [2 MS. kin]

who wol þe sle why seistou wrong
 He seide I haue don 3ou among
 Werkes suche as 3e haue sene
 þat 3e on wondride ofte for tene

3af 3ou not to moyses þe olde
 Lawe of circumcisioun to holde
 And 3e circumseise on haliday
 And not 3e letten for þe lay
 wherfore hate 3e me þon
 For I made hool a seke mon
 Vpon þe day of 3oure sabate
 But demeþ me not in my state

[.
 *no gap in the MS.*]

So shulde 3e do wolde 3e me trow
 And wel I woot hit were for 3ow
 Mony folke were by & stoode
 And herde þis folke so wroþe & wode
 þat were comen in to þat toun
 And herde al her disputesoun
 Mony wordes þei spake & felle
 þat longe were here to telle

Summe seide whenne crist shal him
 showe

Whenne he shal com shal noon knowe
 Ny of what kyn ny of whiche cuntre
 But þis monnes kyn wel knowe we
 Of þis lond boþe is he & his
 þe cuntre woot þat soþ hit is
 þenne seide ihesu a word or two
 3e woot what I am my kyn also
 Of 3oure foly why ne wole 3e blynnæ
 And seke not sakles so wiþ synne
 Bereþ skil & holdeþ resoun
 Siþ 3e knowe me & my nacioun

TRINITY

Quat-sum yee knau wite yee for soth,
Sal yee na leis here o mi toth, 13941
For he þat me mang yow send,
Es sothfastnes wit-vten end.
He þat me sent, i wat quat es, 13944
Bot yee knau him noght i-wiss;
If i said þat i him ne kneu,
þan war i leier and vn-treu, 13947
Bath i war fals and als lier, [leaf 77, col. 1]
And right suilk als þat yee nu er.
I knau him, and has knaun him euer,
Fra him sal i sundre neuer." 13951
þan soght þai iesu for to slan,
Bot þai moght hand lai on him nan.
Fain þai wald him þan had numen,
Bot yeit his time was noght cummen.
Mani man bigan to tru 13956
Forth fra þat time in iesu;
Ai fra þis dai forther ward,
þe Iues, wit þair fals forward,
And wit þair mani tressunful red,
þai soght ihesu at do to ded. 13961
¶ Sipe sal yee here quat wise
Ihesu did lazar to rise,
Bot ar þat i sua ferr sal ga, 13964
I sal spek of his sisters tua,
þat was martha, wit-vten lain,
And als sua mari magdalain.
þis lazar, als sais vs vr stori, 13968
Was of a stede hight bethani;
He had þis forsaid sisters tuin,
þe tan a womman ful o sin.
A seli sin-ful sco was an, 13972
And first als a comun womman;
O þis womman gret fairhede
Did mani man a wai to wide. 13975

wate sa 3e knaw wete 3e for-sop
salle na lesing come of my top.
for he þat me hidder 3ou sende.
is sop-fastenes wiþ-uten ende.
he þat me sende I. wate qua is.
3e knaw him nozt ne is blisse.
if I say þat I. him nozt knew.
þen ware I. lither & vn-trew.
[¹Bothe were I fals & here how
Right suche as ye are now] [¹from Laud
MS. 416]
I. haue him knawen & sal do euer.
fra him salle I. sundre neuer
¶ þen sozt þai ihesu for to be slane
bot þai muyt hande lay on him nane
fayne þai walde him haue nommyn
bot 3et his time was nozt commyn.
many man be-gan to trow.
fra þat time forþ in ihesu.
al fra þat day forþward
þe Iewes wiþ þaire fals forþward.
þen wiþ þaire fals tresoun & rede.
þai sozt ihesu to þe dede.
¶ sipe sal 3e here quat wise.
ihesus dide lazer for to rise.
bot or I. any ferþer ga.
I. wille speke of his sistres twa.
þat was martha wiþ-uten layne
& al-squa mary Magdalayne.
þis lazar als sais our story
was of stede hiȝt bethany.
he had þer forsaide sisters twyn.
þat an a womman ful of syn.
a celly sinful was ho an.
first als a commyn womman.
of þis maddalane þe grete fairehede
dide many man of way to wede.

quat-sum 3e knau witt 3e forsoth,
3e sal na lese here of mi toth, 13941
For he þat me mang 3u has send,
Es sothfastnes widvten end.

He þat me send, i wat quat es,
Bot 3e ne knau him noght i-wis;
If i sai þat i him ne kneu, 13946
þan war i leier and vntru,
Bath war i fals & als leier,
And right suilk als þat 3e nu er.

I knau him, and has knauen euer,
Fra him sal i sunder neuer." 13951

Sipen soghut pai *iesus* for to slane,
Bot þai might hand lai on him
Fain þai wolde him haue nomin, [nane.
Bot 3eit his time was noght comin.

Mani man bi-gan to trou 13956
Fra þat time forth in *iesu*;

Ai fra þat dai for-warde,
þe Iuus, wid þair fals forward,
And wid þair mani tresun ful rede,
þai soght *iesu* to do to dede. 13961

Nou sal 3e here on quat-kin wise
Iesu did lazar rise,

Bot ar þat i sua fer will ga, 13964
I sal speke of his sistres tua,

þat was martha, widvten lain, [If 94, bk,
And alsua mari magdalain. col. 1]

þis lazar, als sais vr stori, 13968
was of a sted hight bethani,

He had þir forsaid sistris tuin,
þe tane a womman ful of sine.

A seli sinful was scho ane, 13972
And first als a comen wommane;

Of þis womman þe grete fairede,
Did mani man of witt to wede. 13975

[.
. *no gap in Trinity & Laud MSS.*]

For he þat me among 3ou sende
Is soþfastenes wipouten ende

He þat me sende I woot what he is
But 3e knowe him not I-wis

If I seide þat I not him knew
þennne were I. liere & vntrew

Boþe were I fals & lyere how
Riȝt suche as 3e are now

I knowe him & haue done euer
Fro him shal I sundre neuer

þo souȝte þei *ihesus* to slone
But honde myȝte þei laye on him none

For þei wolde him haue nomen
But his tyme was not comen

Mony fro þat trowed trew
In þe werkes of good *Ihesu*

And fro þat day wipouten faile
þe iewes wiþ her fals counsaile

Bi her tresoun & her reede
Souȝte *ihesu* to do to dede

Now shul 3e here on what wise
Ihesu dud lazar to rise

But ar þat we furþer go
Speke we of his sistres two

Pe toon was martha to seyn [leaf 87]
And þat opere Maudeleyn

þis lazar as seiþ oure story
was of a stude het bethany

þese þen were his sistres twynne
þe ton a wommon ful of synne

A wondir synful was she one
And furste was she comyn wommone

Of þis wommon þe muchel feirhede
Made mony mon of witt to wede

Seuen feindes vte of hir cast crist,
Als telles lucas euangelist. 13977
A seli sinful was sco þis,
For alle hir sin turnd to blis.
For sco was liuand þat siquar
þat *iesus* preched hir and þar,
And mani a-pert meracle did, 13982
Quar wit to man kind he him kid,
And mani seke he gaf þair hele.
And als he com be a castel,
A man þat hight symon leprus, 13986
At ete he praid him til his hus ;
Iesus grant him his praier,
For he him praid wit ful god cher,
Ful fair seruiss symon him dight, 13990
Als was to suilk a lauerding right.
¶ *Quen* *iesus* in his sete was sett,
Wit his disciplis at þe met, 13993
þis sinful womman and for-lain, [col. 2]
þis forsaid mari magdalain,
Wit-in þis castel i of tald, 13996
Moght sco do all quat sco wald.
þe man þat godd will þat be bett,
Yee wat, lauerdings, mai nathing lett.
þe word o *ihesu* was risen brade,
And o meracles þat he made. 14001
Quen mari wist *iesus* þar cummen,
A bost sco has o smerles nummen ;
A smerl þat was o pris ful dere,
þis vñtemment wit hir sco bere. 14005
Bot for mi tale scortli to tell,
Be-for *iesu* on knes sco fell,
þar-wit sco fell on suilk a grete,
þat al sco was vr lauerd fete ; 14009
On þaim sco wepe hir sinnes sare,
And þan þam dries wit hir hare ;

COTTON

vij. feyndis out of hir kest crist
as tellis luca þe euangelist.
a cely sinful was ho þis.
for alle hir syn hir turned to blis.
for ho was liuande nere hand quare
ihesus preyched here & þare.
& many apert miraclis did.
quar-wiþ to mankinde he him kid.
¶ & many a seke he gaf þe hele.
& als he come be a castele.
a man þat hight simon & leprus
praied *ihesus* til his hous. [chere
he made him sembelaund with gode
& *Ihesus* granted him his prayer
ful faire seruise simonde ham dight
as felle to a lording riȝt
Quen *ihesus* in his sete was sette
wiþ his disciplis atte þe mette.
þis sinful womman in syn for-layne
þis forsaid mari magdalayn.
wiþ-in þis castel I. of talde
muȝt ho do alle atte ho walde
þe man þat god wil grante his grip
may na man stande azayne þer-wiþ
þe worde of *ihesu* hit ras ful brade
& of þe miraclis þat he made.
¶ *quen* mari wiste *ihesus* was commyn.
a boiste ho has of oynementus nommyn.
of diuerse þingis þat was dere.
þis oynement wiþ hir ho bere.
& for my tale shortly to telle
be-for *ihesu* fete ho sone felle
þer-wiþ ho felle on squilk a grete
þat wiþ þe teris ho wisshed his fete
on ham ho wepped hir synnes sare
& siþen dried wiþ hir hare.

FAIRFAX

Seuen fendes vte of hir cast he, 13976
 Als tellis luca þe wangeliste.
 A seli sinful was scho þis,
 For all hir sine turned hir al to blis.
 Scho was liuand þat siquar 13980
 þat *iesus* prechid here and þar,
 And mani apert miracle did,
 Quarwid to mankin he him kid;
 And mani seke he gaue þair hele.
 And als he come bi a castele, 13985
 A man þat hight symon leprous,
 At ete he praid him till hous;
Iesus him granted his praier, 13988
 For he him praid wid god cher,
 Fulfair seruiss symond him dight,
 Als was to slik a lauerd right.
 Quen *iesus* in his sete was sett, 13992
 wid his descipulis at þe mett,
 þis sinful womman and forlaine,
 þis forsaid mari magdalaine,
 widin þis castel þat i of talde, 13996
 Might scho do all quat scho walde.
 þe man þat godd will be bett,
 3e wat, laueringes, mai no þing lett.
 þe word of *iesus* rase ful brade, 14000
 And of þe miraclis þat he made.
 Quen mari wist *iesus* þar comen,
 A boist of smerles has scho nomin;
 A smerl þat was of pris ful dere, [col. 2]
 þis oynement wid hir scho bere.
 For mi tale schortli to tell, 14006
 Bi-for *iesus* fete sone scho felle,
 þar-wid scho fel in suilk a grete,
 þat wid þe teris scho wesse his fete;
 On þaim scho wepe hir sinnes sare,
 And siþen scho drei þaim wid hir hare;

Seuen fendes oute of hir caste he
 As telleþ luke þe euangele
 A sely synful was she þis
 For al hir synne turned in to blis
 She was lyuyng in cuntre þere
 Whenne *ihesus* preched vche where
 And mony a pert myracle did
 Wher wiþ to men he him kid
 And mony seke he ȝaf her hele
 And as he coom bi o castele
 A mon þat hett symond leprous
 To ete preyed him to his hous
Ihesus grauntide his preyere
 For he him preyed wiþ good chere
 Feire seruyse symond him diȝt
 As was to suche a lord riȝt
 ¶ whenne *ihesus* was sett in his sete
 wiþ his disciples at þe mete
 þis synful wommon þat we of seyn
 þat we calle Mary maudeleyn
 wiþynne þe castel þat I of tolde
 She myȝte do what she wolde
 þe mon þat god wol be bett
 We wite wel may no þing lett
 þe worde of *ihesus* sprong ful wyde
 Of myracles þat he dud þat tyde
 Whenne Mary wiste *ihesus* was comen
 A boiste of oynement haþ she nomen
 A þing þat was of pris ful dere
 þis oynement wiþ hir she bere
 And my tale shortly to telle
 Bifore *ihesus* feet she felle
 þere she fel in suche a grete
 þat wiþ þe teres she wesse his fete
 On him she weped hir synnes sare
 And dryed hem wiþ hir here þare

par sco fand ani breck or sare, 14012
Wit hir smerl sco smerd þare,
Wit all wirschip þat sco him did,
Euer sco kist his fete e-mid.
All þai wondrid on þis mari, 14016
þai sagh hir neuer sa sari,
Sco left hir dede for na scam.
Simond þat sir was o þat ham,
Wondre[d], and said in his thoght
(Bot þou wit muth he said it noght),
"If þis man war right prophet, 14022
þis womman wepand on his fete
He aght to wijt al quat sco were,
To lat hir negh him not sa nere,
For sco es womman o sinful stat,
Als men ouer al þis contre wat." 14027
¶ þan ansuard him sun *iesus crist*,
Quat simon thoght, ful^uwel he wist,
"Here to me," he said, "a stund."
"Gladli, maister," said symond.
"It was a man quilum was wont
Penis for to lene vm-stunt, 14033
þis man he was an okerer,
And tua men com þat had mister,
And asked him penis to lan; 14036
þis riche man lent to þat tan
An hundreth penis, suilk als ran,
And fifti to þe toper man. 14039
Quen it com to þe term dai, [cf 77, bk, col. 1]
þai had noght quar-of for to pai;
For he þam sagh no catell haf,
All þair dett he þam for-gaf, 14043
For-gaf it þam and badd þam fare.
Queper o þir tua aght luue him mare?"
"Sir, me thinc, wit-vten lett, 14046
þe man þat he for-gaf mast dett,

COTTON

þer ho fande any touche of sare
wip hir þingus anoynt hit þare
& euer on knes ho con fall
& kissed his faire fete wip-alle.
¶ al þai wondred on þis mary
þai sagh hir neuer squa sary.
ho left hir dede for na shame.
Simonde þat sir was of þat hame.
wondred & saide in his þoȝt.
bot wip his mouþ he mynt hit noȝt
if þis man ware a riȝt prophete
þis womman wepande on his fete
him aȝt to wete quat ho were
to lete hir negh him noȝt sa nere
for ho is womman of sinful state.
als men ouer alle þis cuntre wate.
Pen ansquerd him ihesu criste
quat Simon & þoȝtful wele he wist
herkyn to me he saide a stounde
gladly maister saide Simon &.
hit was a man þat we of rime
penis to lene was wont sum time
þis man was an okrure
& ij. men come atte had mistere.
& askid him penis for to lane [leaf 64, back]
þis riche man lent to þe tane.
an hundreþ penis squilk as ran.
& fifti to þe toper man.
¶ quen hit come to þe terme-day.
þai had noȝt quar-of for to pay.
for he ham sagh na catel haue
alle þaire dette he ham for-gaue
for-gaue hit ham & bad ham fare
queper of þer ij. aȝt loue him mare.
¶ Sir he saide wip-outen lette
þe man þat he for-gaue þe mare det.

FAIRFAX

Quar scho fand ani brek or sare, 14012
 wid hir smerl scho smerld it pare,
 wid all worschip þat scho him did,
 Quer scho kist his fete emid.
 Alle þai wondrid on þis mari, 14016
 þai sau hir neuer sua sari,
 Ne left scho noght hir dede for schame.
 Simon þat sir was of þat hame,
 wondrid, and said in his þoght 14020
 (Bot wid mouth he said it noght),
 "war þis man a right prophete,
 þis womman wepand on his fete
 He aght to witt *quat* scho ware, 14024
 And lat hir negh him noght sua nere,
 For scho es womman of sinful state,
 Als men ouer all þis contre wate."
 Þan ansuerd him iesu crist, 14028
 Quat symon thoght, wele he wist,
 And said, "herk to me a stund."
 "Gladli, maistir," said simond.
 "I[t] was a man quilum was wont
 Penis forto lene vmstount, 14033
 þis man him was an okerer,
 And tua men come þat had mister,
 And askid him penis to lane; 14036
 þis riche man lente to þe tane
 A hundred penis, suilk als ran,
 And fifti to þat oper man.
 Quen it come to þe terme dai, 14040
 þai had noght quarof to pai;
 For he þaim sau no catel haue, ^[leaf 95, col. 1]
 All þair dett he þaim forgaue, 14043
 For-gaf it þaim and bad þaim fare.
 Queþer of þaim bird luue him mare?"
 "Sir, me tinck, widvten lett, 14046
 þe man þat he for-gaf mast dett,

where she fonde chyn or soore
 Wij oynement she anoynt þore
 Al þis worshiþe she him did
 And also cussed his feet amyð
 Alle wondride on hir & had ferly
 þei say hir neuer so sory
 þat dede lafte she not for shome
 Symond maistir of þat home
 Wondride & seide in his þouzt
 But wij mouþ he spake hit nouzt
 Were þis mon prophete so good
 þis wepynge wommon on him wood
 He auzte to witen what she were
 And lete hir touche him not so nere
 For synful wommon is she þis
 þat al þis cuntre woot I wis
 Ihesu crist þo vnswerde
 What symond þouzte wel he herde
 He seide herken to me a stounde
 Gladly Meistir seide symounde
 In cuntre som tyme was a man
 þat lante penyes of þat he wan
 þis man he was an okerere
 Two men coom þat hadden mistere
 And asked him penyes to lone
 þis riche man lent to þat one
 An hundride pens suche as ran
 And fifty to þat opere man
 Whenne hit coom to her day
 þei hadde not wher of to pay
 And he hem say no catel haue
 Al þat dette he hem forþaue
 Hem he forþaf & bad hem go
 Wheþer owed to loue him bettur þo
 Sir me þinke wijouten let ^[leaf 87, back]
 þe mon þat he forþaf moost det

He þat was mast for-giuen till 14048
Mast aght to luue him wit skill."
"Wel ansuward," he said, "symon,
þou has giuen dom wit resun."
Alwais sco wepe a-pon his fete, 14052
And *iesus* hir bi-held and lete;
And to symon he said onan,
"Sais þou," he said, "now þis womman?
To mi fete [þu] gaf water nan, 14056
To was þaim sipen sco ne fan,
þou wat þat it was soth i-wiss,
þat þou me bedd for to kiss,
Nu sipen i com al to þin in 14060
To kiss mi fete wald sco not blin.
Vñgnement þou gaf me noght,
And sco hir vnttement me broght
And smerd has me fote and schank,
Quar-for i can hir mikel thank. 14065
And for sco has me luued mikel,
O mi luue mai sco be seker,
Sco es made of hir sinnes elene,
þai er forgiuen hir al bi-dene." 14069
"Mikel þou luued," he said, "mari,
Mikel es þe forgiuen for-þi,
Ga quar þou ga, þi mikel treuth
Has þe saued, alsua þi reuth;
Nu er þou sauf al thoru þi fai, 14074
I sal þe kepe forth fra þis dai."
¶ *Iesus* efterward in hij
Com precheand into bethani,
Giueand mani seke þair hele, 14078
þe folk him foluand was ful fell.
Martha and mari broþer he fand,
Lazaruin þar was wonnand,
He gestind wit þir sisters tua 14082
I neuend ar, mari and martha.

he þat mast was giuen tille.
aȝt to loue him maste wiþ skille:
¶ wele ansquered he saide simoun.
þou has giuen dome with riȝt resoun.
al-ways ho wepped on his fete.
& *ihesus* hir be-helde & lete.
& to simond he saide anane
sese þou he saide þis womman.
to my fete gaue þou me water nane.
& ho to wasshe ham neuer blan.
þou wate atte hit is soþ I-wis.
atte þou bed me noȝt to kis.
now syn I. come to þine in.
to kis my fete walde ho noȝt blyn.
oynement þou me gaue noȝt.
& ho hir oynement me boȝt.
& diȝt þar-wiþ my fote & shank
quar-fore I. con hir mikil þank.
& for ho me has loued mykil.
of my loue ho may be sekir.
ho is made of hir synmys elene
for þai ar hir for-giuen be-dene.
mykil þou loued he said mary
mykil is for-giuen þe for-þi.
ga quere þou ga þi mikil treuþ
has þe saued for þi reuþe
now artow saued alle þorou þi fay.
I. sälle þe kepe forþ fra þis day.
¶ *Ihesus* efterwarde in hy.
I come preychande in-to bethany.
giuand many seke þaire hele
þe folk him folowed was ful fele.
martha & mary broþer he fand.
lazon per was wonande.
he gestened wiþ per sistres twa.
In hous wiþ mary & martha.

He þat mast was forgiuen till 14048	To whom he forʒaf moost tille
Ma[s]t au to loue him wid skill."	Owe moost to loue him bi skille
He said, "we be ansuerd symon,	He seide we ben vnswæred symeoun
þu giues dome wid right resun."	þenne demestou bi riȝt resoun
Alwais scho wepe apon his fete, 14052	Alwey she wepte on his fete
And iesus crist biheld and lete,	And ihesu þo bihelde hir lete
And to symond he said on-ane,	And to symond he seide anone
"Ses þu nu þis ilk wommane ?	Sestou þis ilke wommone
To mi fete gaue þu water nane, 14056	To my feet watir ʒaf þou none me
To wasse þam siþen scho ne fane,	To wasshe haþ she greet plente
þu wat þat it es soth i-wis,	þou woost þat is soop I-wis
þat þu me bedd noght forto kiss,	ʒitt bed þou me not for to kis
Nu siþen i come in-to þin in 14060	Siþ I coom in to þin in
To kisse mi fete wald scho noght blin.	To kus my feet con she not blyn
Oygnement þu gaf me noght,	Oynement ʒaf þou me nouȝt
And scho hir oygment me broght	She haþ hiren to me brouȝt
And smerld has mi fete and schank,	She haþ anoynt me foot & shanke
Quarfor i cun hir mekil thank. 14065	Wherefore I con hir mychel þanke
And for þat scho loues me mekil,	And for she loueþ me out of biker
Of mi loue scho mai be secir.	Of my loue she may be siker
Of hir sinnes es scho mad clene,	Of hir synnes is she clene
þai er for-giuen hir all bidene." 14069	þei are forʒyuen alle bi-dene
He said, "mekil þu loued, mari,	He seide muchel hastou loued marye
Mekil es forgiuen þe for-þi,	Muche is forʒyuen þe þi folye
Ga quar þu ga, þi mekil treuth 14072	Go in pees þi muchel treuþe
Has þe sauid, and þi reuth ;	Haþ þe saued & þi reuþe
Nu es þu sauþ thoru þi fai ;	Now art þou saued þourȝe þi fay
I sal þe kepe forth fra þis dai."	I shal be þi kepere fro þis day
Iesus efterward in hij 14076	Ihesus aftir warde in hy
Come prechand into betani,	Coom prechyng in to betany
Giuand mani seke þair hele ;	ʒyuyngē mony seke her hele
þe folk him foluand was ful fele. 14079	þe folke him folewed was ful fele
Martha and mari broþer he fand, [col. 2]	Martha & maryes broþer he fond
Lazarun þar was wonand,	Lazar þere he was wonond
He gestind wid þir sistris tua,	He gestened wiþ þo sistres two
I neuend ʒu, mari and martha. 14083	Marie and martha also

Quen þai wist he suld wit þam duell,
 O þair gladnes war tor to tell, 14085
 And na selcut, for suilk a gest [col. 2]
 Com neuer vn-to þair hus to rest.
 Martha was huswif o þat hus, 14088
 Abute þe seruis was sco fus,
 Bot mari serue allan hir lete,
 And sett hir forwit iesu fete,
 For-wit his fete sco sett hir dun, 14092
 For to here his suete sermon ;
 Naper sco tent to mete ne bord,
 Bot for to herken godds word. 14095
 Martha thocht sco helpe ne wald,
 A spitus plaint to crist sco tald ;
 "Sir," sco said, "se yee nocht hu
 I am left an to serue yow? 14099
 Mi sister sittes, als yee see,
 And leuis allan þe suinc on me.
 Sir, yee bidd hir for to rise, 14102
 And helpe us now in vr seruise."
 "Martha, martha," þan said iesu,
 "In mikel bisenes ert þou,
 Bise ert þou bot mani dede, 14106
 Bot mast of an þou-queþer es nede ;
 þe better lott has mari chosen,
 þat hir mai nagat be wit losin."
 Blisced was þat affliccion 14110
 þat mari broght to sli pardon,
 Alle thinges hali sco for-soke,
 Bot an of al thing sco hir tok,
 O mani thing sco tok til an, 14114
 Wit-vten quam es beute nan.
 [.
 . . no gap in Cotton & Laud MSS.]
 Es naman can tell þe teind 14118
 Part þis lauerd dos til his friend,

¶ quen þai wiste atte he walde dwel.
 of þaire gladnes con. I. noȝt telle.
 & na selcoup for suche a geste
 come neuer vn-to þaire hous to rest
 martha was houswif of þat in.
 a-boute seruise dide ho neuer blyn.
 & mary serue allane hir lete.
 & sette hir doun atte ihesus fete.
 be-for his fete ho sette hir doun.
 for til here his squete sarmoun.
 nauper ho tent to mete ne borde.
 bot al hally to cristis worde.
 martha þuȝt il ho ne help hir walde
 a pitous plaint to criste ho talde.
 ¶ Sir ho saide se ȝe noȝt how.
 I. am lefe to serue ȝou.
 my sister as ȝe may se.
 lays allane þe squink on me.
 I. pray ȝou sir ȝe bid hir rise
 & help us now in our seruise
 Martha martha saide ihesu
 in myche besynes artow.
 besy þou art in many dede.
 þe best do first is maste nede.
 þe better seruise mary chese.
 hit saued hir wiþ-uten lese.
 blessed was þe affliccioun
 þat broȝt mary to suche pardoun.
 alkin þing ho for-soke.
 bot an of alle oþer ho toke.
 of al þing ho toke bot an.
 wiþ-uten wane til god allane
 & he hir broȝt til ioȝ of heyuen
 þer angels singyn wiþ muri steȝuen.
 þer is na man may telle þe tende
 þe ioȝ he ordenes for his frende

Quen þai wist he suld wid þaim duel,	Whenne þei wiste he wolde dwelle
Of þair ioi was tore to tell, 14085	Of her ioie myzte no mon telle
And na selcuth, for suilk a gest	No wondir was for suche a gest
Come neuer to þair hus to rest.	Coom neuer eer wiþ hem to rest
Martha was e husewif of þat huse,	Martha was hosewif sikerly
Abut þe seruis was scho fuse, 14089	Aboute her seruyse ful bisy
Bot mari serue al ane hir lete,	Marye alone Martha lete
And set hir forwid iesus fete,	And sett hir tofore ihesu fete
Bifor his fete scho set hir dune,	Bifore his feete she set hir doun
Forto here his suete sarmune ; 14093	For to here his sermoun
Nouþer scho tent to mete ne bord,	Nouþer she tent to mete ny bord
Bot forto herkin goddes word.	But for to here goddes word
Martha thocht all scho helpe ne wold,	Martha say she not helpe wolde
A pituse plaint to crist scho talde ;	A pitous pleynt to crist she tolde
"Sir," scho said, "se 3e noght hu	Sir she seide recche 3e not how
I am left ane to serue 3u ? 14099	I am lafte one to serue 3ow
Mi sister sittes, als 3e se,	My sister sittet as 3e may se
And leues all-ane þe suink on me.	And leueþ al þe swynke on me
Biddis hir, sir, forto rise 14102	Bidde hir sir þat she rise
And help me nu in 3ur seruis."	And helpe me now in 3oure seruyse
"Martha, martha," þan said iesu,	Martha martha seide ihesu þis
"In mekil besines es þu,	In muchel bisynes þou is
Bisi es þu a-bute mani dede, 14106	Bisy art þou aboute mony dede
Bot mast of ane a queþer es nede ;	But of oon is moost nede
þe better part has mari chosin,	þe bettur party haþ mary chosen
þat hir mai neuer be widlosin."	þat neuer may be fro hir losen
Blisced was þat afflicciun 14110	Blessed was þat affliction
þat mari broght to sli pardun,	þat mary brouzte to suche pardoun
Alkin thing scho for-soke,	Alle opere þinge she forsoke
Bot ane of alle scho hir toke,	Saue to one she hir toke
Of all thing scho tok till ane, 14114	Of alle þinges she toke to one
widvten quam es buute nane.	Wipouten whom is godenes none
[.	[.
. no gap in the MS.]	 no gap in the MS.]
Es na man þat can telle þe teind	Of godenes no mon con telle þe tendes
Part þis lauerd dos tille his freind,	þat þis lorde doþ to his frendes

Bot es naman wit hert mai thinc,
Ne na clere pat mai writ wit inc,
Ne ei mai se, ne ere mai here, 14122
Ne mans wijt þar mai cum nere,
Hu mikel mede þat vs es dight,
If we wil serue þat lauerd right.
Leue we nu o þis sisters þus, 14126
Al for to tell o lazarus.

¶ þis lazarus o betani
Had sisters martha and mari,
Mikel he luued his sisters bath, 14130
Ne soght he neuer man wit lath,
A castel was bath his and þairs,
Thoru eldres þar-of war þai airs.
To þis castel was *iesus* cald [leaf 78, col. 1]
Til herberi, als i for-wit tald, 14135
Soth it es, þis lazarus
Was seke, als stori telles vs,
In his sekenes he languist sua, 14138
þat he na fote had might to ga ;
Martha and mari þan was ful wa,
For his vnhele and oþer maa,
His sisters serued him to hand 14142
þat bunden lai in godds band,
Bot bute til him þat sua was bunden,
Mikel ha þai soght, nan haf þai funden,
þof þai him soght fand na bott, 14146
þe sare him sekas fra hede to fote.
Quen þai sagh þat þar was nanoþer
Stat o couering o þair broþer,
Consail þai tok *iesum* biseke, 14150
For þair broþer þat was sa seke,
O þair broþer þai suld him sai
He luued sa wele, in langur lai,
To prai him, if his will it were,
Cum se lazar þat was vn-fere ; 14155

COTTON

ne na man wiþ hert may þink'
ne na clerk may write wiþ Ink'.
ne eye mai se ne ere may here.
ne alle mannys witte infere.
may tel þe mede þat vs is diȝt
if we wil serue þat lorde riȝt
leue we now þer sisteres þus
& telle we forþ of lazarus.

Þis lazarus of bethani.
had sisteres ij. martha & mary.
mykil he loued his sisteres baþ.
I traw wiþ him was neuer man wraþ.
a castel was baþ his & þairis [leaf 65]
þorou auncestri ware þai ayris
to þis castel was *ihesus* calde.
as I be-fore ȝou has talde.
soþ hit is þis lazarus.
was seke þis stori telles vs.
In þis sekenes he languist squa.
he had na fote ne miȝt to ga.
martha & mary was ful wa.
for his vn-hele & oþer ma.
his sisters seruid him til hande
þat prisoun lay in goddis bande.
& bote til him þat squa was bunden
mikel haue þai soȝt & nane is funden
al if þai soȝt fande þai na bote
þe sare him soȝt fra heued to fote
quen þai sagh þer was na noþer
state of coueryng of þaire broþer.
consaile þai toke *ihesus* to seke.
for þaire broþer þat was seke.
al þe soþ him to say
how þaire broþer in langour lay.
to pray him if is wil hit were
come se lazar þat lay vn-fere.

FAIRFAX

LAZARUS WAS SICK, HIS SISTERS NURSED HIM, BUT THEY COULD FIND NO EASE 811
 FOR HIM : THEY TOOK COUNSEL TO SEND FOR JESUS TO COME AND SEE HIM.

¹For es na man wid herte mai thineck,
 Ne clerk nane mai write wid ink,
 Ne eie mai se, ne ere mai here, <sup>[1st 95, bk,
 col. 1]</sup>
 Ne manes witt mai nan cum nere,
 Hu mekil mede þat vs es dight, 14124
 If we will se[r]ue þat lauerd right.
 Leue we nu þir sistris þus,
 Forto speke of lazarus.

þis lazarus of bethani 14128
 Had sistris martha & mari,
 Mekil he loued his sistris bath,
 Ne soght he man neuer wid lath,
 A castel was bath his and þairis,
 Eftir þar eldris þarof was airis. 14133
 To þis castel was iesus eald
 To herberi, als i forwid tald,
 Soth it es, þis lazarus 14136
 was seke, als þe stori tellis vs,
 In his sekenes he languist sua,
 He had no might a fote to ga ; 14139
 Martha and mari þan was ful wa,
 For his vnhele and oþer ma,
 His sistris serued him to hand
 þat bunden lai in godes band, 14143
 Bot till him þat sua was bunden,
 Fer haue þai soght and nan funden,
 Al if þai soght fand þai na bote,
 þe seke him saris fra heued to fote.
 Quen þai sau þar was nan oþer 14148
 State of couering of þari broþer,
 Consaile þai toke iesu biseke,
 For þaire broþer þat was sua seke,
 Of þair broþer þai suld him sai 14152
 He loued sua wele, in langur lai,
 To prai him, if his will it ware,
 Cum se lazar þat was unfere ; 14155

GÖTTINGEN

For is noon þat in herte may pinke
 Ny clerke write nouþer wiþ ynke
 Nor eze may se ny herte lere
 No monnes witt may hit com nere
 How mychel mede to vs is dight
 If we wol serue þat lord riȝt
 Leue we now þese sistres þus
 For to speke of lazarus

¶ þis lazarus of bethany [leaf 88]
 had sistres martha & mary
 Muche loued he his sistres boþe
 Souȝte he neuer noon wiþ loþe
 A castel was his & þeires
 Aftir her eldres þerof heires
 To þis castel was ihesus calde
 To herborwe as bifore I talde
 Soþ hit is þis lazarus
 was seke þe story telleþ vs
 In his sekenes he lenged so
 þat he had no fote to go
 Mary & martha were sory
 For his sekenes & oþer mony
 His sistres serued him to honde
 þat bounden lay in goddes bonde
 But to him þat so was bounden
 Fer þei souȝte & noon founden
 Longe þei souȝte & fonde no bote
 þat sekenes crepte to heed & fote
 Whenne þei say hit was noon oþere
 State of couerynge of her broþere
 Counsel þei toke to ihesu to go
 For her broþere ful of woo
 Of her broþere þei wolde him say
 þat he wel loued in langure lay
 And preye him if his wille were
 Com se lazar þat was vnfare

TRINITY

For wel pai trud þat he moght 14156
þair broþer sauue of al his soght.
þe sandes soght ouer all Iude,¹
Faand pai him noght in þat contre,
[No gap in Cotton and Laud MSS.]

[¹ *Laud MS. has ynde, which rhimes with fynde.*]

And wat yee qui? for þis resun, 14162
þai soght him sla wit fals tresun.
þof þai him faand noght in þat land,
þai fined noght til þai him faand,
þir messagers þair errand said 14166
Hendli,² þat was on þam laid; [² MS. *hundli*]
þai praid him als lauerd dere,
For his freind þat was vn-fere, 14169
þat he til him a turn wald mak,
For him, and his tua sisters sak.
"He lijs to dei, þe lel and tru, 14172
Lauerd!" þai said, "of him þou reu!"
¶ To þaa men þat bodd-word bar
Iesus þam gaf suilk ansuar, 14175
"Gais a-gain," he said, "your wai,
To þam þat yow sent sal yee sai
þat þai noght for þair broþer murn,
To ded sal noght his langur turn,
Bot sal mi blis þar-wit be sene, 14180
Wel forþermar þan yeitt has bene."
Again þai went wit þair ansuar, [col. 2]
Tua dais vr lauerd was lengand þar,
þan did he his disciplis call, 14184
"Buskus yow," he said, "yee sal
Vnto Iude weind wit me nu."
And þai said, "sir, quat thinckes þou?
Ne was þou noght bot littel gan
Almast þar-wit þe juus slan? 14189
It es, sir, na consail o freind,
þat þou þider-ward nu weind."

COTTON

in sicure hope pai ware balde.
he muzt him help if he walde
¶ þe sandis sozt ouer alle Iude.
fande pai him nozt in þat cuntre.
þe fals Iewes atte him sozt.
for lazar sake al was hit nozt
& wate 3e quy for þis resoun
þai sozt him to sla wiþ tresoun.
alle if þai fande him nozt in þat lande
þai fined nozt til þai him fande.
þer messagers þaire erande saide.
hendeli þat was on ham layde.
þai prayed him as lorde dere
for his freinde þat was vn-fere
þat he til him a turne walde make
for him & his ij. sisters sake.
he lyes to dey pi lele & trew.
lorde þai saide on him þou rew.
¶ To þa men atte þe message bare
ihesus gaf ham suche onsquare
gas a-gayne he saide 3our way.
to haue þus-gatis sal 3e say.
þat lazar langour to hele sal torne
& bid ham for þaire self mourne
my blis to him salle be sene.
wele mare þen hit has bene.
agayne þai went wiþ þar onsquare
ij. dayes our lorde was lengande þare
¶ þen he did his disciplis calle.
buskis 3ou he saide 3e salle.
vn-to Iude wende wiþ me now.
& þai saide sir quat þinkis þou.
ne was þou nozt bot litel gane
al-maste wiþ þe iewes slane
hit is na conseil sir of freinde.
atte 3e þidder a-gayne wende.

FAIRFAX.

Ful wele pai troude þat he moght
 pair broþer hale of all his soght.
 þe saandes soght ouer all iude, [col. 2]
 And fand him noght in þat cuntre,
 [.
 *no gap in the MS.*]
 And quat 3e qui? for þis resoun, 14162
 Men soght him sla wid fals tresoun.
 Quen pai him fand noght in þat land,
 pai fined noght till pai him fand,
 þir messengeris heindli said 14166
 þe erand þat was on þaim laid;
 pai praid him als a lauere dere,
 For his freind þat was vnþere, 14169
 A turn till him þat he wold make,
 For him, and for his frendes sake.
 "He lijs to die, þi lele and tru, 14172
 Lauere," pai said, "on him þu reu!"
 To þa men þe bodwor[d] bare
 Iesu gaue þaim suilk ansuere,
 He said, "gas again 3ur wai, 14176
 To þaim þat sent 3u sal 3e sai
 þat pai noght for pair broþer murn,
 To dede sal noght his langur turn,
 Bot sal mi blis þar-wid bi sene, 14180
 wele forþermar þam 3eit has bene."
 Again pai went wid pair ansuer,
 Tua dais vr lauere duelled þar, 14183
 þan did he his disciplis call,
 "Buskes 3u," he said, "3e sall
 vnto iude weind wid me nu." 14186
 And pai said, "sir, quat thinkes þu?
 Ne was þu noght bot littel gane
 Almost þar wid iuus slane?
 Sir, it es na consail of freind, 14190
 þat 3e deþerward nu wend."

Ful wel leued þei þat he
 Mizte make him hool to-be
 þei sende sondes ouer al Iude
 And fonde him not in þat cuntre
 [.
 *no gap in the MS.*]
 And wite 3e wel for þis resoun
 Men souzte to sle him wiþ tresoun
 For þei him fonde not in þat londe
 þei fined not til þei him fonde
 þo messangeres hendely seide
 þe eronde þat was on hem leide
 þei preyed him as lord dere
 For his frende þat was vnþere
 Trauaile to him þat he wolde make
 For him & his frendes sake
 He liþ to deþe þat lele & trewe
 Lord þei seide on him þou rewe
 To þo men þat bodeword bare
 Ihesu 3af him þis vnsware
 He seide go a3eyn 3oure wey
 To hem 3ou sende shal 3e sey
 þat þei not for her broþere mourne
 To deþ shal not his langure tourne
 But my blis shal bi him be sene
 Furþer þen hit 3itt hap bene
 A3eyn þei went wiþ her vnsware
 Two dayes oure lord dwelled þere
 þenne dud he his disciplis calle
 Make 3ou redy he seide alle
 Vnto Iude goþ wiþ me now
 þei seide sir what þenkestou
 Wasþou not but litil gone
 Almost þere wiþ iewes slone
 Counsel is hit noon of frende
 þat 3e þiderwarde sir wende

¶ *Iesus* þan said, "qui sai yee sua?
 Ten tides has þe dai and tua, 14193
 Qua has to wenden ani wai,
 God es to go bi light o dai,
 For qua walkes on nightertale 14196
 O dreching oft he findes duale.
 Bot þat i sai, ta yee god kepe,
 Lazar vr freind es laid on-slepe,
 þat i til him weind it es time 14200
 For to wacken him of his suime.
 I haf him luued well oftsipe,
 And þat es right nu i him kipe."
 ¶ "Sir," þai said, "if he slepe oght,
 Dute o ded yeit has he noght, 14205
 If he mai slepe hele es at hand."
Iesus said, "miss yee vnderstand,
 For yee sal here noght lang þer-till
 Tipand þat yow sal like wel il. 14209
 For he es ded, þat i of sai,
 Nu es it gan þe firth dai,
 Ded and doluen bath es he. 14212
 Es he noght quik, þat sal yee se;
 For þan es i nu gladd and blithe
 þat i was noght wit þaim þat sithe.
 Bot nu þan am i after send, 14216
 þiderward nu will i wend."
 ¶ *Quen* thomas, þat hight didimus,
 Hard þat ded was lazarus,
 Als his maister him tald, *iesus*, 14220
 He sighed sar, and said þan þus,
 Til his felaus soruful said he,
 "Lauerdings," he said, "þis here yee,
 Lazarus es noght o liue, 14224
 Go we dei wit-him biliue;
 Neuer list me langer liue nu,
 Bot if we help haf o *iesu*. 14227

¶ *ihesus* saide quy say 3e squa.
 x. oures has þe day & twa.
 qua has to ga any way.
 gode is to ga on liȝt of day.
 for qua-sim walkis on niȝtertale.
 of drecching oft he findis dwale.
 iche man til oper take gode kepe.
 lazar our freinde is laide on-slepe.
 to walke til him now is time
 for to wakkin him of his squyme
 I. haue him loued alle his sipe.
 & in his nede is riȝt to kipe.
 sir þai saide if he slepe oȝt.
 doute of dede is hit noȝt.
 if he slepe his hele is atte hande.
ihesus saide 3e mys-vnderstande.
 for 3e sal here noȝt lange vn-tille.
 tipande atte 3e sal like ful ille.
 now is hit gane þe firȝ day
 syn he was dede for-soȝ to say.
 dede & dollyn baȝ is he
 is he noȝt quik þat sal 3e se.
 for-þi I. am baȝ glad & bliȝe.
 I. was noȝt wiȝ ham þat sipe.
 bot now I. am efter sende.
 þidder-warde dar I. noȝt wende.
 ¶ *quen* thomas þat hiȝt didimus
 herd þat dede was lazarus.
 as ham talde squete *ihesus*
 he sighed sare & þen saide þus.
 til his felawes sorouful saide he
 lordingus he saide now here 3e.
 lazarus is noȝt on-liue.
 go we deye wiȝ him be-liue.
 I. ne kepe liue na langer þen now.
 bot if we help haue of *ihesu*.

Iesus said, "qui sai ze sua?
Ten tides has þe dai and tua,
Qua has to weind on ani wai, 14194
Gode es þai ga bi þe light of dai,
For quasum walkes on nighter-tale
Of drigthing ofte he feindes duale.
Bot þat i sai, tak ze god kepe, <sup>[leaf 96,
col. 1]</sup>
Lazar vr freind es laid on-slepe,
þat i tell him weind it es time 14200
Forto wakin him of his suime.
I haue him luued wele al his sith,
And þat es righ[t] i nu him kith."
"Sir," þai said, "if he slepe oght,
Doute of dede zeit has he noght,
If he mai slepe hele es at hand."
Iesus said, "ze mis-vnderstand, 14207
For ze sal noght lang þar-tille
Tipand þat þu sal like ful ille.
For he es dede, þat i of sai,
Nu es it gane þe feird dai,
Ded and doluen bath es he. 14212
Es he noght quik, þat sal ze se;
For nu þan es i glad and blith
þat i was noght wid þaim þat sith.
Bot nu þan am i efter send,
Dipir-ward nu will i wend." 14217
Quen thomas, þat hight didimus,
Herd þat dede was lazarus,
Als his maistir him tald, *iesus*,
He sight sare, and said þus,
Tille his felaus sor-ful said he, 14222
"Lauerdinges," he said, "nu here ze,
Lazarus es noght in liue,
Go we deie wid him bliue;
List me liue na langer þan nu,
Bot if we help haue of iesu. 14227

Ihesus seide whi saye ze so
Ten tides hap þe day & two
Who so hap to wende any way
Good is he go bi list of day
For who so walkeþ bi ny3ter tale
Of disese he fyndeþ bale
To þat I saye takeþ good kepe
Lazar oure frend is leide to slepe
To him to wende hit is tyme
For to wake him of his swyme
I haue him loued wel ofte siþe
Now is tyme I sum him kiþe
Sir þei seide if he slepe ou3t
Doute of deef 3it is hit nou3t
If he may slepe hele is at honde
Ihesus þo seide ze mys vndirstonde
For ze shal not longe tille
Tippinge here to like ille
He is deed þat I of say ^[leaf 88, back]
Now is goon þe ferþe day
Deed & doluen boþe is he
He is not quyke þat shul ze se
Now am I boþe glad & bliþe
þat I was not wiþ hem þat siþe
Now am I aftir sende
þiderwarde wol I wende
¶ whenne Thomas þat hette didimus
Herde þat dede was lazarus
As *ihesus* hadde tolde þore
He seide þus & siked sore
To his felowes seide he
Lordyngis he seide now here 3ee
Lazarus is not in lyue
Go we de3e wiþ him blyue
Me lust no lenger lyue in place
But ihesu helpe of his grace

We sal find missing witerli ^[leaf 78, back, col. 1] 14229
 Of vr god freind o bethani."
 Tuix ierusalem and pis castell
 þat yee me herd of forwit mel,
 þare mare wond magdalene, 14232
 War noght o miles bot fiftene,
 þar lazarus was doluen and ded.
 Iesus þan þider-ward him yede.
 Lazar was a heie-born man, 14236
 His kin war yeit abute him þan,
 At þat castel his frendes bade,
 And for þair frend gret murning made;
 Wit mari and martha, it sais, 14240
 þai had ben wepand þar four dais.
 þar was fele boden, als i tru,
 And mani als-sua vnbonden Iuu
 þider com, bath an an oþer, 14244
 To comforth mari for hir broþer.
 Bi þis was cummen grait tipand
 þat iesus cummen was nerhand,
 þat he was cummen into þat sted,
 Wit his felauscip þat he ledd. 14249
 Martha was neuer half sua fain,
 Sco went þan wepand him again,
 To fete sco fele him sarili,
 Reuli on him þan can sco cri.
 "Leif lauerd," sco said, "quat rede?
 Mi broþer nu es fra me ded. 14255
 Allas, had þou her wit vs bene,
 Mi broþer had noght ben ded, i wen.
 O quatkin thing þou mas praier,
 I wat þat drightin wil þe here." 14259
 ¶ "Bi still," he said, "þi broþer sal rise."
 "Ya sal," sco said, "on sumkin wis,
 On domes-dai, wel wat i quen,
 Rise sal he þan wit oþer men." 14263

COTTON

we salle finde misliking¹ sicurely ^[leaf 65, back]
 of our gode frende of bethany.
 be-twix ierusalem & pis castel.
 þat 3e herde me of telle.
 þer mary woned Magdalene
 is mylis nane bot bare xv.
 ¶ þer lazarus was dollin & dede.
 ihesus þen þid[er]warde 3ede.
 lazar was of hey kyn a man.
 his kin ware 3ette a-boute him þan.
 atte þat castel his frendis bade.
 & for his dede grete murning¹ made
 mary & martha þis boke says
 þai wepped a-boute him þa iiij. dayes
 þer was many a man I. traw.
 & many a Iew stode þer on raw.
 ¶ þidder come þaþ an & oþer.
 to conforte mary for hir broþer.
 be þis was commyn grete tipande
 þat ihesus was commyn ful nere hande
 þat he was commyn in-to þat sted
 þer he his felawshepe wiþ him led.
 martha was neuer half sa fayne
 ho went wepand him a-gayne
 to fote ho felle him sarily
 & reufulli be-gan to cry.
 leue lorde ho saide quat to rede
 my broþer is now fra me dede.
 allas had 3e here wiþ vs bene.
 my broþer had nozt bene dede I. wene.
 of quatkin þing¹ þou makis praier.
 I. wate god wille þe here.
 ¶ be stille he saide þi broþer sal rise.
 & ho saide on sumkin wise.
 atte domes-day wele wate I. quen.
 þat he salle rise wiþ oþer men.

FAIRFAX

TIDINGS CAME OF JESUS' ARRIVAL, MARTHA FELL AT HIS FEET, BEWAILING HE 817
HAD NOT COME SOONER, FOR GOD HEARS HIS PRAYERS. "BE STILL, HE SHALL RISE."

we sal find missing witterli	14228	We shul haue mys sikerly
Of ur gode freind of bethani."		Of oure good frend of bethany
Tuix ierusalem and pis castel		Bitwene Ierusalem & pis castel
pat 3e me herd of forwid mele,		pat 3e herde me bifore of spel
par mari woned magdalane,		pere marye woned magdalene
war of milis ful fiftene,	14233	Were of myles ful fiftene
par lazarus was doluen and dede.		pere lazarus was doluen & ded
Iesus sone diderward he 3ode.		Ihesus coom soone to pat stede
Lazar was a heiborn man,		Lazar was an he3e boren mon
His kin was 3eite about him pan,		His kyn was 3itt aboute him pon
At pat castel his freindes bade,	14238	At pat castel his frendes bade
And for lazar gret murning made ;		And mychel mournyng for him made
witt mari and martha, it sais,		Mary & martha pe story sayes
pai had bene wepand par fur dais.		Had ben wepynge po foure dayes
pas was fele boden, als i tru,	14242	pere were fele hem to rewe
And mani alsua vnboden iu		And also mony vnbeden iewe
diper come, both ane and oper,		pider coom bo3e oon and opere
To cumforte mari for hir bro3er.		To coumforte mary for hir bro3ere
Bi pis come paim ti3and	14246	¶ Bi pis coom hem ti3onde
pat iesus comand was nere hand,		pat ihesus comyng was ne3e honde
pat he was comen into pat stede,		pat he was comen as 3ei bad
wid his felauschip pat he ledd.		Wi3 felowshepe pat he lad
Martha was neuer so faine,	14250	was neuer eer martha so fayn
pan weint scho wepand him againe,		penne went she wepyng him a3ayn
To fote scho felle him soruful-li,		To fete she fel him sorwefuly
And reuli on him gan scho cri.		And rewly on him gon to cry
"Leue lauerd," scho said, "quat rede?		lord she seide what to rede
Nu es mi bro3er fra me dede.	14255	Now is my bro3er fro me dede
Allas, said pu here wid vs bene,		Allas haddestou here wi3 vs bene
Had he noght bene dede, i wene.		He had not ben dede I wene
Of quatkin 3ing pu mas prai3[re],		For what 3ing pou makest prayere
I wat pat drightin wil 3e here."	14259	I woot pat god wol 3e here
"Be still," he said, "pi bro3ir sal rise."		¶ Be stille he seide pi bro3er shal rise
"3a," scho said, "on sumkin wise,		I woot wel she seide in som wise
On domes-dai, wele wat i quen,		On domes day wel woot I whenne
pen sal he rise wid oper men."	14263	He shal rise wi3 opere men

Iesus said, "i am vpris and lijf,
Qua trous in me, or man or wijf,
pof þai war ded yeit sal þai lijf,
þat gift for-soth i sal þam gif. 14267
And all þat liues and troues in me,
Ded ne sal þai neuer be.
Trous þou þis?" sco said, "sir ya,
I trou þis, and i trou alsua 14271
þat þou ert godds aun sun,
Cummen amang vs for to won."
Martha, ful sorouful and sari, [col. 2]
Til hir sister sco tald mari, 14275
And in hir ere sco can to run,
"Crist," sco said, "es cummen to tun,
Do þe to speke wit him in hi:"
Wit-vten mare vp ras mari, 14279
Til-ward hir maister ran sco fast,
Men wen[d]all sco had bene a-gast!
Quen men hir sagh, þat bi hir stod,
Rennand forth als sco war wod,
Wijt yee for-soth o mani man 14284
þe teres o þair chekes ran.
Til hir broþer graue sco gas,
Oft sith for soru sco said "allas!"
Bot mari was in a-noþer tent, 14288
Wit hir lauerd to speke sco went,
For crist þat had his grace hir lent,
Wit hir sister hir efter sent. 14291
Til him sco ran and fell on knes,
"Lauerd," sco said, "als þou nu seis,
Ded es þi freind, my broþer lazar,
And þar-for es mi hert ful sare."
"Had þou," sco said, "ben here wit vs
Had noght mi broþer deied þus."
¶ Iesus biheild þan hir a-stert, 14298
And had gret reüthnes in his hert.

ihesus saide I. am dep & life.
qua trowes in me man or wife.
if þai be dede ȝet sal þi liue
þat gift for-soþ I. salle ham giue.
& alle þat liues & trawes in me.
dede ne sal þai neuer be.
trawes þou þis & ho saide ȝa
I. traw þis & I. traw al-squa.
atte þou art goddis awen sone.
art commyn amang us for to wone.
¶ martha sorouful and sary
til hir sister ho talde mary.
and in hir ere ho con to rime
criste ho saide is commin in time.
do þe to speke wiþ him in hye.
wiþ-uten mare vp ras mary.
tille hir maister ran ho fast
men wende ho had bene a-gaste
quen men hir sagh þat bi hir stode
rynnande forþ as ho ware wode.
witnes for-soþ of many man.
þe teris on þaire chekis ran.
til hir broþer graue þai saide ho gas
for til squoen þer allas.
¶ bot mary was in oþer entent.
wiþ hir lorde to speke ho went.
for cristе þat had hir grace lent
wiþ hir sister hir efter sent.
til him ho ran & fel on knes
lorde ho saide as þou me ses.
dede is þi frende my broþer lazare
& þar-for is myne hert ful sare.
had þou bene here ho saide wiþ us.
had noȝt my broþer deyed þus.
ihesus be-helde hir þen a-stert
& had grete reuþ in his hert.

Iesus said, "i am vpras and lijf,
 Qua trouts in me, man or wijf, 14265
 þou þai war dede ȝeit sal þai liue,
 þat gift for soth i sal þaim giue.
 And all þat liue and trouts in me,
 Dede ne sal þai neuer be. 14269
 Trous þu þis?" "sir," scho said, "ȝa,
 I trou þis, and nu trou i alsua
 þat þu ert godes auen sune,
 Comen emang vs forto wone." 14273
MArtha, wel sorful and sari, [leaf 96, bk,
 Scho tald till hir sistir mari, col. 2]
 And in hir ere gan scho rounne, 14276
 "And crist es comen to townne,
 Do þe to spec wid him in hij:"
 widvten mar vp ras mari, 14279
 Tilward hir maistr ran scho fast,
 Men wenid scho had bene a-gast!
 Quen men hir sau, þat bi hir stod,
 Renand forth als scho war wod,
 witt ȝe forsoth of mani man 14284
 þe teres bi þair chekes þon ran.
 "Till hir broþer graue scho gas,
 þar forto suoun," þai said, "allas!"
 Bot mari was in anoþer tent, 14288
 wid hir lauerd to spec scho went,
 For crist þat has his grace hir sent,
 wid hir sistir hir efter sent. 14291
 Till him scho ran and fell on knes,
 "Lauerd," scho said, "als þu nu seis,
 Dede es þi freind, mi broþer lazar,
 And þarfor es mi hert ful sare." 14295
 Scho said, "had þu bene here wid vs
 Had noght mi broþer deieid þus."
 Iesus biheld hir a stert, 14298
 And had gret reuthe at his hert.

Ihesus seide I am vpriste & lif
 Who so leueþ in me mon or wif
 þouȝe þei were dede ȝitt shul þei lyue
 Suche ȝiftis may I hem ȝyue
 And alle þat lyuen & trowen me
 Deed shul þei neuer be
 Trowestou þis she seide ȝee þo
 I trowe þis & more also
 þat þou art goddes owne sone
 Comen among vs for to wone
 Martha sorweful & sory
 Tolde to hir sister mary
 And in hir ere gon she rowne
 And seide crist is comen to townne
 Do þe to speke wiþ him anon
 Vp roos mary stille as stoon
 Towarde hir maistir ran she fast
 Men wende she hadde ben a gast
 Whenne men say hir þat bi stood
 Rennonde as she were wood
 Witeþ hit of mony mon
 þe teres bi hir chekes ron
 To hir broþer graue she gas
 þere for to swowne þei seide alas
 But Mary was in opere entent
 Wiþ hir lord to speke she went
 [.
 . . no gap in Trinity & Laud MSS.]
 To him she ran on knees she fel [leaf 89]
 Lord she seide I wol þe tel
 My broþer lazer þi frend is deed
 And þat is to me a colde reed
 hadestou lord ben þere wiþ vs
 Had not my broþer deȝeid þus
 Ihesus bihelde hir a sterte
 And had greet reuþe at his hert

Lazar freindes þat þar were, 14300
þai cried and mad a reuful chere.
To mari *iesus* in hir care
Mikel luue he hir sceud þar,
Quen he him-self of hir misfare,
A parti on him-seluen bare, 14305
For he wepe sarer þan þas oþer
Wit þar tua sisters for þar broþer.
Tenderli he wep, and said, 14308
“And *quar* haf yee his bode laid?”
“Sir,” said mari, “*cum* forth and se,
Ful mikel, lauerd, luued he þe.
Lauerd, o selcut þat es slei, 14312
þi lufand þus, qui let þou dei?”
¶ *Iesus* þair waining¹ vnderstod,
Wit þaim sun to þe graue he yod,
Quen he come þar, wit-vten hon,
He bad þe graf suld be vndon, 14317
Of þe tumb tak of þe lidd,
And son his commament þai did.
þan said martha, “lauerd, i tru ^[leaf 79, col. 1]
Wormes biginnes at ete him nu.
He stinkes, for thre dais es gan 14322
Sin he was loken vnder þis stan.”
þan said *iesus*, “martha, do wai,
It es na wijt i here þe sai,
Forgeten has þou son þi lare 14326
þat i þe said a littel are.
If þou wald tru, ar said i þe
þat son þou suld a selcut se, 14329
Quar-of suld rise a gret luue-word.”
þe folk all gedird wit þis word,
þe lid o tumb awai þai lift,
Iesus he loked vnto þe lift,
Til fader his he made a bon. 14334
þe fader of heuen it herd ful son;

lazar frendes atte þar were.
cried & made sary chere.
mary shewed *ihesus* in hir care.
mykil loue he kid hir þare.
wete 3e wele wip-uten mare.
for þes ij. sister his hert was sare.
for he wepped sarer þan any oþer
wip þer ij. sister for þaire broþer.
tenderly he weped & saide.
quare haue 3e þis bodi laide
sir saide mary come forþ & se
ful mykil lorde þen loued he þe.
lorde of selcouþ þou art slei.
quy lete þou þus þi seruande dey.
¶ *ihesus* þaire mening^r vnderstode.
wip ham vn-to þe graf he 3ode.
quen he come þare wip-uten hone
he bad þe graf sulde be vndone
of þe toumbe take of þe lid.
& sone his comaundement þai did.
þen saide martha as I. trow.
wormys has eten of him now.
he smellis for iiij. dayes ar gane
syn he was lokin vnder a stane
þen saide *ihesus* martha do way ^[leaf 66]
hit is na witte I. here þe say.
fo[r]-3eten has þou sone þe lare.
þat I. saide þe riȝt lange are.
if þou walde þus saide I. þe.
þat sone þou sulde a selcouþ se.
suche dedis as comis of a grete lorde
þe folk alle geddered wip þis worde
¶ þe lid of þat toumbe a-way he lift
ihesus him loked vn-to þe lift.
vn-til his fader he made a bone.
& he hit herde squiþe sone

Lazar freindes þat þar ware, 14300
 þai crid and made a reuful chere.
Iesus to mari in hir care
 Mekil luue he scheued þare, 14303
 Quen he him-self of hir misfare
 A parti on him-seluen bare,
 For he wepe sarer þan þas oþer
 wid þir tua sistris for þair broþer.
 Tendirli he wepe, and said, 14308
 "Quare haue ȝe nu his bodi laid?"
 "Sir," said mari, "cum forth and se,
 Ful mekil, lauerd, loued he þe. 14311
 Lauerd, of selcuth þat es sley, [col. 2]
 þi luuand þus, qui lete þu him dey?"
Iesus þair waining vnþerstude,
 wid þam to þe graue he ȝode. 14315
 Quen he come þar, widvten hone,
 He bad þe graue suld be vndone,
 Of þe tumber take of þe lidd, 14318
 And sone his comandment þai did.
 þan said martha, "lauerd, i trou,
 wormes bigines at ete him nou. 14321
 He stinkes, for thre dais er gane
 Sipeu he was loke here vnder stane."
 þan said *iesus*, "martha, do wai,
 It es na witt i here þe sai, 14325
 Forgetin has þu sone þi lare
 þat i þe said a littel ere.
 If þu wold trou, are said i þe
 þat sone þu suld a selcuth se, 14329
 Quarof suld rise a gret leue-word."
 þe folk all gadrid wid þis word,
 þe lidd of tumb a-wai þai lifte,
 And *iesus* loked vnto þe kiste, 14333
 And tille his fader he made a bone.
 þe fader of heuen it herd ful sone,

Lazares frendes þat þere were
 Cryed & made reuþeful chere
Ihesus to mary in hir wo
 Muchel loue shewed he þo
 Whenne he wolde of his misfare
 A party on him self he bare
 He wepte sorer þen any oþere
 Wiþ þo two sistres for her broþere
 Tenderly he wepte & seide
 Where haue ȝe his body leide
 Sir seide Marye com and se
 Ful muchel lord loued he þe
 Lord of selcouþes so sleȝe
 þi louer þus why letestou deȝe
Ihesus he weyment vndirstode
 Wiþ hem to þat graue he ȝode
 Whenne he þere coom also soone
 He bad þe graue to ben vndone
 Of þe tumber take of þe lid
 Soone his commaundement þei did
 Martha seide lord I trou
 wormes bigynne to ete him now
 He stynkeþ for þre dayes is gone
 þat he was leide vnder stone
Ihesus seide Martha dowey
 Hit is no witt I here þe sey
 Forȝeten hastou soone þi lore
 þat I þe tauȝte a litil to fore
 If þou wolt leue I seide þe
 Soone shuldestou selcouþe se
 Wherof shal greet loue word bene
 þe folke to gider gedered to sene
 þe graue lid away þei kist
 And *ihesus* loked into þe chest
 To his fadir he made a bone
 And he him herde also soone

“Honurd be þou, fader, euer and oft,
Wit angels þine þar vp olof[t], 14337
þi sun þe thankeþ þou dun has send
Of þe an haligast es kend.
Fader, i wat i am o þe,
And an ar we þou all thre ; 14341
I haf tan flexs emang mine aun,
And þof i am noght wit þam knaun.
I will all wijt for quat resun
þat þou has sent me hider dun, 14345
And has thoru me þi mightes spred,
Quar-wit þat i am luued and dred
I will all wijt þat here ar stade.”
“Lazar,” wit þis, “cum forth!” he badd,
On lazaro he gaf a cri, 14350
þat all it herd þat stod him bi.
At his bidding he ras on-nan,
He þat ligand þar war in stan, 14353
In windingclath als he was wonden,
Bath fete and hand þar was he bunden.
“Louses him nu,” he said, “for-qui
I wat he liues nu witterli.” 14357
þe folk said, þat þare stode e-mid,
“Mikel frenscip has þou him kidd.”
Fra þat dai forth tor war to tell
þe folk þat foluand to iesu fell. 14361
¶ Son oueral þis tiþand ras
O lazar þat vpraisid was,
I hop ferrer þat it was rijf
þan it was forwit of his lijf. 14365
þir signes þat yee haf herd her, [col. 2]
Yee aght, lauerdings, in hert to bere ;
Yee herd neuer nan slic, i wene,
For quat þat selli suilk has sene,
Do crepels gan, þe blind haf sight,
Mesels þat war drerili dight, 14371

honoured be þou fader euer & oft
wip þine angels vp a-loft.
wip þis an angel doun he sende.
þe hali gaste wip him he kende.
fader þou wate I. am of þe
& 3et an ar we alle þre
we haue tane flesshe a-mong my awen
& 3et wip ham am I. nozt knawen.
I wille alle wite for quat resoun.
þat þou has sende me hidder doun.
þou has in me þi miȝtis spred.
quar-wip þat I. am loued & dred.
¶ I. wille al wete þat here ar stad
lazar wip þis come forþ he bad.
on lazaron he gaf a cry.
þat alle herde atte stode him by.
& wip þat he ras on-nane.
he þat liand was in stane.
In winding' clap he was wondyn.
baþ fete & hende þen was he bundin.
¶ louses him he saide for-quy.
I. wate he liuis now witerli.
þe folk' sagħ al ware þai nozt hid
saide mikil loue has he him kid.
[¹ffro that forth for mucche wele
There folowid Ihesu folk' fuht fele]
Sone oueral þis tiþande ras. [¹from Laud
MS. 416]
of lazar þat rescowed was.
now was hit mare knawen & rife
þen hit was be-fore of his life.
þer signes þat 3e haue herde here.
3ou agħ alle to halde ham dere.
ne herde 3e neuer nane suche I. wene
sa many miracilis be-fore haue bene
criplis ga and blinde haue siȝt.
mesels þat ware dreri diȝt.

“Honurd be þu, fader, euer and ofte,
wid angelis þine vp on-lofte, 14337
þi sun þe thankes þu dune has send
Of þe and hali gast es kend.
Faper i wat i am of þe,
And ane þan er we all thre ; 14341
I haue taneless here emangemineauen,
And i am noght wid þaim knauen.
I will all witt for quat resune 14344
þat þu has sent me hider dune,
And thoru me þi mightes spred,
Quar-wid i am luued and dred 14347
I will all witt þat here er stadd.”
wid “lazar, come forth !” he badd,
On lazarim he gaue a cri, [leaf 97, col. 1]
þat all it herd þat stod him bi.
At þis bidding he ras on-nane, 14352
He þat liggand was in stane,
In winding clath als he was wonden,
Heued and fete bath was bunden.
“Lous him nu,” he said, “forqui,
I wate he liues nu witterli.” 14357
þe folk said, þat þar stod emidd,
“Mekil treuth has þu him kidd.”
Fra þat dai forth tore was to tell
þe folk þat foluand iesus fell. 14361
Sone ouerall þis tipand ras
Of lazar þat resusced was,
I hope þat ferrer was it rijf
þan it was forwid of his lijf. 14365
þe signes þat 3e haff herd here,
3e au, lauer[d]inges, hertli to here ;
Herd 3e neuer nane suilk, i wene,
For qua þat selli suilk has sene, 14369
Do creplis gang, þe blind haue sight ;
[.]

GÖTTINGEN

Honoured be þou fadir ofte
Wip þine aungels vp on lofte
þi son þe þonkeþ þou doun hast sende
Of þe holy goost is kende
Fadir I woot I am of þe
And oon are we alle þre
Flesshe haue I take among myne owen
And 3itt am I not wip hem knowen
I wol alle wite for what resoun
þat þou hast sende me hidur doun
þour3e me þi myztes to be spred
Wherfore I am loued & dred
I wol þat alle witen þat here ben stad
Lazar wip þat com forþ he bad
On lazar he 3af suche a cry
þat alle herde þat stood him by
At his bidding he roos a none
He þat liggynge was in stone
In wyndyng clooþ as he was wounnden
Heed & feet boþe bounden
Louse him now he seide for-why
I woot he lyueþ witterly
þe folke seide þat stood amydde
Muchel troupe hastou him kidde
Fro þat day forþ for mychel wele
þere folewed ihesu folke ful fele
¶ Soone ouer al þis tiping ras
þat lazar þus areysed was
I trowe hit were furþer rif
þen was bifore of his lif
þe signes þat 3e haue herde in fere
3e owe lordynges hertly to here
Suche opere herde 3e neuer I wene
For who shulde suche wondres sene
Make crupeles goo & blynde haue sizt
[.]

TRINITY

To hele sua mani a reuful wight ;
Qua dred ne troud noght his might,
Ne heild noght wel þe reuel o right,
I sai þat þai war maledight, 14375
And namli þaa þat has ben bun
Quen he vpraised lazarum.
Bot Iuus þat war fell and fals,
þat aght him mensk and wirscip als,
Als he þat born was o þair kin, 14380
And mast for þaim he com to win.
[.
. . . no gap in Cotton & Laud MSS.]

to hele sa many a reuful wiȝt
qua truly trawes noȝt his miȝt
certauli me þink' in siȝt
if he be dampned is nane vn-riȝt.
& nameli þa þat þer was boun.
quen he vpraised lazaroun.
bot iewes þat ware fikil & fals
þat aȝt him mensk & worshepe als.
for he was borne of þaire kyn.
& maste for ham he come to wyn.
heyuen blis if þai wele did.
& liste frenshepe til him þai kid.

[*The Obstinacy and Contrariousness of the Jews.*]

¶ þir werkes þat he wroght o gode
þe Iues menged in þair mode, 14385
þar-for þai consail þam omang
Oper him for to hefd or hang.
His gode werkes ai to þaim war
O soru bot kindling and care,
A soruful red fra þan tok þai, 14390
Wath it was to do or sai.
Ful deueli war þai Iuus thra,
þair bliscd lauerd for to sla,
þair aun lauerd sua ful o blis, 14394
And þat sua helpand was til his,
Sa mighti meke, sa mild o mode,
Sua fre giuer of all-kin gode. 14397
¶ It es, lauerdinges, als we wat,
Vr for-eldres þe bible wrat,
God luued þe Iuus lang befor
þat his suet sun was born, 14401
And mikel luue to þaim has don,
And liuerd þaim fra pharaon,
Fra pharaon þat was sa strang
þat þam in seruage held lang. 14405

þer werkis þat he wroȝt sa gode.
þe iewes menked in þaire mode.
& toke a counsaile ham amange.
auþer him to heued or hange.
his gode werkis ay 'til ham ware
for doute of dede walde þai noȝt spare
a sorouful rede fra þen toke þai
my hert is sare hit for to say.
ful wikked ware þer iewes & þra.
þaire blessed lorde þai þoȝt to sla.
þaire awen lorde sa ful of blis.
& atte sa helpand was til his
sa miȝti meke sa milde of mode.
squa fre giuer of alkin fode.

H it is lordingus wele ȝe wate.
Our for-eldres þe bible wrate
god loued þe iewes lange be-forne
þat his squete sone was borne.
& mikil loue til ham was done
how he deliuered ham fra pharaon.
he was a wikked man & strange
& in bondage helde ham lange

. . . *no gap in Göttingen & Laud MSS.*]

Qua dred ne trus noght his might,
Ne pair trouth wold hald right,
I sai *pat* pai war maledight, 14375
And namli *pas pat* has bene bune
Quen he vpraisid lazarus.
Bot Iuus, *pat* war bath fell and fals,
pat au him menske and worschip als,
Als he *pat* born was of pair kin, 14380
And mast he come for paim to win.

[.
. *no gap in the MS.*]

.

.
. *no gap in the MS.*]
Who so louep him not is maledigt
And namely *pat* were pere nere ^[leaf 89, back]
whenne he vp roos sir lazere
pese iewes *pat* ben felle & fals
pei owe him worshepe & mekenes als
As he *pat* born was of her kyn
And moost coom he hem to wyn

[.
. *no gap in the MS.*]

[*The Obstinacy and Contrariousness of the Jews.*]

Pir werkes *pat* crist wrought gode
Menged *pe* Iuus in pair mode,
par-for *pa* consailed *paim* emang 14386
Him ouper forto heued or hang.
His gode werkes ai to *paim* ware
Bot soru and kindling of care,
A sorful rede fra *pan* tok *pay*, 14390
wat it was to do or say.
Ful deueli war *pa* iuus thra, ^[col. 2]
pair bliscd lauerd forto sla,
pair auen lauerd sua ful of blis, 14394
And *pat* sua helpand was till his,
Sua mighti meke, sua mild of mode,
Sua fre giuer of ilkin god.
It es, lauerdinges, als we wate, 14398
vr for-eldris *pe* bibel wrate,
God lued *pe* iuus lang biforn
pat his suete sun was born,
And mekil luue to *paim* had done,
And liured *paim* fra pharaon, 14403
Fra pharaon *pat* was sua strang
pat *paim* in seruage held sua lang.

pese werkes *pat* crist wrougte gode
Menged *po* iewes in her mode
*per*fore *pei* counseled hem amonge
Him for to hede or honge
His gode werkes to hem not ware
But sorwe & kyndelyng of care
A sorweful reed fro *penne* toke *pey*
What hit was I wol *you* sey
Ful deuelly were *po* iewes *pro*
Her blessed lord for to slo
Her owne lord ful of blis
pat so helpful was to his
So myzty meke & mylde of mode
So fre *zyuere* of alle gode
¶ Lordyngis alle wel we wote
Oure eldres *pe* bibel wrote
God loued *pe* iewes longe biforn
pat his swete son was born
Muche loue had he to hem done
Delyuered hem fro pharaone
Fro pharao *pat* was so stronge
pat helde hem in seruage so longe

He sent a man þam for to ledd, 14406
 Fra amang þat cursed ledd,
 Moyses þe ald it was his nam,
 He led þaim thoru þe see fame;
 þis moyses was þair for-leder, 14410
 And drund þe king, wit all his her.
 In wildirnes wit-vten suinc
 Bath he fand þam mete and drinc,
 þar he þam fedd wit angel mete, ^[lf 79, bk, col. 1]
 And o mani bale þam bete. 14415
 Mikel luue can he þam scau,
 Wit moyses he sent þam lau,
 And liuerd þam o mikel wa,
 For þai had mani felun faa. 14419
 And heled þar bath dumb and def,
 And did þe wand bere flur and lef,
 þat aaron him-self bar,
 Als i haf teld yow forwit ar. 14423
 And openli þaim forwit hete,
 Thoru þe muth o sere prophete,
 þat he suld flexs take o þair kin,
 For to ranscun wit adam sin. 14427
 And quen þai asked saul to king,
 He gaf þaim freli þair asking.
 And sipen king dauid thoro chesing,
 þat slogh golias wit his sling; 14431
 And efter him king salamon;
 And þe land of his promission
 Hight he þam in to won.
 And þar a-pon he sent his sun 14435
 In erth be born, þe soth to tell,
 To ranscun all þat yode to hell;
 And troud noght yeit þaa felun
 þat þam tald rightwis sy[m]eon,
 Of him þat he in handes bare, 14440
 Bot euer mistrud mar and mar,

he sende moises ham to lede
 fra amang þat cursed thede
 moyses was man of gode name.
 he led ham þorou þe see fame.
 þis moises was þaire leder þen
 & drouned þe king wip al his men.
 ¶ In wildernes wip-uten squink
 þap he fand ham mete & drink
 of many bale he did ham bete.
 & fand ham wip angel mete.
 he loued ham wele þat many sagh.
 & wip moises he sende ham lagh.
 & deliuered ham of mikil wa.
 for þai had many a feloun fa.
 & heled ham þap doumbe & defe
 & made þe wande bere flour & lefe
 þat aaron him-seluen bare. [leaf 66, back]
 als in þis boke I. talde þou are.
 & openli he dide ham hete.
 þorou þe moup of sere prophete.
 þat he sulde flesshe take of þaire kin
 for til raunsoun adam syn.
 & quen þai asked saule to king
 he graunted ham freli þaire asking
 & sipin king dauid þorou chesing
 slogh golias wip his sling.
 & efter him his sone salamon.
 & þe lande of promiscion.
 hejt he ham in for to wone.
 & þer-a-pon he sette his sone.
 in erþ be borne þe soþ to telle.
 to ransoun alle atte þode to helle.
 & 3et trawed nozt þa fals feloun.
 on him quen he was sende doun.
 alle if he woned amang ham þare.
 nauþer liued þai him ne his lare.

GOD PROMISED THROUGH MANY PROPHETS TO RANSOM ADAM. HE GAVE KINGS 827
TO THE JEWS, AND THE LAND OF PROMISE; HE SENT HIS SON, YET THEY BELIEVED NOT.

He sent a man þaim forto lede, 14406
Fra emang þat cursed lede,
Moyses it was his name,
He ledd þaim thoru þe se fame ;
þis moyses was þair leder, 14410
And drouned þe king wid al his here.
In wildrenes widvten suink
Bath he fand þaim mete and drinck,
þat he þaim fedd wid angel mete,
And of mani bale he þaim bett. 14415
Mekil luue gan he þaim schau,
wid moyses he sent þaim lau,
And liurd þaim of mekil wa,
For þai had mani felun fa. 14419
And helid bath dumb and deff,
Anddid þewand bere bath flour and lef,
þat aron him-seluen bare ;
Als i haue tald 3u forwid are. 14423
And opinli þaim for-wid hete,
Thoru þe might of sir prophete,
þat he suld flesse take of þair kin,
Forto ransun adam sin. 14427
And quen þa asked saul to king,
He gaue þaim freli þair asking.
And als king dauid wid chesing, [leaf 97,
þat selou golias wid his seling ; col. 1]
And efter him king salamon ; 14432
And þe land of pr[omi]ssion
Hight he þaim in forto won.
And þar-apon he sent his sun
In erd be born, þe soth to tell, 14436
To ransom all þat 3ode to hell ;
And 3eit troud noght paa felun
þat þaim tald rightwis symioun,
Of him þat he in handes bare, 14440
Bot eur mistroud mar and mare,

GÖTTINGEN

He sende a mon hem to lede
Fro þat ilke cursed sede
Moyses was þe monnes nome
He ladde hem þour3e þe see fome
Whil moyses was her ledere
þe kyng was drowned & al his gere
In wildernes wiþouten swynk
Boþe god fonde hem mete & drynk
Of aungels fode had þei greet met
And of mony bales hem bet
Muche loue gon he hem shawe
And by moyses sende hem lawe
He delyuered hem of muchel wo
For þei had mony feloun foo
He heled boþe doumbe & deef
And dude þe 3erde bere boþe floure & leef
þat aaron him self bere
As I tolde 3ou biforn here
And openly to hem bihete
By mony a noble prophete
He wolde take flesshe of her kyn
For to raumson Adames syn
Whenne þei asked saul to kyng
Frely he 3af hem her askyng
And aftir dauid wiþ chesyng
þat golias slow3e wiþ his slyng
Aftir salomon kyng of toun
And aftir þe lond of promissioun
He hette hem inne for to wone
And þenne sent to hem his sone
On erþe to be born we telle
To raumsoun alle þat 3ede to helle
3it leued not þo felouns
þat symeon tolde in his sarmouns
Of him þat he in hondes bare
But euer mys trowyng þei ware

TRINITY

Quen he him-self emang þam kidd,
 And mani fair meracles did; 14443
 Als was be-for þe architricline,
 Quen he þe water turnd in-to wine :
 And o ten men þat war mesell, 14446
 þat he gaf til ilkan þair hele;
 O lazar þat ded was alsua,
 þat he raisid, and oper maa;
 And of a man þat was vnfere 14450
 Mar forsoth þan thritti yere;
 And als of oper mani sere,
 þe teind i mai not recken here.
 Ne he þam gaf na noþer task 14454
 Bot al at haf þat þai wald ask,
 þe mar to þaim þat he him bedd
 þe faster ai þai fra him fledd, 14457
 Bot al þat he wit luue þam soght,
 Enentis þe Iuus al was for noght.
 ¶ Ai quar þai war ful enwius, [col. 2]
 And to þaim-self contraius, 14461
 And again þair aun writt,
 þat þai wald noght trou on it.
 þai said þat crist suld ta manhede
 Of a maiden and of þair sede, 14465
 Ne yeitt wald þai not vnderstand
 Quen him baptis Ion wit his hand,
 [.
 . . no gap in Cotton & Laud MSS.]
 And said "your sauueur es yon."
 Bot yeit þai troud noght sant Ihon,
 Ne for noght he cuth do or sai, 14472
 Moght he þam bring to right way.
 Ne for na signe þat did ihesu,
 Moght þam bring right trouth to tru.
 Bot for his god dedis ilkan,
 Oft þai on him soght to scam, 14477

COTTON

quen he him-self amang' ham kid
 & many faire miraclis did.
 als was be-for þe architridin.
 he turned þe water in-to wine.
 & of x. men þat ware mesel.
 how he gaf ilk-a man his hele.
 of lazar þat was dede al-squa.
 how he him raised & oper ma.
 & of a man þat was vnfere
 mare þen viij. & xxx. 3ere.
 & als of oper many sere
 þe tende I. may nozt rekkinn here.
 & he ham gaf nane oper taske.
 bot alle to haue atte þai wald ask'
 & ay þe mare he til ham bed.
 ay þe faster fra him þai fled.
 bot alle þat he wiþ loue ham sozt
 alle þe iewes sette atte nozt.
 ¶ A quat þai ware en-vius.
 & til þaire self contrarius
 & agayne þaire awen writte.
 zet walde þai nozt traw on hitte.
 þat saide atte criste sulde take manhede
 of a mayden wiþ-out mannys sede.
 ne zet walde þai nozt vnderstande
 quen Iohn baptist wiþ his hande.
 baptist crist in flume iordan.
 zet saide þai siþen þat he was nane
 zet þai trawed nozt saint Iohn.
 quen he saide our sauour is Ione
 for nozt atte he cowde do or say.
 muzt he bring' ham in-to way.
 ne for na signe muzt do ihesu
 walde þai nozt a-pon him trow.
 for his gode dedis þat he did ham
 oft þai sozt him wiþ shame.

FAIRFAX

Quen he him-self emang þaim kidd,
 And mani a fair miracle did ; 14443
 Als was bifor þe architricline,
 Quen he turned þe water in-to wine :
 And of ten men þat war mesele,
 þat he gaue ilkane þair hele ; 14447
 Of lazar þat was dede alsua,
 þat he raised, and oper tua ;
 And of a man þat was nu fere
 Mar for-soth þan thretti zere ; 14451
 And als of oper mani sere,
 þe tend i mai noght reckon here.
 Ne he þaim gaf nan oper task 14454
 Bot all to haue þat þai wold ask,
 þe mar to þaim þat he him bedd
 þe faster ai þai fra him fledd, 14457
 Bot all þat he wid loue þaim soght,
 Entent þe iuus was for noght.
 A ! quat þai war ful enuius,
 And to þaim-self ful contrarius, 14461
 Again þair auen weritt,
 þat þai wald noght tru on itt.
 þat said þat crist suld take manhede,
 Of a maidene and of þair sede, 14465
 Ne zeit wold þai noght vnþerstande
 Quen iohn him baptist wid his hand,
 [.
 *no gap in the MS.*]
 And said, " 3our sarmun es 3one." [col. 2]
 And zeit þai troud noght saint iohn,
 Ne for noght he cuth do or sai, 14472
 Might he þaim bring to right wai.
 Ne zeit na signe þat wroght iesu,
 Might þai bring right trouth to trou.
 Bot for his dedis gode ilkane, 14476
 Ofte þai soght him forto slane,

Whenne he him self among hem kud
 And mony faire myracle dud
 As oon biforn architriclyne
 He turned watir in to wyne
 And als ten men þat were mesele
 To vchone he 3af her hele
 Of lazar þat was deed also
 þat he reised & opere mo
 Of a mon þat was vnfare
 More for soþe þen þritty zere
 [.

 *no gap in Trinity & Laud MSS.*]
 þe more he to þe iewes him bedde
 þe faster away þei fledde
 Alle þat he wiþ loue hem souzt
 þe iewes entent was euer nouzt
 þei were ful of enuye
 To god & mon myche contrarye
 A3eyn her owne holy writt [leaf 90]
 Wolde þei not 3itt leue on hit
 þat seide crist shulde take monhede
 Of a mayden of her sede
 3itt wolde þei not vndirstonde
 How Ion him baptized wiþ his honde
 [.
 *no gap in the MS.*]
 And seide 3oure saueour is þis
 3itt leued þei him not Iwis
 For nouzt þat he coude do or say
 Wolde þei not of þe ri3te way
 Noon opere signe þat dud ihesu
 Mi3te hem bringe to troupe trew
 But for his gode dedes vchone
 Ofte souzten him to slone

And namlikest for *pat* resun 14478
pat he vp-raised lazarusum.
 Fra *pat* time forth *pai* did *pair* pain
pat he and lazarus war bath slain.
 Him for *pe* folk *pat* til him fell,
 Lazar for he can on him spell. 14483
 ¶ *pis* cursud folk wit *pair* mistru
 Thought *ihesu* sla, bot *pai* ne wist how,
 Ne *pai* ne wist how to bi-gin, 14486
pai said, "we most now find sum gin,
 How *pat* he mai dampned be."
 Wit *pis* *pai* mad a gret semble,
 Wit-in a hus was in *pe* tun, 14490
 Of *pair* aun dampnaciun,
 Hu *pai* might mak *pat* tresun,
 For him wald *pai* tak na ranscun.
 "He es," *pai* said, "sa selcut wijs,
 All *pe* werld mon wit him rijs. 14495
 All *pis* werld til him sal buu,
 And if he liue in him sal tru ;
 All men o rome sal cum, mai fall,
 Tak vr folk and sted wit-all, 14499
 And first fra vs vr lagh vs reue,
 And sipen in *pair* seruiss bileue."
 At *pis* gedring a man *par* was,
 His nam was haten caifas, 14503
pair biscop was he *pat* si-quar ;
 Better had him ben he neuer war.
 Biscops war *pai* *pan* a-bute, [¹ If 80, col. 1.]
 Ilkan bot his tueluemoth v[te]. 14507
¹Caiphaz *pan* said, "godmen we wat
 In gastlines i hald your stat,
 Trous me and mi consail, 14510
 I hope *pat* it sal yow auail ;
 Yee vnderstand nocht *pat* i
 Wat, als thoru *pe* propheci, 14513

& maste I traw for *pat* resoun.
pat he vpraised lazarusun.
 fra *pat* time forþ *pai* did *paire* paine
pat he & lazarus sulde be slayne.
 him for *pe* folk *pat* til him felle
 lazarus for he con of him spelle.
 Þ *pis* cursid folk wiþ *paire* mistrow
 þoȝt *ihesu* sla bot *pai* ne wist how.
 ne *pai* ne wiste how to be-gyn.
 bot faine *pai* walde finde sum gin.
 how *pat* he muȝt dampned be.
 wiþ *pis* *pai* made a grete semble
 wiþ-in a hous of *pat* toun.
pai made *paire* awen dampnacioun
 how *pai* muȝt make *pat* tresoun.
 for him walde *pai* take na raunsoun
 he is *pai* saide sa selcouþ wise.
 alle *pe* werlde wiþ him wil rise.
 al *pis* werlde til him wille bowe
 & he liue & on him trow.
 & men of rome wille come may fal.
 & take our lande & putte vs out al.
 & first fra us our lagh reue.
 & sipen in *paire* seruise be-leue.
 ¶ Atte *pis* geddering a man *per* was
 his name was calde sir caiphaz
 bisshop he was of *pat* cuntre
 better him had vnborne be. [² from Laud
 MS. 416]
 [²Busshoppes were they tho alowte
 Eche oon but his xij monyþ owte]
 cayphas saide godemen ȝe wate
 in gasteli þingus I halde ȝoure state
 trawes me & my consaile.
 wele I. wate hit wille a-vaile.
 ȝe vnderstande noȝt alle *pat* I.
 wate þorou *pe* prophecy.

And namlikest for þat resun 14478
þat he vpraisid lazarus.

Fra þat time forth þai did þair paine
þat he and lazar bath war slaine.

Iesus for þe folk þat till him felle,

Lazar for he gun of him spelle. 14483

þir cursed folk wid þair mist[r]ou

Thought iesu sla, bot þai ne wist hu,

Ne þai ne wist hu to begin, 14486

þai said, "we most nu find sum gin,

Hu þat he mai dampned be."

wid þis þai made a gret semble,

wid-in a hus was in þat tune, 14490

Of þair auen dampnaciune,

Hu þai might make þat tresun

For him þat wald take na ransoun.

þai said, "he es sua selcuth, i-wisse,

All þe world mon wid him rise.

All þis world till him sal bue, 14496

And if he liue in him sal true;

And men of rome sal cum, mai fall,

And tak vr sted and folk wid-all,

And first fra vs vr land vs reue, 14500

And siþen in þair seruic bileue."

At þis gedring a man þar was,

His name was haten cayphas,

þair biscop was þat siquar; 14504

Bettir had him bene he neuer ware.

Bischopis war þai þan a-boute,

Ilkane bot his twelmu[n]th vte. 14507

Caiphas said, "gode men, 3e wate ^[1f 98, col. 1]

In gastlines i hald 3ur state,

Folus me and mi consaile, 14510

I hope þat it sal 3u a-vaile;

3e vnderstand noght all þat i

wat als thoru þe propheci, 14513

And moost ende for þat resoun

þat he vp reised lazarus

Fro þat day þei dud hem payne

þat he & lazer boþe were slayne

Ihesus for folke þat to him felle

Lazer for he dud of him spelle

¶ þis cursed folk wiþ þis mis trow

Wolde ihesus sle but þei nust how

þei wiste not how to bigynne

þei seide we most fynde sum gynne

How þat he may dampned be

Anoon þei made a greet semble

Wipinne an hous of þat toun

Of her owne dampnacioun

How þei miȝte þat tresoun make

Raumsoun wolde þei noon take

He is þei seide wondir wyse

Al þe world wol wiþ him rise

Al þe world to him wol bowe

And if he lyue in him trowe

And men of rome shul com may falle

And take oure place & folke wiþ alle

Furst oure lond from vs reue

And we in her seruyse to leue

At þis gederynge a mon þere was

His name was calde cayphas

Bisshop he was of þat cuntre

Bettur him were he neuer had be

Bisshopes were þei þo aboute

Vchone but his twelue moneþe oute

Cayphas seide gode men aboute 3e wate

In goostlynes I holde 3oure state

Folweþ me & my counsaile

And I hope hit shal awayle

3e vndirstonde not al þat I

Woot & knowe bi propheci

pat a man sal in hand bitan, 14514
And dempt for þe folk, and slan.
Soth it es þat sua sal be,
þis ilk ihesu soth þan es he.
Dei allan for-soth he sal, 14518
Ar þat þe folk be perist all."
[.
. . . *no gap in Cotton & Laud MSS.*]
To sla iesu ilkan þai hight, 14522
And þar-to þair trouthes plight.
[.
. . . *no gap in Cotton & Laud MSS.*]
¶ Cayphas spak þus in his spa, 14526
Wordes suilk and oþer maa
O þe dede o iesu crist,
And said wel sother þan he wist,
For he com for to dei wit wil, 14530
And sua þe prophecis to fill.
Fra þan þai soght, wit-vten auu,
Iesum for to bring on dau.
Iesus will duell nu na langer 14534
þar þai mai him se or here,
A quil in effrem dueld he es,—
A cite bi a wildernes,—
He duelles wit his disciplis þar, 14538
He wat þe Iuus wil him for-far,
If þai moght hand a-pon him lai,
Bot yeit was noght commen þat dai
þat he him wald to ded be don, 14542
þof it was cummand efter son.
þir Iues þat him hild in strijf,
þai hatted na man mare on lijf,
His disciplis þan war ful waa, 14546
þat þair maister was hated sua,
Namlik o þaim þat he
Suld serued mast and luued be. 14549

pat a man sal be tane
& dampned for þe folk & slane.
like hit is als mote I. the.
þis ilk ihesu to be he.
dey allane for-soþ he sal.
or þe folk¹ be perist alle
þai saide cayphas be noȝt a-gayne [leaf 67]
for certanli he salle be slayne.
& þer-to gode couenande þai hiȝt.
& iche an tille þaire traupis pliȝt
& ȝe þat wil of sorou here.
halde ȝou stille & drawes nere.
Cayphas saide¹ in þat time.
C wordes many we may noȝt rime
of þe dede of ihesu crist [¹ MS. þus orig.]
& saide wele soþer þen he wiste.
þat he sulde come to deye with wil
& squa þe prophecy fulfille.
ȝet walde þai lette for nane agh
ihesus for til seche & dragh.
ihesus wil dwelle na langer þere
as þai mai him se or here.
a quile in effrem dwelled he is
in a cite bi a wildernes
he dwelled wiþ his disciplis þare
he wate þe iewes wil him for-fare
if þai muȝt hand a-pon him lay.
bot ȝet was commyn noȝt day.
þat he walde to dede be done
bot hit is comande efter sone.
wiþ iewus þat him hated in strife
þai loued na man les on life.
¶ his disciplis was þan ful wa.
þat he sulde be hated squa.
nameli of ham þat he.
sulde serued maste & loued be.

þat a man sal in hand be tane, 14514
And dampned for þe folk, and slane.
Soth it es þat sua sal be,
þis ilk iesu þan es he.
Dei allane for-soth he sall, 14518
Are þat þe folk be perist all."

[.
. *no gap in the MS.*]

To sla iesu ilkane þai hight, 14522
And þar-to þai þair trouthes plight.

[.
. *no gap in the MS.*]

Caiphaz spac þus his spa, 14526
wordis suilk and oþer ma
Of þe dede of iesu crist,
And said wel sothyer þan he wist,
For he come to dei wid will, 14530
And sua þe prophecijis to fulfill.
Fra þan þai soght, widvten aw,
Iesu forto bring of daw.
Iesu will duell nu na langer 14534
þar þai mai him se oþer here,
A quile in effrem duelland he es,—
A cite bi a wildrenes,— 14537

He duellis wid his disciplis þare,
He wate þe Iuus wile him for-fare,
If þai might hand apon him lai, 14540
Bot ȝeit was noght comen þat dai
þat he him wold to dede be done,
Bot it wa comand aftir sone.
þir iuus þat him held in strif, 14544
þai na man mar in lijf,
His disciplis þai war ful wa,
þat þair maistir was hated sua,
Namli of þaim þat he 14548
Suld serued mast and luued be.

A mon shal in honde be take
Dampned & deed for pepul sake
Soþ hit is þus shal hit be
þis ilke ihesus þis is he
Deȝe alone for soþe he shalle
Ar þe folke shulde perisshe alle

[.
. *no gap in the MS.*]

To sle ihesu alle þei hiȝt
And þerto þere trouþes plȝt

[.
. *no gap in the MS.*]

¶ Cayphas spake þere þo
þese wordes and oþere mo
Of ihesus deþ as I ȝou tel
And seide þat he wiste wel
þat he com to deye wiþ wille
And so prophecies to fulfille
Fro þenne þei souȝte wiþouten awe
Ihesu for to brynge of daw
Ihesu wolde no lenger be
þere þei myȝte him here or se
In effrem he dwelt þat tide
A cite a wildernes bisyde
Wiþ his disciples dwelt he þare
He wiste þe iewes wolde him forfare
If þei myȝte hond on him lay
But ȝit was not comen þe day
þat he wolde to deþe be done
But hit was comynge aftir soone
þese iewes dud euer wiþ him stryue
No men more þat were in lyue
His disciples were ful wo
þat her maystir was hated so
Namely of hem þat he [leaf 90, back]
Shulde moost serued & loued haue be

"I haue," he said, "yow chosen tuelue,
 þe tuelfd it es þe find him-selfe."
 þis was bi him he þaim for-tald 14552
 Thoru *quam* he wist he suld be sald,
 þat was sir Iudas scarioth,
 Of alle him fell þe werst lot.
 In effraym dueld he a stunde, 14556
 And þeþen-ward son can he funde;
 Langdueld henoght in þat contre, [col. 2]
 Bot went him in-to galilee;
 þe land o Iude he has for-born, 14560
 For þar þai hafe his ded forsuorn.
 þan heild þe Iuus in þair cite
 A fest man clepes cenophe,
 Disciplis said þan to iesu 14564
 þir wordes i sal tell yow;
 "Sir, do þe heþen into Iude,
 þar men þi were mai open se;
 To iurselem rede we þou wende, 14568
 For þar es *communli* þi freind,
 þe freindes þou has our-quar,
 We wat mast quat er þai þar
 þair fest es nu, gan we sir þan, 14572
 For þider gas ful mani man.
 It es na skil þat þou wit-drau,
 Bot bedd þe forth þe men to knau,
 If þou will haf þi werckes kydd,
 þou agh þe drau þe folk emid, 14577
 þat þai þe bath mai se and here,
 And luue þe for þi signes sere.
 þe man wil luue-word haf in nede
 Baldli forth he most him bede." 14581
 ¶ Iesus said, "freindes, yee wat itnoght,
 Anoþer thing es in mi thoght,
 þe werld i wat hates noght yow,
 It hates me, forsoth, yee tru, 14585

COTTON

I haue he saide chosin þou xij.
 & an of þou is þe deucl him-selue
 þis bi him for-soþ he talde
 þorou *quam* he was boȝt & salde.
 þat was sir Iudas scariot.
 quar-fore he felle in hel-potte
 In effrem dwelled crist a stounde
 I & siþen toke his way to founde
 he went him out of þat cuntree
 in-to þe lande of galilee.
 In þe lande of Iude was he borne
 & þer þai haue his dede squorne.
 þen helde þe iewes in þaire cite
 a feste men callis cenophe.
 his disciplis saide to iesu
 þes wordes þat I. salle telle þou.
 ¶ Sir do þou now in-to Iude
 þat men þour werkis m[a]ȝy opynli se
 to ierusalem I. rede þou wende.
 for þai ar *communeli* þi frende.
 þe frendis þou has aure-quare
 wele wate we qua þai are.
 þaire feste is now go we sir þan.
 for þidder gas sa many a man.
 hit is na skil þou þe wiþ-draw.
 bot bede þe forþ þe men to knaw.
 if þou wil haue þi werkis kid
 dragh þe to þe folk amyȝd.
 atte þai may þe se & here.
 & loue þe for þi signes sere.
 þe mon þat loue wil haue in nede.
 baldeli moste he him forþ bede.
 I hesus saide frendis wate ȝe noȝt
 I a-noþer þing is in my þoȝt.
 þe werlde I. wate hatis noȝt þou.
 hit hatis me for-soþ ȝe trow.

FAIRFAX

1 "I haue," he said, "zu chosin tuelue,
pe tuelf it es pe feind him-self." [col. 2]
pis bi him he paim for-tald 14552
Thoru quam he wist he suld be sald,
pat was sir iudas scarioth,
Of all him fell pe werst loth.
In effrem duellid he a stound, 14556
And peþen sone gan he found ;
Lang duellid he noght in pat cuntre,
Bot went him into galile ;
pe land of iude he has forborn, 14560
For þar þai had his dede al suorn.
þan held pe iuus in þair cite
A fest me clepes cenophe,
Disciplis said þan to iesu 14564
þir wordis þat i sal tell zuu ;
"Sir, do pe heþen into iude,
þar men þi werke mai opin se ;
To ierusalem rede we zu wend, 14568
For þar es comuneli zur freind,
pe freindes þat we haue ouperquar,
we quat mast quat þai er þar.
þair fest es nu, sir, go we þan, 14572
For didir gas sua mani man.
It es na skil þu pe wid-drau,
Bot bede pe forth pe men to knau,
If þu wil haue þi werkis kidd, 14576
þu suld pe drau pe flok emidd,
pat þai ma bath pe se and here,
And luue pe for þi signes sere.
pe man þat will loue-word haue in nede
Baldly forth he suld him bede." 14581
Iesus said, "freindes, ze wat it noght,
Anoþer þing es in mi thoght,
pe world i wate hates noght zu,
It hatis me, for-soth, ze trou, 14585

¶ I haue seide crist chosen zou twelue
pe twelpe is pe deucl him selue
þis bi him þenne he hit tolde
By whom he wiste to be solde
þat was Iudas Scarioth
Of alle fel him worst lot
In effrem he dwelte a stounde
þennes soone gon he founde
He dwelt not longe in þat cuntre
But went him in to galile
pe londe of Iude he had forborn
For þere þei hadde his deþ sworn
þenne helde pe iewes in her cuntre
A feest men clepeþ cenophe
pe disciples seide ihesu dere
þese wordes þat ze shul here
Sir do pe hennes in to Iude
þere men þi werkes may open se
To ierusalem we rede ze wende
For þere ben comynly zoure frende
Of any frenshepe elles where
We woot moost are þei þere
Her feest is now go we þon
For þider gooþ mony mon
Hit is not skil þou pe wiþdrawe
But bide pe forþ to men to knawe
If þou wolt haue þi werkes kidd
þou most pe drawe pe folke amydde
þat þei may pe se and here
And loue pe for þi signes sere
He þat loue word wol haue in nede
Bodily forþ he mot him bede
Frendes seide ihesu ze woot nouȝt
Anoþer þing is in my þouȝt
pe world I woot hateþ not zou
Hit hateþ me forsoþe now

Me and alsua mi werkes all, 14586
And all þat to mi trouth will fall.
It can noght hate yow witerli,
Bot me it hates na selli,
For it wat neuer quat i am, 14590
And of it spec me mikel scam,
I of it and it o me,
Ne mai na luue bi-tuix vs be.
Ga yee to fest, for sua yee do, 14594
Haf i na tome at ga þar-to,
Haf i na tome þider to fare,
For quom me luuand haue i þar."
¶ þai went allan, þai left him þus,
And priueli þam folud *iesus*, 14599
He folud þam priueli vn-sene,
For wald he noght haf knaun bene
Noper wit þe Iuus ne wit his aun,
Wald he noght þat 'sith be knaun.
He wist forwit þe Iues suar [1880, bk, col. 1]
þat þai suld him na langar spar, [1 MS. A. 10. 1]
þaa feluns þat wald he war slain
3ern efter *iesum* can þai frain. 14607
Als witteles men sli lare þai lete,
"Quar es nu," said þai, "þis prophete?
Quider es he cummen, nu, he þat wis,
Nu sal he seeu vs his maistris." 14611
At þe port o salamon
Cum vr lauerd in-to þe tun,
þar he fand forwit him bun
Mani Iuus þat war felun, 14615
Wit þaa vn-meke þar was he mett,
And son wit þam he was vmsett,
þar bigan þai for to rute 14618
And for to gadir him a-bute,
Allan *iesus* þaim stod emid,
Keneli to him þai resun did 14621

COTTON

me & alsqua my werkis alle.
& alle þat to ani traup wil falle
hit hatis 3ou no3t weterli
bot me hit hatis & na selly.
for hit wate neuer quat I. am.
& of hit speke I. mykil shame.
I. of hit & hit of me.
ne may na loue be-twix vs be.
ga 3e to þe feste & squa 3e do.
haue I. na tome to ga þer-to.
haue I. na tome þidder to fare
for na wele louande haue I. þare
þai went ham forþ & laft him þus
& priuely folowed *ihesus*
he folowed ham priuali vnsene
ne walde he no3t knawen bene
nauper wiþ iewes ne wiþ his awen.
kepped he no3t for to be knawen.
he wiste be-fore þe iewes square
þai walde him na langer spare
þa felouns þat walde haue him slain.
3orne ofter *ihesu* con þai frayne.
als witles men madli þai lete
& quat is *ihesus* þis prophete.
quidder is he *commyn* now he þat wise
now salle he shaw his maistrise
¶ atte þe porte of salamoun
come our lorde in-to þe toun
quat he fand be-for him boun
many iewes ful of feloun. [2 leaf 67, back]
2¶ wiþ þa vnmeke sone was he mette.
& sone wiþ ham he was vmbesette.
þar be-gan þai for to route.
& for to geddir him a-boute.
allane *ihesus* ham stode amid.
kindeli to resoun þai him did.

FAIRFAX

Me and mine werkes all,	14586	Me & myne werkes alle
And all <i>pat</i> to mi trouth will fall.		And alle <i>pat</i> to my troupe wol falle
I can noght hate <i>zu witerli</i> ,	[leaf 98, back, col. 1]	Hit cannot hate <i>you witterly</i>
Bot me it hates na selli,		But me hit hateþ & no ferly
For it wat <i>neuer</i> quat i am,	14590	For hit woot <i>neuer</i> what I ame
And of it spec i mekil scham,		And I speke of hit mychel shame
I of it and it of me,		I of hit and hit of me
Mai na luue bituix vs be.		May no loue bitwixe vs be
Ga <i>3e</i> to fest, for sua <i>3e</i> do,	14594	Go <i>3e</i> to feeste if <i>3e</i> wol so
Haue i na tome at ga <i>par-to</i> ,		I haue no tome to com <i>perto</i>
Haue i na tome nu <i>depir</i> fare,		I haue no tome <i>pider</i> to fare
For quone me louand haf i <i>pare</i> ."		Fewe men louynghe haue I <i>pare</i>
<i>Pai</i> went allane, and left him <i>pus</i> ,		<i>pei</i> went allone & lasse him <i>pus</i>
And <i>prively</i> <i>paim</i> folud <i>iesus</i> ,	14599	And <i>pruely</i> folewed hem <i>ihesus</i>
He folud <i>paim</i> <i>pruely</i> vnsene,		<i>Priuely</i> sewed he hem vnsene
wold he noght haue knauen bene		Wolde he not haue knowen bene
Nouþer wid <i>iuus</i> ne wid his auen,		Nouþer of <i>iewes</i> ny of his owen
wold he noght <i>pat</i> sith be knauen.		Wolde he not <i>þenne</i> be knowen
He wist forwid <i>þe</i> <i>iuus</i> suare,	14604	He wiste <i>þe</i> <i>iewes</i> bifore sware
<i>pat</i> <i>pai</i> suld him no langer spare,		<i>pei</i> wolde him no lenger spare
<i>pa</i> feluns <i>pat</i> wald he war slaine		<i>þe</i> felouns <i>pat</i> wolde him haue slayn
Fast efter <i>iesus</i> gan <i>pai</i> fraine.		Fast aftir <i>ihesu</i> gan <i>þei</i> frayn
Als wittles men sli late <i>pai</i> lete,	14608	As witles men so <i>þei</i> lete
And said, "quar es <i>iesus</i> <i>þe</i> prophete?"		Where <i>þei</i> seide is <i>þe</i> prophete
Queþer es he bicomen, <i>pat</i> wiss,		Whi is he not comen <i>ihesus</i>
Nu suld he schau his maistris."		Now shulde he shewe his maistris
At <i>þe</i> porte of salamon	14612	At <i>þe</i> port salomoun
Come vr lauerd into <i>þe</i> tun,		Coom oure lord in to <i>þe</i> toun
<i>par</i> he fand forwid him boune		<i>pere</i> he fond bifore him
Mani <i>iuus</i> <i>pat</i> war felune,	14615	Mony felouns <i>iewes</i> grym
wid <i>pa</i> vnmeke <i>par</i> was he mett,		Anoon as <i>þei</i> wiþ him met
And sone wid <i>paim</i> he was vnsett,		Soone he was aboute bi-set
<i>par</i> bigan <i>pai</i> forto route	14618	<i>þenne</i> bigon <i>þei</i> for to route
And for to gader him abute,		And fast to geder him aboute
Allane <i>iesus</i> <i>paim</i> stod emid,		Allone <i>ihesus</i> hem stood amyð
Keneli <i>pai</i> him to resun did.	14621	Kencly <i>þei</i> him aresoun did

"At pis vr fest," said pai, "er yee
Ful mikel asked;" "quar for?" coth he.
"For-pi þou art sa dred wit-all, 14624
And wis men godd sum þai call.
If þou sua be, þe soth þou scau,
And to þe folk þe for to knau."
"Soth it es i am," said he, 14628
"Wit godds aun sun spek yee,
Bot wele i wat yee tru it noght,
þe werkes þat o me ar wroght,
þat ilk dai yee se wit sight, 14632
Moght neuer be don wit mans might.
¶ Yee tru me noght, þat wat i wel,
Ne yee me luue right neuer a del ;
And for yur hird hald yee not me,
For-pi mi scep mai yee not be, 14637
þar yee war yemed haf i ben,
þof mi trauail be littel sene.
Yee ne wil me luue, ne lete ne here,
Bot mi scep þat me haldes dere,
O my paradis þe blis 14642
Ful wel i sal þam þider wiss.
On domes-dai þan sal þai stan[d],
Mi blis to haf on mi right hand,
In þe lijf sal neuer leue, 14646
þis gift sal nan haf might þam reue.
Wijt yee þat i youu dred na thing ;
He þat es fader of heuen king 14649
Mi fader es he, yee vnderstand, [col. 2]
Him drau i me to mi warand.
I am his sun iesus þat sale
Bring þis werld all vte o bale ; 14653
I am þar-in bot littel quil,
Fra nu þar-in sal last mi quil.
Ne for-pi wel i sal þam kepe 14656
þat he me taght, mi fader scep ;

welcome to feste quop þai ar 3e
ful mekeli asked quar-fore quop he
quy art þou sa dred of alle.
& goddes sone dos þe calle.
if þou squa be þe soþ þou shawe
& do þe to þi folk to knawe
¶ soþ hit is I. am saide he
wijþ goddes awen sone speke 3e.
bot wele I. wate 3e traw hit nozt
þe werkis þat of me is wrozt
þat ilk day 3e se wijþ sizt.
mizt neuer be done wijþ mannis mizt
3e traw me nozt þat wate I. wele
ne 3e me loue rizt neuer a dele.
& for 3oure hirde halde 3e nozt me
for-pi my shepe may 3e nozt be.
to saue 3ou oft haue I. bene
al if hit be litel sene.
3e wil me nauþer loue ne here
bot my shepe þat haldes me dere
in paradis sal be þaire blis
ful wele I. sal ham þidder wis.
at domesday þen sal þai stande
my blis to haue on my rizt hande
& þat life salle þai neuer leue.
& þat gift may I. 3ou reue.
wete 3e atte I. drede 3ou na-þing'
he þat is fader of heyuen & king'
my fader is he 3e vnderstande
him I. dragh to my warande.
¶ I. am his sone ihesus atte sale
bring þis werlde out of bale.
I am þer-in bot litel quile.
I. salle be slayne þorou gile.
nozt for þi wele sal I. kepe.
þat he me tazt my fader shepe.

" At þis vr fest," said þai, " er 3e
 Ful mekil askid ; " " quarfor?" said he.
 " For þu art sua dred with alle, 14624
 And men will godes sun þe calle.
 If þu sua be, þe soth þu schau, [col. 2]
 And do þe folk þe for to knau."
 " Soth it es i am," said he, 14628
 " wid goddes auen sun speke 3e,
 Bot wele i wat 3e trou it noght,
 þe werkis þat of me er wroght,
 þat ilke dai 3e se wid sight, 14632
 Might neuer be done wid manes might.
 3e trou me noght, þat wate i wele,
 Ne 3e me luue neuer a dele ; 14635
 And for 3ur herd hald 3e noght me,
 For-þi mi schipe mai 3e noght be,
 þat 3e war sauf garn haue i bene,
 If mi traual be littel sene. 14639
 3e ne wil me leue, ne lete, ne here,
 Bot mi schepe þat me haldis dere,
 Of mi paradis þe bliss
 Ful wele i sal þaim dider wiss.
 On domisdai þan sal þai stand, 14644
 Mi blis to haue on mi right hand,
 In þe lijf sal neuer leue,
 þis gift sal non haue might þaim reue.
 Witt 3e þat i 3u drede no þing ; 14648
 He þat of heuene es faþer and king
 Mi faþer he es, 3e vnderstand,
 Him i drau to mi warand.
 I am his sun iesus, þat salle 14652
 Bring þis world all vte of bale ;
 I am þar-in bot littel quile,
 Fra nu þar-in sal fast mi quile.
 Ne for þi wele sal i kepe 14656
 þat he me taght, mi fader schepe ;

GÖTTINGEN

At oure feet seide þei are 3e
 Muche asked wherfore seide he
 For þou art so dred wiþ alle
 And men wol goddes son þe calle
 If þou be he þe soþe þou showe
 And do þe folke þe for to knowe
 Soop is hit I hit am seide he [leaf 91]
 wiþ goddes owne son speke 3e
 But wel woot I 3e leue nouzt
 þe werkes þat of me are wrouzt
 þat vche day 3e se wiþ siȝt
 Miȝt not be do wiþ monnes miȝt
 3e trowe me not I woot wele
 Nor 3e loue me neuer a dele
 For 3oure herde holde 3e not me
 þerfore my sheep may 3e not be
 Aboute to saue 3ou haue I bene
 þouȝe my trauaile be litil sene
 3e nyl me loue nor leue here
 But my sheep þat ben me dere
 In to my paradis þat blis
 Wel shal I hem þider wis
 On domes day shul þei stonde
 My blis to haue on my riȝt honde
 In lif þat þei shul neuer leue
 þat ȝifte shal no mon hem reue
 Witteþ þat I 3ou drede no þing
 He þat of heuen is lord & kyng
 Mi fadir he is 3e vndirstande
 Him I drawe to my warande
 I am his son ihesu þat shalle
 Bringe þis world out of þralle
 But litil while þer ynne am I
 Hastily shal I passe þer by
 Not for þi wel shal I kepe
 þat he me tauȝte my fadir shepe

TRINITY

I sal þaim were fra alkins wath,
Of hell sal þai neuer ha lath. 14659
I ha gret might and sal ha mare,
For we er an and sal be euermare.
þis es þe soth, mi fader and i
We ar all an, yaa witterli,
Sua þat we thoru nakin art 14664
Mai be made in sundre part." [gode,
¶ Quen Iuus þis herd thoght þam not
Littel wanted þat þam war wode,
þai loked on him lath and grim,
And hetli þai bi-hinted him, 14669
And said þan tuix þaim in strijf,
"Lok he scap noght wit his lijf!
It war worthi to stan him sun." 14672
Iesus said, "qui? quat haf i dun,
Again yow wroght on ani wise?"
"For þou art godds sun, þou sais."
"I sai yow soth, þat sal yee se, 14676
For gode ded wil yee stan me?
For quilk o mi gode dedis an
Sai yee nu, yee wil me stan?
"For þin dedes gode," coth þai, 14680
"We wil noght stan þe, parfai!
Bot for þine werkes gain þe lau,
And for þe luue o þi missau; 14683
þou mas þe godd, and þou art man."
"Soth it es," coth iesus þan,
"Bath i am, qua right wil men,
For sundri mai we neuer tuin.
Gas lokes þe bokes o your lai, 14688
And vnderstandes quat þai sai,
In bok þe soth al mai we find,
Bot-if yee self willi be blind; 14691
Your aun bok yee can noght spell,
þat yee wat noght, i will yow tell.

COTTON

I. salle ham were fra alkin wap.
of helle ne salle þai haue na skap.
I haue grete miȝt & sal haue mare
we ij. ar an & salle be euer-mare
þis is þe soþ my fader & I.
we ar al an þap weterly.
squa þat we þorou nankin art
ne may be made in sundre part [gode.
¶ Quen þe iewes herd þuȝt ham noȝt
Q al-maste þai ferdeas þai ware wode.
þai loked on him & loured grim.
& heþeli þai þuȝt be him.
& saide we sal stint þi strife.
loke he scape noȝt wiþ his life.
hit ware worþi to stane him sone
¶ Ihesus saide quy quat haue I. done
or a-gayne ȝou wroȝt in ani wais
for þou art goddes sone þou sais.
I say ȝou soþ þat sal ȝe se
for gode dide why wil ȝe stane me
for quilk of my dedis say me an.
þat ȝe walde þer-fore me stane.
for þi gode dedis for-soþ quop þai.
we wil noȝt stane þe parfay.
bot for þi werkis agayne þe laghi
& for þe loue of þi missagh.
þou makis þe god & þou art nane
hit is noȝt squa quop ihesus þan.
þap I. am qua riȝt wille Myn.
fra sundre may we neuer twin.
¶ gas lokis þe laghes of ȝour lay.
& vnderstandes quat þai say.
In boke þe soþ alle may ȝe finde
bot if ȝe wille al-gatis be blinde
ȝour awen boke if ȝe can noȝt spelle
þat ȝe wate noȝt I. wille ȝou telle

FAIRFAX

‘FOR WHAT GOOD DEED DO YE STONE ME?’ THE JEWS REPLY IT IS NOT FOR 841
GOOD DEEDS, BUT FOR SAYINGS AGAINST THE LAW. “YE CANNOT READ YOUR LAW.”

I sal þaim were fra ilkin wath, 14658
Of hell ne sal þai haue no lath.¹
I haue gret might and sal haf mare,
For we er ane a[n]d sal be euermare.
þis es þe soth, mi faper and i 14662
we er all ane, 3a witterli, [1 MS. wath]
Sua þat we thoru nane-kin art [1f 99, col. 1]
Ne man be made in sundri part.” [gode,
[Q]uen iuus þisherde thoght þaim noght
Littel wantid þat þai ne war wode,
þai loked on him bath wrath & grim,
And hethli þai bihuted him, 14669
And said tuix þaim þan mistriþ,
“Loke he schape noght wid his lijf!
It war worthi to stane him sone.”
Iesus said, “qui? quat haue i done?
Oup̃er gain 3u wroght on ani wais?”
“For þu art goddes sun, þu sais.”
“I sai 3u sotht, þat sal 3e see, 14676
For gode dede wil 3e stane me?
For quilk of mi gode dedis ane
Sai 3e nu, 3e will me stane?”
“For þin dedis gode,” said þai, 14680
“we wil noght stane þe, parfai!
Bot for þin wickidnes gain þe laue,
And for þe luue of þine missaue;
þu mas þe godd, a[n]d þu ert man.”
“Soth it es,” said iesus þan, 14685
“Bath i am qua right wil min,
For sundri mai we neuer tuin.
Gas lokes þe laus of 3our lai, 14688
And vnderstandes quat þai sai,
In bok þe soth all mai 3e find,
Bot-if 3e self will be blind; 14691
3our auen boke 3e can noght spelle,
3eit 3e wate noght, i will 3u telle.

GÖTTINGEN

From al wo I shal hem were
Helle shal no þing hem dere
I haue greet miȝt & shal haue more
For we ben oon & shul euermore
þis is soþ my fadir and. I.
Are alle oon now witterly
So þat we bi noon art
May not ben in twynne part
¶ Iewes þis þouȝte no þing good
Almest wexe þei þo wood
þei loked on him looþ & grym
And scornefully misseiden him
Bitwene hem seide þei in strif
Loke he scape not wiþ his lif
Hit were worþi to stone him soone
Thesus seide whi what haue I done
Or wrouȝt aȝeyn 3ou any wayes
For þou art goddes son þou sayes
I saye þe soþe þat shul 3e se
For good dede wole 3e stone me
For whiche of my gode dedes one
Is hit now 3e wol me stone
For þi gode dedes seide þei
we wol not stone þe parfai
But for þi dedis aȝeyn oure lawe
And for loue of þi missawe
þou makest þe god & noon art þow
3us seide ihesus so is hit now
God I am who so riȝt wol mynne
We may not be parted in twynne
Goþ lokeþ þe sawes of 3oure lay
And vndirstondeþ what þei wol say
In 3oure bokes 3e may hit fynde
But ȝif 3ou self be ful blynde
3oure owne bokes con 3e not spelle
3e leuen not þat I 3ou telle

TRINITY

For-þi it prouis yow for felun, 14694
 And me goddsun all wit resun,
 For he es wit resun godds sun [1481, col. 1]
 þat his were to wirc es won.
 In þis werld am i cummen and send,
 þe maless þar-of for to mend. 14699
 Of his saand am i cummen, i-wiss,
 And halden he has me for his.
 þe hali writte lies na wight,
 Qua can vnderstand þe right. 14703
 þe werkes þat i were in his nam,
 Quat man þan mai wit resun blam.
 He þat in me wil truli trou,
 It sal him turn to mikel pru ; 14707
 And qua wil noght tru þat i tell,
 His herbering sal last in hell.
 Mi fader es forsoth in me,
 And i in him sal euer be." 14711
 Wit wordes suilk war þai binomin,
 Wit scil concluded and ouercummin,
 Thoru þe hali writtes lare 14714
 Was said a thusand yere and mare.
 þai cuth gain him find resun nan,
 Als crachuns he þam feld ilkan ;
 Quarfor to sai þai can no mare, 14718
 Soruful awai þai went and ful o care,
 Awai þai went wit menged mode,
 And iesus to þe temple yode ;
 þar he mani chapmen fand 14722
 Serekin marchandis chepand,
 [.
 . . no gap in Cotton & Laud MSS.]
 þair ox, þair cu, þair scepe þai sald,
 And moneurs þair mone tald ; 14727
 Als iesus als þof him war tene,
 þar-vte he kest þam al be-dene, 14729

COTTON

for-þi hit preuis 3ou for feloun.
 & god sone me wiþ resoun.
 for he is wiþ resoun goddis sone
 he þat his werk to wirc was wone
 In þis werlde am I. commyn & sende
 þe malice þer-of for to amende.
 of his sande am I. commyn I.-wis
 & haldin he has me al for his
 ¶ þe haly writte lyes na wiȝt
 qua-sa can vnderstande hit riȝt
 þe werk þat I. wirc in his name
 may na man ham wiþ resoun blame
 he þat in me wil truli trow.
 hit salle him turne to mykil prow
 & qua wille noȝt traw atte I. telle.
 his herbagery sal be in helle.
 my fader is for-soþ in me.
 & I. in him sal euer be. [nommin
 1 W iþ wordis squilk þai ware be-
 wiþ skille concluded & ouer-
 þorou þe hali writtes lare [commyn.
 was saide a thosande ȝere & mare [leaf 68]
 þai coud a-gayn him finde resoun nane
 als witles men þai ware ilkane
 quat for to say þai con na mare
 sorouful a-way þai went & sare
 a-way þai went wiþ menged mode
 & ihesus to þe temple ȝode.
 þer he many chapmen fande
 diuerse marchandise chepande
 as men dos ȝet in toun.
 þer faire is halden wiþ grete renoun.
 & moneyers þaire money talde.
 þaire ox cow & shepe þai salde
 ¶ & ihesus come in a tene.
 & oute he kest ham al bedene.

FAIRFAX

For-þi þu proues þe for felun, 14694	þus prouen 3e 3ou for feloun
And me goddes sun wid resun,	And I goddes son wiþ resoun
For he es wid resun goddes sun	He for soþe is goddes sone
He þat his werk wirke was won.	þat doþ his fadir werke in wone
In þis werld am i comen and send,	In to þis world was I sende
þe malese þar-of forto mend. 14699	þe males þerof to amende
Of his sand am i comen, I-wiss,	Of his sonde am I comen I wis
And he has me halden all for his.	þat me holdeþ al for his
þe hali writt leies na wight, [col. 2]	Holy writt lyep nouȝt
Ho cuth it vnderstand so right. 14703	who so coude hit vndirstonde ouȝt
þe werk þat i wirke in his name,	þe werke þat I worche in his name
Quat man mar wid resun blame.	No man may bi resoun blame
He þat in me wil treuli trou,	He þat wol trewely in me leue
It sal him turn to mekel prou ; 14707	Muche shal hit be to his biheue
And qua wil noght trou þat i tell,	Whoso wol not trowe þat I telle [1491, bk]
His duelling stede sal last in hell.	His dwellyng stud shal laste in helle
Mi fader es forsoth in me,	My fadir soþely is in me
And I in him sal euer be." 14711	And I in him euer shal be
[W]id wordis sulik war þai binomin,	wiþ þese wordis were þei nomen
wid skill concluded and ouercomen,	Bi skil concluded & ouercomen
Thoru þe hali writtes lare 14714	þourȝe þe holy writtes lore
was said a thousand ȝere and mare.	Was seide a þousande ȝeer bifore
Gain him cuth þai find resun nane,	Aȝeyn him fonde þei resoun none
Als crachuns feld he þaim ilkane ;	As caitifs felde he hem vchone
Quat forto sai þai can na mare, 14718	what to sey had þei no more
Awai þai went sorful and sare,	Away þei went wiþ sorwe & sore
Awai þai went wid menged mode,	þei went away wiþ menged mode
And iewes to þe temple ȝode.	And ihesus to þe temple he ȝode
þar he mani chapman fand 14722	þere he mony chapmen fond
Serkin marchandis chepand,	Dyuerse marchaundise chepond
[.	[.
. no gap in the MS.]	 no gap in the MS.]
þair ox, þair kij, þair chepe þaim sald,	Oxen kyn & sheep þei solde
And moneurs þair penis tald ;	And þere þei her penyes tolde
And iewes þat him war tene, 14728	And ihesus at hem was tene
þar-vte he keste þaim all bidene,	And kest hem out al bi dene

Bath best and bier vte he beft,¹ [ms. left]
 Noght an o þam þar-in he left. 14731
 þe moneurs for þair misgilt,
 þair bordes ouerkest, þair penis spilt,
 þair setles þat þai in can sete, 14734
 He kest þam dun vnder þair fete.
 Ne wald he neuer o þaim blin,
 Till all war vte þat þar was in.
 Among þir men þat i of tald, 14738
 War sume þat duues boght and sald,
 Gains þam he was ful kene and crus,
 "Dos yow," he said, "vte of mi hus,
 Mi hus agh be, right resun, 14742
 Hus o praier and of orisun,
 And yee mak it, wit-vten leue, [col. 2]
 A to-draght o reuer and thefe." 14745
 ¶ Quen þai had þis sene, þe Iuus
 To blaken þan bigan þair brous,
 "Maister," said þai, "ferli thinc vs
 Quarfor þat we þe suffer þus, 14749
 Quatkin thing can þou sai to
 Do, quar-for we suld þe bu?"
 Vr lauerd iesus þam gaf ansuar, 14752
 Bot þai wist neuer quat thing it bar.
 "þai feld þis kirc dun to þe grund,
 I sal it rais in littel stund,
 I sal it rais, þe soth to sai, 14756
 Al hale wit-in þe thrid dai."
 þe Iuus him ansuard þan wit ire,
 "Nu art þou ai a selcut sire,
 It es bot foli al þi talking, 14760
 And als an impossible thing;
 Quen salamon king, mast o blis,
 Had all þat he wald efter wiche,
 In all his welth he was to wire,
 Fourti yeir abute þis kirc, 14765

& alle þaire stallis he ham reft
 nozt an of ham þer-in he left
 þe moneyers for þaire mysgilt
 þe bordes ouerkest þe money spilt
 þaire setis þer þai in con sete
 he kest ham doun vnder þaire fete
 ne walde he neuer on ham blin.
 til alle was oute atte þer was in.
 ¶ a-mang þer men þat I of talde.
 ware sum atte dowues bozt & sald
 agayne ham he was ful kene & crous
 do þou he saide of my hous.
 my hous aȝt be wiþ riȝt resoun.
 hous of prayer & orisoun.
 & ȝe make hit wiþ-uten leue
 a to-drazt of reuer & theue.
 Quen þai þis had sene þe iewes
 to blakkin þen be-gan þair browes
 maister saide þai ferli þink' vs.
 quarfore þat we þe suffre þus.
 quatkin signe can þou sais now.
 quarfore we sulde þe þus bow.
 ¶ our ihesu criste can onsquare
 bot þai wiste nozt quat signe hit bare
 ȝe felle þis kirk in litel stounde.
 I. salle hit rayse fra þe grounde.
 alle hale wiþ-in þe þrid day.
 I. salle hit rayse for-soþ to say.
 ¶ þe Iewes ansquared him wiþ ire
 now artow a selcouþ sire.
 hit is foli alle þi talking.
 & alsqua an impossible þing
 quen salaman king' mast of blis.
 had alle þat he walde efter wisse
 In al his welþ he was to wirk'
 xl. ȝere a-boute þis kirk'

Bath best and bier vte he beft, 14730
Noght ane of þaim þarin he left.
þe moneurs for þair misgilt,
þair bordes ouer-keist, þair penis spilt,
þair setlis þar þai gun in sette, 14734
He kest þaim dune vnder þair fette.
Ne wald he neuer of þaim blin,
Till all war vte þat þar was in.
Amang þair men þat i of tald, 14738
Quar sum þat duues boght and sald,
Gain þaim he was ful kene and crus,
And said, "dos 3u vte of mi hus,
Mi hous au, be right resun, [199, bk, col. 1]
Hus of praier and of orisun, 14743
And 3e it make, widvten leue,
A to-draght of reuer and theue."
Qven þai had þis sene, þe iuus
To blaken þan bigan þar bruus,
"Maistir," said þai, "farli thine vs
Qui þat we þe suffir þus, 14749
Quat-kin signe do can þu,
Quarfor we suld þe þusgat bu?"
vr lauerd Iesus þaim gaue ansuer, [bar.
Bot þai ne wist quat vnderstanding it
"3e felle þis kirc dune to þe grund,
I sal it raise in littel stound, 14755
Al hal widin þe thrid dai,
I sal it raise, þe soth to sai."
þe iuus þan ansuerd him wid ire,
"Nu ert þu ai a seleuth sire, 14759
It es bot foli all þi talking,
And als ane impossible þing;
Quen salamon king, mast of blis,
Had all þat he wald eftir wiss, 14763
In all his welth he was to wirk
Fourti 3ere aboute þis kirk,

Boþe biere he cast out & beest
Lafte he noon meest nor leest
þe chaungeours for þat gilt
Her bordes ouer kest her penyes spilt
Her seges þat þei Inne sete
He kest hem doun vndir her fete
Wolde he neuer of hem blyn
Til al were oute þat was þer In
Among þo men þat I of tolde
Were summe þat doufes bouzte & solde
A3eyn hem was he kene & crous
And seide goþ out of my fadir hous
Mi hous shulde be bi riȝt resoun
Hous of preiere and orisoun
And 3e hit make & þat me greues
A den to reset inne þeues
¶ whenne þei had þis sene þe iewes
To blake þo bigan her brewes
Maistir þei seide wondir pinke vs
Why þat we þe suffre þus
What maner signe do con þow
Wherfore we shulde þe þus bow
Oure lord hem 3af þis vnsvere
But þei wist not what hit bare
3if 3e þis temple felle to grounde
I shal hit rise in litil stounde
Al hool wiþinne þe þridde day
I shal hit reise þe soþe to say
þe iewes vnsvered him wiþ ire
Now art þou a selcouþe sire
Hit is but foly þi talkyng
And also impossible þing
Whenne kyng salomon in blis
Had al þat he wolde haue I wis
In al his wele he was to wirche
Fourty 3eer aboute þis chirche

Til it was made als it es nu ;	14766	til hit was made as hit is now.
And nu a gret seleut sais pou,		& siþen a grete selcouþ sais pou.
Do fell it dun and siþen pou sal		to felle hit doun & siþen pou sale.
In thrin dais rais vp hal !		in iij. daies hit raise vp hale.
þat ar suld fourti yeir be past,	14770	þat ere sulde fourti zere be past.
Ar pou had might it dun to cast."		or þou had miȝt hit doun to cast.
Bot þai wist noght iesu entent		bot þai wiste noȝt ihesus entent.
þat of his aun bodi he ment,		þat of his body awen he ment.
To lat þam stru it als þai did,	14774	to late ham destroy as þai did.
O dais to rais it on þe thrid.		& for to rais hit þe day þrid.

[*The Jews plot against Christ's life.*]

¶ Quen iesus had said tis and mare,		¶ quen þe iewes had saide þis & mare
He left all his disciplis þar,	14777	þai left him wiþ his disciplis þare.
þai left him þar and went þar wai,		þai left him þare & went a-way.
Mikel of him can þai missai.		mykil of him þai con missay.
For þai him held þair ful fa,	14780	for þai him herde þaire fulfa.
"Qua herd euer man," coth þai, "spec		qua herd euer man quop þai speke squa.
Sum said, "oper he es prophet, ^[sua!] "		for certis he is a wise prophete.
Or crist him-self to man es het ;		he is goddes sone we may wele wete
Bot of a thing in weir ar we,	14784	bot of an þing in were ar we.
We wat þat ioseph sun es he,		we wate atte Ioseph sone is he.
And þai ar o kind o galilee,		& þai ar of a kinde of galilee.
Bot crist bes noght o þat contre,		bot cristen bes noȝt of þat cuntre.
Bot of a castell certainli	14788	bot of a castel certainly.
Quar-of was born þe king dau,		quar-of was borne king ^d dauy.
þat es þe tun of bethleem,		þat is þe toun of bethleem.
þe bok it wittnes for to tem.	14791	þe boke is witnes for to teme.
Soth," said þai, "til oper þan, ^[1f81, bk. col. 1]		¶ soþ þai saide til oper þan.
þan es noght godd þis ilk man,		þen is god þis ilk man.
þat of bethleem kind es noght	14794	nay þai saide hit helpis him noȝt
Bot tan als theif, and to ded brogh[t].		bot to þe dede he sal be broȝt.
He es wel knaun wit-in his kuith,		he is wele knawen wiþ-in his kip.
His fader alsua his moder with		his fader alsqua his moder wiþ.
O galilee ar born and geten,	14798	of galilee is borne & geten.
And als þat mai noght be for-gets,		& þat may noȝt be for-ȝeten.

SOME SAID HE WAS A PROPHET, OR CHRIST, BUT OTHERS OBJECTED THAT HE WAS OF 847
GALILEE, AND THAT CHRIST MUST BE OF BETHLEHEM ; HIS KITH WERE WELL KNOWN.

Till it was made als it es nu ; 14766 And nu a grete farli sais þu, Do fell it dune and sipen þu sale In thre dais it vp rais all hale ! þar er suld fourti 3ere be past, 14770 Ar þu had might it dune to kast.” Bot þai wist noght <i>iesus</i> entent þat of his auen bodi he ment, To lat þam strui it als þai did, 14774 And sipen raisid on þe dai thrid.	Til hit was made as hit is now And now gr̃et wondir seistow To felle hit doun wipouten fere And in þre dayes vp to rere But furste wolde fourty 3eer be past Ar þi myȝt wolde hit doun cast But þei wist not <i>ihesus</i> entent Bi his owne body he hit ment And late hem struye hit as þei did And he to rise on day þe prid
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[*The Jews plot against Christ's life.*]

[Q]uen Iuus had said þis and mare, þai left him and his disciplis þare, þai left him þar and went pair way, Mekil on him gun þai missay. 14779 For þai him held þair ful fa, [col. 2] And said, “qua herd euer manspecsua !” Sun said, “ouþer es he prophete, Or crist himself to man es hete ; Bot a thing in were er we, 14784 we wat þat ioseph sun es he, And þai er of a kind of galile, Bot bes noght of þat cuntre, Bot of a castell certaineli 14788 Quar-of was born þe king dauī, þat es þe tune of bethleem, þe bok es wittenes forto tem. Soth,” said þai, “til oþer þan, 14792 þan es godd þis ilke man, þat of bethleem kind es noght Be tane als thef, and to dede broght. He es wele knauen widin his kidh, His fader alsua his moder wid Of galile es born and getin, 14798 And sipen it mai noght be for-getin,	Whenne <i>ihesus</i> had seide þis & more þei lafte him riȝt þore þei lafte him þere & went her wey Muche on him gon þei missey þei him helde her fulle fo And seide who herde euer mon seye so Somme seide ouþer is he prophete Or crist him self to mon ful sete But of o þing in were be we We woot þat Ioseps son is he þei are of a kynde of galile þere bi þat ilke cuntre Of a castel ben þei certeynly Wher of was boren kyng dauy þe toun of bethleem þat es [leaf 92] þe book þerof bereþ witenes Somme seide to oþere þon þenne is good þis ilke mon þat of bethleem kynde is nouȝt Be taken and to deþe brouȝt He is knowen in his kiþ His fadir & his modir wiþ Of galile is he born & geten And so þis may not be forȝeten
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Hu openli and for-wit all 14800
 He dos him godd sun to call.
 þe folk es foles, þat es wel sene,
 þat rises þus wit him sa clene." 14803
 Quen seand men him herd and sagh,
 Of him þam stod seleut gret agh,
 And said, "fast es he throd and thriuen,
 And mikel grace ai es him giuen ;
 Salamon in al his blis, 14808
 Had he na happ al suilk als his,
 For til him was þe lai bi-taght,
 þat he him thoru lering laght ; 14811
 Ne prophetes nan sa wiss þat ware,
 þat þai ne o man had sum-kin lare ;
 Bot þis man, sin he come in werld,
 O suilk a-noþer man neuer herd,
 þat neuer o man was lered þe lau,
 And gain him mai be na gain-sau ;
 In his hert es al puruaid, 14818
 Quat he wil sai þat thing es said.
 Leue we him he vs has for-commen,
 Lang or he for vs be nummen, 14821
 For þof he riche be noght his frendes,
 þe fauer all wit him it wendes."
 ¶ þan come þai to þe phariseus,
 Of all þai war þe maister schreus,
 And þai þam asked son in hij, 14826
 "Quar es he þat godds enemy ?
 Ha yee him þan ?" þai said nai.
 "And quar-for sent we yow," coth þai,
 "Bot for to tak him if yee moght ?"
 "Bot gains him mai we do noght,
 He has vs wonnen wit maistri, 14832
 And we sal sceu yow skil for-qui,
 For suilk a man, wit-vten wene,
 Was neuer in erth ne herd ne sene,

how openly be-for us alle.
 he dos him goddes sone to calle.
 alle þis cuntree þat is wele sene
 rises wiþ him quite & clene.
 ¶ quen men ihesu herd & sagh
 of him ham stode grete agh.
 & saide þis man is wele þriuen.
 & mykil grace is him gyuen.
 salamon in alle his blisse [leaf 68, back]
 had he na hap as he þis.
 & 3et þe lagh til him was tazt.
 þat he him-self þorou lerning lazt.
 ne þe prophetis sa wise þat ware
 at ne þai of man had sum lare.
 bot þis man sin he come in werde
 of suche a-noþer neuer I. herde
 þat neuer of man lerede lagh
 & nane man may him gaine-sagh.
 in his hert is alle puruayde.
 quat he wille say. þat þing is saide
 certanli bot he be dede
 ouer alle þis lande his lagh wil sprede
 for if þe riche be nozt his frendis.
 þe pouer wiþ wil al wiþ him wendis
 Þen come þai to þe pharaseus.
 in selcouþ maner þen saide he þus.
 þai ham asked sone in hy.
 quare is he þat goddis enmy.
 haue 3e him tane þai saide nay.
 & quar-fore sende we 3ou quop þai.
 bot for to take him if we mozt
 & agaynis him we may do nozt.
 he has wonnin us wiþ maistri.
 & we salle shew 3ou¹ skile for quy.
 for suche a man wiþ-outen wene
 was neuer 3et herde ne sene. [him orig.]

Hu opinli and forwid all 14800
He dos him goddes sun to call
þe folk er foles, þat er sene,
þat risis þus wid him sua elene."
Quen seand men herd of him and sau,
Of him stod þaimful mekil au, [thriuen,
And said, "fast es he throdd a[n]d
And mekil grace nu es him giuen ;
King salamon in all his blis, 14808
Had neuer suilk hap als he þis,
For til him was þe lay bitaght,
þat he himself thoru lering laght ;
Ne þe prophetes sua wise þat ware,
þat þai ne of man had sumkin lare ;
Bot þis man syden he comen in world,
Of suilk anoper man he neuer herd,
þat neuer of man was lerd þe lau,
And gain him mai be no gain-sau ;
In his hert es all puruaid, [1f 100, col. 1]
Quat he will sai þat thing es said.
Leue we him has vs ouercomn, 14820
Lang ar he for vs be nomen,
For if þe riche be noght his freindes,
þe pouer wid wile al wid him wendes."
[þ]an come þai to þe phariseus, 14824
Of all þai war þe mast schreus,
And þaim þan askid sone in hij,
"Quat es he þat goddes enemi ?
Haue 3e him tane ?" þai said nai.
"And quarfor send we 3u," coth þay,
"Bot forto take him if 3e moght ?"
"Bot gaines him mai we do noght,
He has vs wonne wid maistri, 14832
And we sal schau 3u skil forqui,
For suilk a man, widvten wene,
was neuer in erd herd ne sene, 14835

Openly biforn vs alle
He doþ him goddes son to calle
Oure folke ben foles þat is sene
þat rise þus wiþ him bi dene
Whenne men of him herde & sawe
Of him stoqd þei muchel awe
And seide fast is he pryuen
And muchel grace is him 3yuen
Kyng salomon in al his blis
Had neuer suche happ as he þis
For to him was þe lawe bitauzt
þat he him self bi lernyng lauzt
Nor þe prophetes wise þat wore
3itt þei of summon hadden lore
But þis mon siþ he coom in werd
Of suche anoper neuer we herd
þat neuer of mon lerned he lawe
And to him is þere no 3eynsawe
In his herte is al purueide
What he wol saye hit is seide
3erne haþ he vs ouer comen
Longe ar he for vs be nomen
For þou3e þe riche be not his frendes
þe pore wiþ wille wiþ him wendes
¶ þenne coom þei to þe phariseus
Of alle were þei moost shrewus
And þo þei asked hem on hy
What is he þat goddes enemy
Haue 3e him take þei seide nay
Wherfore sende we 3ou quod þay
But to take him if 3e mouzt
A3eyn him may we do nouzt
He haþ vs wonne wiþ maistry
Whe wol shewe 3ou skil why
Suche a mon wiþouten wene
Was neuer in erþe herde nor sene

Again his word mai naman strijf,
O resun be he neuer sa rijf." 14837
"Allas ! nu has he yow scent, [col. 2]
Queper ani of vrs be til him went,
Quer he haf suiken wit his art,
Ani lauerding apon vr part, 14841
We sari men, quat mai wee sai,
Ne knau we nocht þe writen lai,
þis ilk man sal do vs scend."
þan said an þat was his frend, 14845
Hight nichodem, was sent in saand,
Ful gern in seil wald he þam fand,
"Me think, lauerdinges, þat thoru vr lau
þat i for me to warand drau, 14849
Wit-vten dome nan aght be slan,
Ar he wit plight mai be ouertan.
For if þat yee graitlei will lok, 14852
Yee sal find writen in your boke,
If ani man war tan for oght
He suld be for iustijs be broght.
And if it war sli maner wite, 14856
þat he þar-of ne moght him quite,
þan his dome men suld him giue,
Oiper for to dei or liue."
"Wit him þou halds als we se, 14860
For yee bath er born o galilee,
Bot we find writen naur-quar
þat vr crist suld be born þar,
Bot o bethleem, o dauid kind, 14864
þis es þe soth þat yee sal find."
þai went þam ham, all þat sith,
Bath wrath, waful, and vn-blith.
¶ Strangli was þis folk felun, 14868
O littel wijt, o pour resun,
Bitaght al to þe wiþer-win,
Was nedder nan o mar wenim ; 14871

COTTON

a-gayne his worde may na man striue
of resoun be he neuer sa rife
allas now has he 3ou shent
queper ani of oures be wiþ him went.
queper he has squikin wiþ his art.
any lordingi of our part.
we sary men quat may we say
ne know 3e no3t þe writen lay.
3us þai saide we salle him shende.
& þen saide an þat was his frende.
hizt Nichodeme was sende wiþ sande
ful 3orne wiþ skile walde he ham fand
¶ me þink lordingus bi 3our sagh.
a feble counsail 3e do to dragh.
wiþ-uten dome may nane be slayne
or he wiþ gilt be ouer-tane.
for if þat 3e graydeli wil loke
3e sal finde writen in 3our boke.
if any man ware tane for o3t.
he sulde be-for Iustice be bro3t.
& if hit ware a wrange wite
quar-of he mu3t him a-quite.
þer his dome men sulde him giue
auper to deye or to liue.
¶ quop an þou haldes wiþ him we se.
for 3e ar þap of galilee.
bot we finde writen naure-quare
þat our criste sulde be borne pare.
bot of bedeleem dauid kinde.
þis is þe soþ þat 3e sal finde.
þai went ham hame at þat siþe.
þap wraþ waful & vn-blij.
S strangeli was þis folk feloun.
of litel witte of pouer resoun.
be-tazt to þe feinde alle & sum.
ne nedder nane of mare venum.

FAIRFAX

Againes his word mai no man striue,
 Be he neuer of resun sua riue." 14837
 "Allas! nu has he zu bischent,
 Queper ani of vres be til him went,
 Queper he haue swiken wid his art,
 Ani lauerding apon vr part, 14841
 we sari men, quat mai we sai,
 Ne knau we noght þe wreten lay,
 þis ilk man sal do vs schend."
 þan said ane þat was his freind, 14845
 Hight nichodeme, was sent his saand,
 Ful fast wid skil wold he þaim faand,
 "Me thinc, lauerdinges, þat thoru þe
 þat i for me to warand drau, [sau
 widvten dome nane au be slain, 14850
 Ar he wid plight mai be ouertain.
 For if þat 3e graithli will loke,
 3e sal it find written in vr boke,
 If ani man war tane for oght 14854
 He suld bifor Iustis be broght.
 And if it war sli maner of witt, [col. 2]
 þat he þar-of ne might him quitt,
 þan his dome men suld him giue,
 Forto die or for to liue." 14859
 "wid him þu haldes als we se,
 For 3e er bath of galile,
 Bot we find writen nouper quar
 þat vr crist suld born be þar, 14863
 Bot of bethlem, of dauid kind,
 þis es soth als 3e sal find."
 þai went þaim hame, all þat sith,
 wrath, waful, and vnblith. 14867.
 [S]trangli was þis folk felun,
 Of littel witt and pouer resun,
 Bitaght all to þe witherwine, 14870
 Ne nedder mare none of venime ;

Azeyn his word may noon stryue
 Be he of resoun neuer so ryue
 Alas þei seide haþ he 3ou shent
 Wher any of oures be to him went
 Wher he haue giled wiþ his art
 Any lordyng of oure part
 We sory men what may we say
 Knowe we not þe writen lay
 þis ilke mon wol vs shende
 þenne seide oon was his frende
 Nichodeme bi name hizt
 He spake & seide for ihesu rizt
 Me þinkeþ lordes bi þe lawe
 þat I for me to warant drawe
 Wipouten dome shal noon dede be
 And but in synne take were he
 If þat 3e redili wol loke
 We shul hit fynde writen in boke
 If any mon were taken for ouzt
 He shulde bifore iustice be brouzt
 And if hit were suche a wite
 þat he miȝt not him of quyte
 þenne shulde men his doome 3yue
 For to deȝe or for to lyue
 Wiþ him holdestou þei seide we se
 For 3e are boþe of galile
 But we may fynde hit nowhere
 þat oure crist shulde be born þere
 But of bethleem of dauid kynde
 þis is soop as 3e shul fynde
 þei went hoom at þat siþe
 In wrappe & woo ful vnblipe
 Strongely was þis folk feloun
 Of litil witt wipouten resoun
 Bitauȝte to þe fend grim [leaf 92, back]
 Noon edder more ful of venym

O wicked wil of iuel mode, 14872
A-gain þai aun flesche and blode.
Quat he was þai noght vnderstode,
þat wijt to men gaf þat war wode,
Til all þe nedi did he gode, 14876
And to þair folk fand ferli fode;
Bot all for noght enent him stode,
Til þai at end him did on rode.
þai had leuer se find of hell, 14880
þan him bituix þam forto duell.
Ful mikel [au] þai þat lauere luue,
þat sua wald cum for þair be-houe;
He folus þaim and þai him fle, [1482, col. 1]
Ne wald þai neuer opon him se,
Suetli he wald þam drau him to,
And þai ar abute at him for-do. 14887
Bot had þai selines on sene,
Ful blith of his sight had þai bene,
And wirscip him wit hand and fote,
þat sua be born wald for þair bote.
He luued þaim in his hert rote, 14892
Bot o þair luue es noght to mote,
[.
. no gap in the MS.]
And noght for-þi for wel na wa 14896
Fra nu wil he noght fle þam fra,
Bot stabili bi-tuix þaim lend,
Til prophecies war broght til end,
Til he was naild on þat tre. 14900
We ilk dai of sample se,
[.
. no gap in the MS.]
Of his passion þat was sa herd, 14904
þat yee sal here fra nu forward.
He wil him bandun nu þar-till,
Ful freli wit his aun wil, 14907

of wikked wille of euel mode.
a-gayne þaire awen flesshe & blode
quat he was: noȝt þai vnderstode
þat witte to man gaf þat ware gode
til alle þe nedy dide he gode.
& to his folk sande ferli fode.
bot alle for noȝt in-stide him stode.
þai ordent him to hange on rode.
þai had leyuer se þe fende of helle
þan him a-mang' ham for to dwelle
¶ ful mikil ham aȝt þat lorde loue
þat squa walde come for þaire be-houe
he folowes ham & þai him fle.
ne walde þai neuer a-pon him se.
squeteli walde he ham dragh him to.
& þai ar a-boute atte him for-do
muȝt þai wiȝ grace him haue sene
ful bliȝ of his siȝt had þai bene.
& worshepe him wiȝ hand & fote
þat squa be borne walde for þaire bote
he loued ham as his hert rote.
bot of þaire loue is noȝt to mote.
[.
. no gap in the MS.]
& noȝt for-þi for wele ne wa.
fra now wil he noȝt fle ham fra.
bot stabely now among' ham lende
tille þe prophecy be broȝt til ende.
til he was nayled a-pon a tre
ilk' day ensauple may we se.
[.
. no gap in the MS.]
of his passion þat is sa harde
þat ȝe sal here now forþwarde
he wil him baundoun now þer-tille
hertli wiȝ his awen wille.

HAD THEY SEEN HIS HOLINESS THEY MUST HAVE REJOICED, BUT THEY HATED 853
HIM LIKE DEATH: HE FLED THEM NO MORE, AND THE PROPHECIES WERE FULFILLED.

Of wicked will and euil mode, 14872
Again pair auen fless and blode.
Quat he was, noght þai vnderstod,
þat witt gaue to men þat war wod,
Till all þe nedi did he gode, 14876
And tille pair folk fand farli fode;
Bot all for noght enent him stod,
Till þai at end him did on rod. 14879
þai had leuer se þe fend of helle,
þan him bituix þaim for to duelle.
Ful mekil au þai þat lauerd luue,
þat sua wald cum for þair bihoue;
He folus þaim and þai him fle, 14884
Ne wald þai neuer apon him se,
Suetli wald he þaim drau him to,
And þai er abute at him for-do. 14887
Bot had sele on þaim bene sene,
Ful blith of him þan had þai bene,
And worschipld him wid hande & fote,
þat sua wald be born for þair bote.
He luued þaim in his herte rote,
Bot of pair luue es noght to mote,
For þai him hated als þe dede, <sup>[If 100, bk,
col. 1]</sup>
Ful ilhaile tok þai þat rede, 14895
And ne forþi for wele ne wa,
Fra nu wil he noght fle þaim fra,
Bot stabilli bituix þaim lend, 14898
Till prophecis be broght till end,
Till he was nailid on þat ilk tre
we ilk dai sample of se. 14901
þat broght vs vte of wa and pine,
Of handis of vr witherwine,
And of his passiun sua harde, 14904
þat 3e sal here nu forward;
He wil him bandun nu þaim till,
Ful freli wid his auen will, 14907

GÖTTINGEN

Of wickede wille & euel mode
Aþeyn her owne flesshe & blode
[.
*no gap in Trinity MS.; the Laud MS.
wants lines 14782—14960; two leaves
torn out*]
þei wolde not leue for his gode dede
Til þei had made his sides blede
Leuer had þei se þe fend of helle
þen him amonges hem to dwelle
Muchel auzte þei þat lord to loue
þat so wolde com for her bihoue
He foleweþ hem & þei him fle
Wolde þei neuer on him se
Fayn wolde he drawe hem to
And þei aboute him to for do
But had sele on hem ben sene
Glad of him had þei bene
And serued him wiþ honde & fote
þat wolde be born to her bote
He loued hem longe in his hert
þei quyt him euer wiþ vnquert
þei him hated to þe dede
In euel tyme toke þei þat rede
Fro þat tyme for wele nor wo
Wolde not ihesus fle hem fro
But stably wol wiþ hem lende
Til prophecies han her ende
þat he were nayled on þat tre
þat vche day we saumple se
þat brouzte vs oute of peynes bondes
Fro oure enemyes hondes
And to his passioun þat was hard
As 3e may heren aftirward
He wolde him bowe þo þertille
Frely of his owne wille

TRINITY

For he þe time sais command nei,
þar he for mans kind wil dei, 14909

[.
no gap in the MS.]

He wil him all vnbidden bede, 14912

For fast it neghes to þe nede

For his to suffur passion.

For-þi to spek of þat ranscon 14915

þat richer es þan erth and heuen,

Or oght þat mans moth mai neuen,

[.
no gap in the MS.]

[.
no gap in the MS.]

Es resun þat wee vr rime rume,

And set fra nu langer bastune. 14923

[.
no gap in the MS.]

Crist and his moder do me to spede!

þat vn-worthi es for to rede, 14927

[.
no gap in the MS.]

þat i it rede wit sli louing

I mai it wel to ending bring. 14931

[.
no gap in the MS.]

for he þe time sese comande neye [leaf 69]
þat he for mannis-kinde wille dey.

[.
no gap in the MS.]

he wille him al vnbidden bede

for fast hit drawes to þe nede.

for his to suffre passioun.

for-þi to speke of þat raunsoun.

þat riccher is þan erþ & heyuen.

or ozt þat mannis mouþ may neyuen.

[.
no gap in the MS.]

[.
no gap in the MS.]

for-þi in rime wille we roun.

& sette fra now langer bastoun.

In worshepe of him þat dyed for mon

amende our rime If I. con.

criste & his moder lene me spede

þat I vn-worþi am to rede

[.
no gap in the MS.]

þat I. hit rede wiþ suche louing

I. may hit wele til ending bring.

to louing of god & hali-kirk.

& to mannis note to wirk.

[Christ's Entry into Jerusalem, and the Last Supper.]

I^esus went tilward ierusalem
Gan[g]and on his fete, 14938

And com he til a littel hill

Man calles mont oliuete.

Sex dais forwit pask-dai

Wit his he went þe strete, 14942

COTTON

I^ehesus went to ierusalem. ^{passioun}
gaand on his fete. ^{of ihesu}

& come he til a litel hil. ^{crist.}

men callis hit mount oliuete

Sex niȝtes be-fore pask-day. [leaf 69, col. 2]

wiþ his he went in strete

FAIRFAX

For he seis þe time comand neie,
þat he for manes-kind wil deie, 14909
To bi þaim vte of þair wa,
Fra weild of þe feind, þair fa.
He will him all vnbidden bede,
For fast it draus te þe nede.

For his to suffir passium. 14914

For-þi to speke of þat ransom
þat richer es þan erd or heuene, [col. 2]

Or all þat manes witt mai neuene,

For-þi me think þat nu es gode 14918

þat we speke sumquat of þe rode.

And alsua of þat ranssuning,

þat for vs gaf iesus, heuene king,

And resun es we vr rime rume,

And set fra nu langer bastune. 14923

[.]

. *no gap in the MS.*

Crist and his moþer do me spede!

þat i vnworthi es to rede, 14927

And of his will me send his grace,

Of witt and will, and þar-to space,

þat i it rede wid sli lu[u]ing

I mai it wele till end bring,

To lu[u]ing of god and halikirke,

To manes note als forto wirke.¹ 14933

[*Christ's Entry into Jerusalem, and
the Last-Supper.*]

[I]esus went tillward ierusalem

gangand apon his fete, 14938

And he come till a littil hill

men clepis mont oliuete.

Sex dais forwid pask-dai

wid his he went þat strete, 14942

GÖTTINGEN

He say þe tyme comynge neze

þat he for monkynde wolde deze

To bie hem out of her care

þat wiþ þe fend dwellynge ware

He wolde hem vnbynde in dede

For him þouzte hit was nede

For to suffere peynes grym

Monnes soule to haue to him

[.]

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. *no gap in the MS.*

OF þe passioun speke we here
How he vs bouzte ihesu dere
Secundum euangelium

Ihesus went towardes Ierusa-
goinge vp on his fete [lem :

Ande he coom to a litil hylle :

men clepeþ hit olyuete.

Six dayes bifore paske :

With his he went þat strete

TRINITY

[¹ The next 14 leaves of the Göttingen MS. (and 13 leaves of the Trinity MS.) are written in one column of long lines: the lines are here divided, each into two.]

Til his disciplis þat he ledd	14943	Til his disciplis atte he led	
Sli wordes spak he suete :		suche wordes spak' he squete	
"Wat yee breþer qui," he said,		¶ wate 3e breþer quy he saide	
"I weind again sua snell?	14946	I weinde a-gayne sa snelle	
Herkens nu and vnderstandes,		herkenis now & vnderstande	
þe sothe i sal yow tell.		þe soþ I. salle 3ou telle.	
Yon Iues ar, wel wat yee it,	[col. 2]	3one iewes ar 3e wate wele	
A folk selcuth fell,	14950	folk ful selcoup felle	
þai wil me neuer luue, i-wiss,		þai wil me neuer loue I.-wisse	
For thing i mai þam tell.		for þing' I. may ham telle	
¶ For luue or agh ne for na thing		¶ for loue ne agh ne for signe	
þat i for þam ha wroght,	14954	þat I. for ham haue wrozt.	
Wit mani selcut, als yee haf herd,		wip many selcouþes as 3e haue sene	
And wit sothfastnes soght.		& wip softnes ham sozt.	
Bot al mi suine nu es it sua,		bot alle my squink now is hit squa	
Standes me for noght,	14958	hit standis me for nozt.	
þe time es nu man sun sal dei,		þe time is now þat I. sal dey.	
And mans kind be boght.		& mannis kinde be bozt.	
¶ To yon castel ga yee," he said,		¶ To 3one castel 3e ga he saide.	
"Yee se again yow stand,	14962	3e se agayne 3ou stande.	
þar sal yee find an ass beist		þer sal 3e finde an asse beste	
Wit hir fole dun in band.		wip hir fole done in bande.	
Gais fotte hir me, if animan		ga focche hir me if any man.	
Lais apon yow hand	14966	lays a-pon hir hande	
To lette yow, ye sai yee haf		to lette 3ou 3e say 3e haue	
þe lauerd to your warand.		criste to 3oure warande.	
¶ A moder ass yee sal þar find,		¶ a moder asse 3e sal þer finde.	
And yee hir sal vn-do	14970	& 3e hir salle vn-do.	
Vte of hir band ; if animan		out of lande if any man.	
Askes yow quar-to,		askis 3ou quar-to.	
Yee sai to þam þe lauerd has		3e say to ham 3our ¹ lorde has.	
Wit þam for to do.	14974	wip hir now for to do. [1 MS. þe orig.]	
And sal naman yow sai bot god.		& sal na man 3ou say bot gode	
þe sted es yonder, lo !"		þe stode is 3onder lo.	
¶ Son þar went disciplis tua		¶ Sone þar went disciplis twa. [160, bk]	
Vnto þe said castel,	14978	in-to pis saide castel.	

Till his descipulis þat he ledd	14943	To his disciples þat he lad :
sli wordis spak he suete :		þes wordes spak he swete
"[Q]uat 3e mi breþer qui," he said,		¶ Wite 3e breþer whi he seide :
"i wend again so snell ?	14946	I wende aʒeyn so snelle
Herkens nu and vnderstand,		Hereþ now & vndirstonde :
þe soth i sal 3u tell.		þe soþe I wol 3ou telle.
3on iuus er, wele wat it 3e,		þese iewes ben 3e hit knowen :
a folke selcuthli fell,	14950	And folke wondir felle.
þai will me neuer luue, i wiss,		þei wol me neuer leue I wis :
for þing i mai þaim tell.		for nouȝt þat I hem spelle.
For luue ne au ne for na signe,		¶ For loue nor awe ny for no signe :
þat i for þaim haue wroght,	14954	þat I for hem haue wrouȝt.
wid mani selcuth, als 3e haue sene,		Wip mony signes 3e haue sene :
and wid softenes þaim soght.		þat I haue on hem souȝt.
Bot all mi suink nu es it sua,		But al my trauaile now I se :
standes me for noght,	14958	stondeþ me for nouȝt.
þe time es nu manes sune sal dei,		Now tyme is monnes son to deʒe :
and mannes kind be boght.		And monnes kynde to be bouȝte
[T]o yon castel," he said, "3e ga		¶ To þat castel he seide 3e go :
3e se again 3u stande,	14962	3e seen aʒeyn 3ou stonde.
þar sal 3e find ane asse best		þere shul 3e fynde an asse beest :
wid hir fole done in bande.		wip hir fole done in bonde
Gas fet hir me, if ani man		Gop & fecche hir me if any mon :
lais apon 3u hande,	14966	leye vp on 3ou honde.
To lett 3u, 3e sai 3e haue		To lette 3ou say þat 3e haue :
þe lauerd to 3ur warande.		þe lord to 3oure waronde.
[A] moþer asse 3e þare find,	[leaf 101]	¶ þe meke asse þat 3e þere fynde :
and 3e hir sal vndo	14970	Soone þat 3e hir vndo.
vte of band ; and if þat ani		Out of hir bonde if any :
man askes þu quarto,		aske 3ou whor to.
3e sai þaim þe lauerd haues		Sey þat 3oure lord haþ :
nu wid þaim forto do,	14974	with hem for to do.
And sal no man 3u sai bot god.		1And shal no mon 3ou saye but good :
þe stede es yonþer, lo !"		þe place is 3onder lo
[S]one þar went descipulis tua		¶ Soone þer went disciples two :
vnto þis said castele,	14978	to þat same castel

Bunden þat þai soght þis ass 14979
þai fand bi a postel.

Broght þai noþer on hir bak
Na sadel ne panel 14982

To þair lauerd was noþer cledde
Wit silk ne yeitt cendel.

¶ "Mi freindes," said he, "wat yee qui
I wend nu to þe tun? 14986

þe soth to wijt, i sal yow scaw
Al mi priue resun,

þe tim es comen nu þat i sal
Suffur mi passiun, 14990

þe fest es nu, mismay yow noght,
Bot mas mi riding bun.

¶ Nu," he said, "sal womman son
¹ In mans hand be laght, 14994

þai sal him tak and deme to ded
Wit-vten ani saght. [¹ leaf 82, back, col. 1]

And wit tresun him do on tre,
Als it es forwit taght, 14998

He sal be ded, bot rise he sal
Wit-in þe thrid naght."

¶ þai kest þair clothes on þis ass
And did him þar-on sett; 15002

Son it ras þe word þat he
Was command bi þe strete.

þe folk þat comen was to þe fest,
Almast for ioi þai grette, 15006

þe simple folk al o þe tun
þai went him for to mete.

¶ Wit alle þe mirthes þat þai moght
Darworthli þai him gett, 15010

Wit harp and pipe, and horn and trump,
þe strette þai him vmsette.

Ald and yong, bath less and mare,
Wit a word alle him grett, 15014

bunden atte þai sozt þis asse
þai fand bi a postel.

brozt þai nauþer on hir bak
sadel ne zette panel.

to þaire lorde was nauþer cledde
in silk ne in sendel.

My freindes he saide quate ze quy
I. wende vn-to þis toun.

þe soþ to wete I. salle þou shawe
al my priuey resoun.

þe time is commyn þat I. sale
suffre my passioun.

þe fest is now drede þou nozt,
bot makis þou redy boun.

¶ now he saide sal womman sone
in mannis hande be lazt.

þai salle him alle deme to dede.
wiþ-outen any sazt.

& wiþ tresoun him do on tree
as hit be-fore is tazt

he sal be dede bot rise he salle
wiþ-in þe prid nazt.

Þai keste þaire clapis on þis asse.
& dide ham þer-on site.

sone hit ras þe worde þat he
was comande bi þe strete.

þe folk was commyn to þe feste
al-maste for ioi dide grete.

þe simple folk of þe toun.
þai went him for to mete.

¶ wiþ harp & pipe & horne & trump.
his way þai him vmbeset

alde & zonge lesse & mare
wiþ a worde þai him gret.

welcome sauour lange has þou bene
al sal þorou þe be bet

þis asse þai soght þai fand	14979	þis asse þei souzte & fonde hir bounde :
bunden bi a postelee.		bi a post ful snel
Brought þai nouþer on hir bac		Brouzte þei nouþer on hir bak :
sadil ne zeit panele	14982	Sadel nouþer panel
To þair lauereð þat nouþer was		To her lord þat þo was clad :
cledd wid silk ne cendelee.		nouþer in silke ny sendel
"[M]i freindes," he said, "wat 3e qui		¶ My frendes he seide wite 3e why :
i weind nu to þis tun ?	14986	I wende now to þis toun
þe soth to witt, i sall 3u schau		þe soþe now shul 3e knowe :
all mi preue resun.		Al my priue resoun
þe time es comen þat i sal		þe tyme is comen þat I shal now :
suffre mi passiun,	14990	suffre my passioun
þe feste es nu, mismay 3u noght,		þe feest is comen demaye 3ou not :
bot makis mi riding bune.		but makeþ my riding boun
[þ]ou," he said, "sal womman sun		¶ Now he seide shal wommannes son :
in mannes hand be laght,	14994	in monnes honde be cauht
þa sal him take and deme to dede		þei shul him take & deme to de3e :
widvten ani saght.		wiþouten any sauht
And wid tresun him do on tre,		And wiþ tresoun him done on tre :
als it es forwid taght,	14998	As hit bifore was tauht
He sal be dede, and rise he sal		He shal be dede & rise also :
wid-in þe thrid naght."		wiþinne þe þridde nauht
[þ]ai keist pair clathes on þis asse,		¶ þe cast her cloþes on þis asse :
and did him þar-on to sitte ;	15002	& made on hir his sete
Sone it ras þe worde þat he		Soone aroos þe word þen :
was comand bi þe strete.		he was comyng bi strete
þe folk was comen to þe fest,		þe folk þat coomen to þat feest :
almast for ioi þai grete,	15006	mony for ioie dud grete
þe simple folke of þe tun		þe simpel folke of þat toun :
þai went him forto mete.		þei went him for to mete
[W]id all þe mirthes þat þai moght		¶ wiþ alle þo mirþes þat þei miht :
derworthli þai him mete,	15010	derworþely þei him mette
Wid harp and pipe, horn and trump,		wiþ harpe & pipe horn & trompe :
þe wai þaim him vmsete.		þe weye þei him bi sette
Ald and 3ung, bath lesse and mare,		Olde & 3onge lasse & more :
wid ai word þai him grette,	15014	wiþ o word þei him grette

“Welcum sauuer ! lang has þou ben,
Al sal thoru þe be bett.”

¶ þe lauerdinges and þe riche men
To-quils o-bak þam drogh, 15018

And temprid tresun for to tri
To tak iesum wit wogh.

þai murn, quils þe pouer men
And þe childir logh, 15022

Bifor þair king þe childer kest
Branches þai brak o bogh,

¶ And sum þai kest þai clothes dun,
In midward þe thrang ; 15026

þai spred þe strete wit cloth and flur,
His ass on for to gang.

þe folk him folud and forwit went,
þai mensked him wit sang, 15030

“Osanna, lauerd ! welcum þou be,
Quar has þou ben sa lang ?”

¶ Bot þe childer þat war waike
To ga þat pres a-mang, 15034

O walles and windos, als
þair hefdes ouer þai hang,

Bi-held þair lauerd þar he come,
For-soth had þai na wrang, 15038

All þai sang als wit a muth
þat all þe cite rang.

¶ “Gloria laus” (þat es, wirscip) [col. 2]
“Ha þou nu lauerd and ai, 15042

Crist and king and ransconer
O folk o godds lai.

Al to þin aun welcum þou be,
þar þou es comen to dai. 15046

þou tak to thane þat we þe mak
Sli mensking als we mai.

¶ Osanna king ! to þe we cri
A sang wit suete steuen, 15050

we sal þe honour sicureli.
for napinge wille we lette.

¶ þe lordingus & þe riche men.
a consail to ham drogh.

& temprid tresoun for to atrary
to take ihesu wiþ wogh.

þen mourned þe pouer men.
& þe childer logh

be-for þaire kinge þe childer kest
þe braunchis of þe bogh.

¶ & sum kest þaire clapis doun
a-mydwarde in þat þrange

þai spred þe strete wiþ claf & flour
atte he muzt þer-on gange.

þe folke him folowed be-fore went
& mensked him wiþ sange.

osanna lorde welcome þou be.
quere has þou bene sa lange.

¶ Bot þe childer þat ware waike
to wende þat prese amang

ouer wallis & windous als.
þaire heuedes ouer þai hange

be-helde þaire lorde þer he come
for-soþ þai dide na wrange.

alle þai sange as 3e sal here
þat alle þat cite range.

¶ Gloria laus þat is worshepe.
our lorde now & ay.

king & cristie & raunsoner.
of folk of goddis lay.

al to þine awen welcome þou be
þer þou art commyn to-day.

þou take to thank þat we þe make
suche menskinge as we may.

¶ Osanna king ! to þe we cry.
of sange wiþ grete steyuen.

THE CHILDREN, TOO WEAK FOR THE CROWD, LOOKED FROM WALLS AND WINDOWS; 861
 THEY ALL SANG, AND THE CITY RANG WITH "GLORIA LAUS," WELCOMING HIM.

"welcum sauueur ! lang has þu bene, thoru þe sal all be bette." 15016 þe lauerdinges and þe riche men to-quiles on back þaim drogh, And temprid resun to trei 15019 to take ihesus wid wogh. þai murned, quiles þe pouere men and þe childer loght, 15022 Bifor þair king þe childer kest branches þai brack of bogh, [a]nd sum þan kest þair clethes dune, in midward þe thrang, 15026 þai spredd þe strete wid clath and flur, his asse apon to gang. þe folk him folud and forwid went, þai menskid him wid sang. 15030 "Osanna, lauerd ! welcum þu be, quar has þu bene sua lang ?" [B]ot þe childer þat war waike to weind þat pres emang, 15034 On wallis and on windous, als þair heffdis ouer þai hang, Biheld þair lauerd þar he come, forsoth had þai na wrang, 15038 All þai sang als wid a muth þat all þe cite rang. "[G]loria laus," (þat es, worschip) "lauerd haue þu nu and ay, King and crist and ransuner 15043 of folk of goddes lay. All to þin auen welcum þu be, ^[leaf 101, back] þar þu es comen to-dai. 15046 þu take to thank þat we þe make sli mensking als we mai. [O]sanna king ! to þe we cri a sang wid suete steuen, 15050	Welcome saueour longe hastou be : bi þe shal al be bette ¶ þe lordynges & þe riche men : þat while on bak þei drow3e And temprid resouns wondir fast : to take ihesu wiþ wow3e þei mourned whil þe pore men : & þo childre low3e Biforn her kyng childre cast : braunches broken of bow3e ¶ Somme cast her cloþes doun : amyrdward þat þrong þe strete to sprede wiþ clooþ & flour : his asse on to gonge þe folke bifore & bihynde : worsheped him wiþ song Osanna lord welcom þou be : where hastou ben so long ¶ But þo childre þat were weyke : among þat pres to go Ouer walles & wyndowes : leide her hedes þo Bihelde her lord þere he com : away was al her wo Alle songe þei wiþ o mouþ : of myrþe solas also ¶ Gloria laus þat is worship : lord haue þou now & ay Kyng & crist & raumsonere : of folke þat ben in fay To þine owne welcom þou be : þere þou art comen to day þou take to þonke þat we þe do : suche worshepe as we may ¶ Osanna kyng to þe we cry a song of swete steuen
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Na less ai be þou loued in erth
 þan þou es loued in heuen.
 Of israel þan er þou king,
 þat aght man trou ful euen, 15054
 And comen of hei dauid kin,
 Of heier nan can neuen.
 ¶ Cummen forth, þou bliscd king
 In vr lauerds name, 15058
 þe receiues þin aun folk,
 And welcums þe hame.
 On þin worthi werkes don
 Farr spredes þi fame, 15062
 Welcum lauerd þat leches¹ all
 And leching² giues to lame.
 ¶ Cum forth til vs ur saueur,
 We haf desired þe, 15066
 þou es right king of israel, [¹ MS. lethes]
 Qua þe soth can se. [² MS. lething]
 [Wit prop]hecies was þou forsaid
 [þa]t þou born suld be, 15070
 O þe king hei dauid kin
 And o rote o iesse.
 ¶ Osanna! sir king, cum forth"
 þai cried, less and mare, 15074
 "Vn-to þin aun, for we ar þai,
 And sal be euer mare.
 Bliscd be þou and þi time
 þat þe þi moder bar, 15078
 For king sa mekeli cummen to tun
 Herd was neuer ar.
 ¶ Welcum be þou lauerd," said þai,
 "Duell þou noght wit-vte, 15082
 To þis gret vr solempnite
 Welcum wit-vten dute."
 þai him ledd wit-in to þe tun,
 Ful gret it was, þat rute, 15086

COTTON

na les be þou loued in erþ.
 þen þou art loued in heyuen.
 of israel þen artow king.
 þat agh men traw ful eyuen.
 & commyn of þat hey dauy kin.
 of heyer nane may neyuen.
 ¶ Come now forþ þou blessed king¹
 in our lordes name.
 þe resceyues þine awen folk
 & biddis welcome hame
 of þine worþi werkis done
 ful ferre is spred þe fame.
 welcom lorde þat lichis al.
 & hele gifs to lame.
¹ ¶ Come forþ lorde our sauour.
 we haue desired þe. [¹ leaf 70]
 þou art riȝt king¹ of israel
 qua-sa þe soþ can se
 wiþ prophetis was þou for-saide
 atte þou borne sulde be.
 of þe kinrade of dauid king¹
 & of þe rote of iesse.
 ¶ Osanna king¹ sir come forþ.
 þai cried lasse & mare.
 vn-to þine awen for we ar þine
 & salle be euermare
 blessed be þou & þe time.
 atte þi moder þe bare.
 for king¹ sa mekeli commyn to toun.
 herde we neuer are.
 ¶ welcome be þou lorde þai saide
 dwelle þou noȝt wiþ-oute.
 to þis grete solempnite
 welcome wiþ-uten doute
 þai him led in-to þe toun.
 ful grete hit was þe route.

FAIRFAX

Na lesse be þu loued in erd
 þan þu es loued in heuen.
 Of israel þan es þu king,
 þat aght men tru ful euen, 15054
 And comen of þai hei dauid kin,
 of hier nane can neuene.
 [C]um nu forth, þu bliscd king
 in vr lauerdis name, 15058
 þe receiues þin auen folk,
 and biddes þe welcum hame.
 Of þin worthi werkis done
 ful fer es spredd þe fame, 15062
 Welcum lauerd þat leches¹ all
 and liching giues to lame. [MS. lethes]
 [C]um nu forth vr sauueour,
 we haue discernd þe, 15066
 þu es right king of israel,
 qua sum þe soth can se.
 wid prophecie was þu forsaide
 þat þu born suld be, 15070
 Of gode king dauid kin and of
 þe rote of iesse.
 [O]sanna! sir king, cum forth"
 þai crid, lesse and mare, 15074
 "vnto þi auen, for we er þine,
 and sal be euer mare.
 Bliscd be þu and þe time
 þat þe þi moder þe bare, 15078
 For king sua mekel comen to tune
 herd was neuer are.
 [W]elcum be þu lauerd," þai said,
 "ne duel þu noght widvte, 15082
 To þis grete vr sollempnite,
 welcum widvten doute."
 þai him ledd in to þe tune,
 ful gret it was, þat route, 15086

No lasse be þou loued in erþe :
 þen þou art in heuen
 Of israel þou art kyng :
 þat ouȝte men knowe euen
 And comen also of dauid kyn : [leaf 93, bk]
 Heȝer noon con neuene
 ¶ Com now forþ blessed kyng :
 oure lord bi þi name
 þe welcomeþ þin owne folk :
 wiþ greet ioȝe & game
 Of þi worþi werkes lord :
 fer is spred þe fame
 welcom lord þat helest alle :
 & bote ȝyuest to lame
 ¶ Com now forþ oure sauueour :
 we han desired þe
 þou art kyng of israel :
 who so þe soþe con se
 Bi prophecie bifore was seid :
 þat þou born shuldes be
 Of good kyng dauid kyn :
 & of þe rote of Iesse.
 ¶ Osanna kyng com forþ :
 þei cried lasse & more
 To þine owen for we ben þine :
 to lerne on þi lore
 Blessed be þou & þe tyme :
 þou born were þerfore
 For kyng so heȝe comen to toun :
 Herde we neuer of ore
 ¶ welcom be þou lord þei seide :
 dwelle not vs wiþoute
 To þis greet solempnite :
 welcom wiþouten doute
 þei ledde him in to þe toun :
 greet was þat route

To temple þai him ledd witsang [1f 83, col. 1]
On ilk-a side a bute.

¶ "þis es vr sauueur," þai said,
"þat commen til vs es nu, 15090

O þe kind o king dauid
His name es cald iesu.

þe ded mai noght him wit-stand,
He dos it til him bu, 15094

To mani seke hele he has giuen,
In him man agh to tru.

¶ Lang has he nu ben a-wai,
Lang efter him vs thoght; 15098

Tuelue or ma o men vnscod
þan has he wit him broght,
And o þair fete þat semed sare
For-þi þarof vs roght, 15102

Vr mantels vnder þam we spred,
For oþer had we noght.

¶ Nu es he commen þat es vr king,
Nu sais alle ossanna! 15106

We wend he had for-huud vs all
þar-for was vs ful wa,

Welcum es he, fra nu he ne sal
Na langer leue vs sua. 15110

For wa es þaim þat moght him hald!
þat lates him þam fra."

¶ Quen þe princes and þe riche
Wist wel of his fare, 15114

þai bicom þan sorfuller
þan euer war þai are.

Bituix þam, þaa cursed men,
Mened þam þair care, 15118

To caiphas in son þai went,
And gadrid þaim alle þar.

¶ "Lauerdinges," þan said caiphas,
Mi ert es selcut sare, 15122

COTTON

to þe temple wiþ mury sange
on ilk side a-boute.

¶ þis is þe sauour þai saide
atte commyn til vs is now.

of þe kinde of king dauid
his name is calde ihesu.

þe deþ may neuer him wiþ-stande
he dos him til hit bowe

many seke hele has þou giuen.
to þe men þat þe walde bowe.

¶ lang þen has he bene a-way
lange efter him us þoȝt.

xij. of men or ma we traw
þen has he wiþ him broȝt.
of þaire fete atte semed sare
we saued ham as we moȝt

our mantels vnder ham we spred
for oþer had we noȝt.

¶ now is he commyn þat is our king
now sais alle osanna.

we wende he had for-ȝeten us al.
þar-fore was vs ful wa.

welcome is he fra now he ne sal.
na langer part vs fra

for wo is am þat muȝt him hald
þat liȝtli letis him ga.

Quen þe princis & riche [1f 70, col. 2]
wiste ham of þis fare

þai bicom mare soroufuller.
þen euer ware þai are.

þai geddered ham samnewarȝ
& mened ham of þaire care.

to caiphas in a route þai went
& geddered ham alle þare.

lordinges saide þan caiphas.
my hert hit is ful sare.

FAIRFAX

To temple þai him ledd wid sang
on ilk side aboute.
"[þ]is es vr sauueour," þai said,
"þat comen es till vs nu, 15090
Of þe king kind of dauid
his name Is hatin iesu.
þe dede mai him neuer withstand.
he dos it till him bu, 15094
Mani seke has he giuen hele,
men agh in him to trou.
[L]ang has he bene a-wai,
lang efter him vs thought ; 15098
Tuelue or ma of men vnschodd
þan has he wid him broght,
And on þair fete þaim semed fare
for-þi of þaim vs roght, 15102
vr mantels vnder þaim we spred,
for oþer hadd we noght.
[N]ou es he comen þat es vr king,
nu sais alle osanna ! 15106
we wend he had forhoud vs all
þarfor was vs ful wa,
welcum es he, fra nu he sal
na langer leue vs sua. 15110
For wa es þaim þat might him hald !
and lates him part þaim fra."
[Q]uen þe princes and þe riche men
wist all of þis fare, 15114
þai bicom þan sorfuler
þan euer war þai are.
Bituix þaim, þaa curced men,
þai mened þaim þair care, 15118
To cayphas mal sone þai went,
and gadrid þaim right þare.
"[L]auerdinges," said cayphas, [15102]
"mi hert es selcuth sare, 15122

To þe temple wiþ muchel song :
on euery syde aboute
¶ þis is oure saueour þei seide :
þat comeþ to vs now
Ihesus is his name :
he comeþ al for oure prow
þe dede may him not wiþstonde :
but to his biddying bow
Mony seke haþ he heled :
men owe him to alow
¶ longe haþ he ben away :
longe aftir him vs þouzt
Twelue or mo barfote men :
haþ he wiþ him brouzt
And on her fete were þei sore :
þefore of hem vs rouzt
Oure manteles vndir hem we spredde :
oþer had we nouzt
¶ Now is he comen þat is oure kyng :
to synge lat vs go
We wende to haue for gone him al :
þefore was vs ful wo
Welcom is he from now :
he shal no more go so
For wo is him þat may him holde :
& leteþ him parte him fro
¶ wherne þo princes & riche men wist :
of al þis bere
þei bicoom soriere :
þen euer eer þei were
Bitwene hem þo cursed men :
mened her matere
To cayphas In soone þei went :
& gedered hem in fere
¶ Lordyngis seide cayphas :
myn hert is wondir sore

O þis iesu þat es sa wis		of þis ihesu þat is squa wise	
Sa mikel alsua o lare.	15124	he is squa mykil of lare.	
It es wel sene, all folus him,		hit is wele sene þai folow him	
Nu bath less and mare,		baþ lesse & mare.	
Suile a man was neuer yeitt		suche a man was neuer zet	
Sin ani werldes ware;	15128	sin ani werldis ware.	
¶ It es wonder for to tell,		¶ hit is wonder grete to telle	
þe ferles þat he mas,		þe ferlis þat he mase	
We se þe folk all fall to him		we se þe folk alle fallis him til	
Ouer-al quær he gas.	15132	ouer alle quare he gas.	
All vr lagh he sal for-do,	[col. 2]	alle our lagh he wille for-do.	
Vr aun folk allas		our awen folk ¹ allas.	
Sal he do again vs rise,		& squa þai wille agayne vs rise	
And be vr grettest faas.	15136	& be our maste fas.	
[¶] All þis werld es turnand		¶ alle þis werlde is turned now.	
Til him als yee wel se,		tille him as 3e wele se.	
For-þi a rede i sal yow giue,		for-þi now rede I. salle 3ou giue.	
And herkens all to me.	15140	& herkenis alle to me.	
Thoru a man, þis es þe soth,		þorou þis man hit is þe sop	
þis werld sal losen be,		þis werlde salle loste be.	
And he be slan, it sal be broght		& he be slaine hit salle be brozt	
Al in to sauuete.	15144	in grete solenpnite.	
¶ Better it es þat o ¹ man dei,		¶ Better hit is þat a man dey.	
þan al þe folk be lorn,		þen alle þe werlde be lorne	
And þat þis ilk iesus be		and atte þis ilk ihesus be: he ³ [³ he added]	
Tan arli to morn.	15148	tane erly to morne.	
þat mai noght we ¹ for þis folk		þat may nozt be done for folk ¹ .	
þof man had it suorn,		if man had hit squorne.	
Bot langer þan þis fest be don		bot langer þen þis feste be done.	
Be he noght for-born."	15152	be he nozt for-borne.	
¶ Iesus þam prechand ilk a ² dai		¶ Ihesus preychand ² ilk ¹ a day.	
Stable in temple stod,		stably in temple stode.	
Ilk night of oliuete		to þe mounte of oliuete	
To þe mont he yode;	15156	ilk nigt he 3ode.	
þar he wit his disciplis lai,		þare he wiþ his disciplis lay.	
For sua þan thoght him gode,		þuzt him naure squa gode	

For þis *iesus* þat es sua wis
and als sua mekil of lare. 15124
It es wele sene, all folus him,
nu bath þe les and þe mare,
Sulik a mane was neuer 3eit
siþen ani werldes ware ; 15128
[I]t es grete wonder to tell,
þe farlis þat he nu mas,
we se þe folk alle fall till him
ouerall quare he gas. 15132
All vr lau he sal for-do,
vr auen folk allas
Sal he do againes vs rise,
and be vr mast fas. 15136
[A]ll þis world es turned
till him als 3e nu mai se,
For-þi mi rede i sal 3u giue,
and herkenes all to me. 15140
Thoru [t]his man, þis es þe soth,
þis world sal losen be,
And he be slane, it sal be br[o]ght
all into sauete. 15144
[B]etter it es þat a man dei,
þan all þe folk be lorn,
And þat þis ilke *iesus* be
tane arli to morn. 15148
þat mai noght done be for þis folk
if men had it suorn,
Bot langer þan þis fest be done
ne be he noght forborn." 15152
[I]*esus* prechand ilk dai
stabli in þe temple stode,
Ilk night of oliuete
to þat mount he 3ode ; 15156
þar he wid his disciplis lai,
for sua him thoght it gode,

For þis *ihesus* þat was so wis
& so fer in lore
Hit is sene þei folewen him
alle boþe lasse & more
Suche anoþer neuer was :
siþ any worldes wore
Greet wondir is to telle :
his werkes monyone
We se þe folke falle him to :
þere as he haþ gone
Al oure lawe he wol fordo :
& oure folke anone
Wol he do vp on vs rise : [leaf 94]
breke vs euery boon
¶ Al þis world is to him turned :
as 3e now may se
þefore my reed I wol 3yue :
hereþ now to me
Bi þis mon þis is soop :
þis world shal lost be
And he be deed hit shal be brouzt :
al to sauete
¶ Better hit is þat oon mon de3e :
þen al þe folk be lorn
And þat þis ilke *Ihesus* :
be take erly to morn
Hit may not be done bfore þis folk :
þou3e we had sworne
But lenger þen þis feest be done
beþ he not forborne
¶ *Ihesus* prechyng vche day
stabli in temple stode
Vche ny3te to olyuete :
to þat mount he 3ode
þere he wip his disciples lay :
So him þou3te gode

And euer on dai þe folk he gaf
O godds word þe fode. 15160

¶ Quen þat suet mighti king
Was commen to þe tide,
þat in his suete wil was sett,
þat he for mans pride 15164
Wald suffer pine and passion,
Wald he na langer bide,
Bot buxumli him-self he bedd
Til all þat moght bi tide. 15168

¶ Mani sari sight, i-wiss,
þar sanc vn-til his hert,
þe fleche was dutand for to dei,
þat kindli wald ha quert. 15172
It was ful sconand for þe sare,
Na selcut sa smert,
þat es mikel charite
For vs [to] thole him gert 15176

þe thre dais was runnen vte,
And þe ferth on hand,
His disciplis, na selli was, [f83, bk, col. 1]
Bigun to be dutand. 15180

“Sir,” þai said, “yee tell it hus,
And we sal vnderstand,
Sal ani man yow paskes dight
Our-quar in land ?” 15184

þe lauerd loket þam opon,
And ansuard þam ful suete,
“Gas til-ward þe tun,” he said,
“A man þar yow sal mete, 15188

A watrin vescel in his hand,
O-gains yow þat strett,
Yee ga wit him, he sal yow bring
Vntil a nin ful skete. 15192

¶ Folus forth þat ilk man
Right in to þe bi ;

& euer on day þe folk he gaf
of goddes worde þe fode.

¹ Q uen þat squete miȝti king¹
was commyn to þat tide.
þat in his squete wille was sette
to deye for mannys pride. [leaf 70, back]
wiȝ grete pine & passioun.
walde he na langer bide.

bot buxumly him-self he bede
na ferþer walde he glide.

¶ Many sary sigh I.-wis
stanged til his hert.
þe flesshe was doutande for to dey.
þat kindeli was in quert.
hit was shonande for þe sare.
na selcoup hit was smert.

þat his mykil charite
for vs to thole him gert.
¶ þe iij. daies was ronnyng oute.
& þe firþ on hande

his disciplis na selly was.
be-gan to be doutande.
sir þai saide ȝe tel now vs.
& we salle vnderstande
salle men ȝou any paskis diȝt.
aure-quere in þis lande.

¶ þe lorde loket am a-pon.
& ansquared ham ful squete
gas vn-to ȝone toun he saide
a man ȝe salle þer mete.
a water vessel in his hande
a-gayne ȝou in þe strete.
ȝe ga wiȝ him he sal ȝou bring
in-to an in ful squete.

¶ folowes forþ þat ilk man.
al-way bi & by.

And euer on dai þe folk he gaf
of goddes word þe fode. 15160

[Q]uen þat suete mightiful king
was comen to þat tide,

þat in his suete will was sett,
þat he for mannes pride 15164

wald suffir pine and passium,
wald he no langer bide,

Bot buxumli him-self he bedd
tille all þat might bitide. 15168

Ful mani sari sigh, i-wis,
þar sank tille his herte,

þe fless was dutand for þe dede,
þat kindli wald haue quarte. 15172

It was ful schonand for þe sare,
na selcuth sua smarte,

þat his mekil charite
for vs to thole him gart. 15176

[þ]e thre dais was runnen vte
and þe ferde on hand,

His disciplis right na selli
bigan to be doutand. 15180

“Sir,” þai said, “þe tell vs nu,
and we sall vnderstand,

Sal we 3uu ani paskes dight
ouþerquar in land?” 15184

[þe] lauerd loket þaim apon,
and ansuerd þaim ful suete,

“Gas till-ward þe tune,” he said,
“a man þar sal 3e mete, 15188

A watrin vessel in his hand,
againes þu 3e strete,

3e ga wid him, he sal 3u bring
vntil ane in, ful skete. 15192

[F]olus forth þat ilk man
right in to þe bij;

GÖTTINGEN

Euery day to folke he 3af:

of goddes word þe fode
¶ whenne þat swete miȝty kyng:

was comen to þat tyde
þat in his swete wille was set:

þat he for monnes pryde
Wolde suffer peyne & passioun:

He wolde no lenger byde
But buxomly him self he bed:

to al þat wolde bityde
¶ Ful mony sory sikyng:

þo sonke in to his herte
His flesshe was doutyng for deþ:

þat kyndely wolde haue querte
hit was ful shonnyng for þe soor:

& no wondir for smerte
þat his muchel charite:

for vs to suffer him gert
¶ þe þre dayes were al gone:

& þe ferþe on honde
His disciples no wondir was:

bigon to be doutonde
Sir þei seide telle vs now:

& we shul vndirstonde
Shul we any paske 3ou dizte:

O where in þis londe
¶ þe lord loket hem vpon:

& vnswerde hem ful swete
Gop toward þe toun he seide:

amon shul 3e þere mete
A watir vessel in his hond:

3eynes 3ou in þe strete
Gop wiþ him he shal 3ou bringe:

to an In ful mete
¶ Foleweþ forþ þat ilke mon:

mekely þat 3e hy

TRINITY

Til þe lauerd o þat hus
Yee sai on mi parti, 15196
þat he yow wald len sum place,
To mak vr mangeri,
And he sal yow deliuer an,
þat þis be don priueli." 15200
¶ þai went þam forth in-to þe tun,
Wit þis man þai mette,
Wit a vescel in his hand
Water for to fette. 15204
He ledd þam til his lauerd hus,
þat darworthli þai grett,
And he þam lent an par charite,
A celer in at ete. 15208
¶ Quen þis hus was commli dight,
Was þar na lang a-bide,
Ihesus comme wit his felauscip,
þat littel luued pride. 15212
It was a suete fernet, i-wiss,
Was gadird to-gedir þat tide,
þe lauerd was to super sett,
His felaus him bi-seid. 15216
¶ Iudas o þe tuelue was an
þat o scarioth hight,
Was iesu crist oumener,
Bot he was maledight. 15220
Wit þe Iuus had he spoken.
þar-bi-for a night,
His aun lauerd þaim for to sell,
Sua hasteli als he might. 15224
¶ þe lauerd es to super sette, [col. 2]
þe mete al redi bun,
Vp he lift his hali hand,
And gaf þe benisun. 15228
þan he tok þe bred and brack,
Als it es redd in run,

COTTON

to þe lorde of þat hous
þe say on my party.
þat he walde lene vs sum soler
to make our mangery.
& he sal deliuer þou an.
& þat ful priuely.
þai went ham forþ in-to þe toun
sone wiþ þis man þai mette.
wiþ a vessel in his hande.
water for to fette.
he led ham til his lordis hous
þat derworþli þai grette
& he ham lent for charite
a soler in atte ete.
quen þis hous was cumli dight.
was þer na langer a-bide.
ihesus come wiþ his felawshepe
atte litel loued þai pride.
hit was a squete company.
was gedderred þer þat tide.
þe lorde was to þe soper sette
his felawes him be-side.
Iudas of þa xij. was an.
his surnome scariot hiȝt
to ete wiþ iesu he him sette
& redi has him dight.
wiþ þe iewes he had spokin
þer be-fore atte niȝt.
his awen lorde for to selle.
als dere as euer he miȝt.
¶ þe lorde is to þe soper sette
þe mete is redy boun.
vp he lift his hali hande
& gaf þe benisoun.
þen he toke þe bred & brak
wiþ wordis noȝt to roun.

FAIRFAX

To þe lauerd of þat hus all
 3e sai on mi parti, 15196
 þat he wald lene vs sum seler, [f 102, bk]
 to make in vr mangeri,
 And he 3u sal deliure ane,
 and þat be done priueli." 15200
 [þ]ai went þaim forth vnto þe tune,
 wid þis man þai mett,
 wid a vessel in his hand
 water for to fett. 15204
 He ledd þaim till his lauerd hus,
 þat derworthli þai grett,
 And he þaim lent *par* cherite,
 a celer in at ete. 15208
 [Q]uen þis hus was cumli dight,
 was þar na langer bide,
 Iesus come wid his felauschip,
 þat littel luud pride. 15212
 It was a suete farnet, i-wiss,
 was gedrid þar þat tide,
 þe lauerd was to þe soper sett,
 his felaus him biside. 15216
 Iudas of þe tuelue was ane
 þat skarioth hight,
 was *iesus* cristes aumonier
 bot he was maledight. 15220
 wid þe iuues had he spoken
 þar bifor a night,
 His auen lauerd þaim for to selle,
 als heilli als he might. 15224
 [þ]e lauerd es to þe super sett,
 þe mete all redi bune,
 vp he lift his hali hand,
 and geue þe benisune. 15228
 þan he toke þe brede and brack,
 als it redd in rune,

To þe lord of þat hous :
 seiþ on my party
 þat he lene vs som seler :
 to make in maungery
 And he 3ou shal delyuer oon :
 & þat ful pryuely
 ¶ þei went forþ into þe toun :
 wiþ þis mon þei mette
 Wiþ a vessel in his hond
 watir wiþ to fette
 He lad hem in to his lordes hous :
 & þei him feire grette
 And he hem lent a seler :
 At mete in to be sette
 ¶ Whenne þis hous was comly diȝte :
 þer was no lenger abyde
 Ihesus coom wiþ his felawes :
 þat litil loved pride
 Hit was a swete company :
 was gedered at þat tyde
 þe lord was to soper set : [leaf 04, back]
 his felowes him biside
 ¶ Iudas of þo twelue was oon
 þat scarioth hiȝt
 Ihesus Aumenere he was :
 but he was malediȝt
 Wiþ þe iewes had he spoken :
 bifore on þat niȝt
 his owne lord for to selle :
 as fully as he myȝt
 ¶ þe lord was to þe soper set :
 þe mete al redy boun
 Vp he toke his holy hond :
 & ȝaf þe benesoun
 þenne he toke þe breed & brak :
 as hit is red in toun

Til his disciplis he it delt, 15231
And said paim þis sarmun ;—
“ Takes and etes o þis bred,
For fless þan es it min
þat sal þis ilk night be don
For yow to mikel pine.” 15236
Sipen þe chalice vp he laght,
And blisced als þe win,
And gaf þam alle þar-of to drinc,
þat derworthi drightin. 15240
¶ “ Drinckes all o þis,” he said,
“ For-qui it es mi blod
þat for yow þan sal be secedd,
And for man-kind on rod.” 15244
Quen sant Iohn, his cosin dere,
þis wordes vnderstod,
On his lauerd brest he sleped
For menging of his mod. 15248
¶ “ Vnderstandes quat i sai,
Mi breþer,” coth iesu,
“ Gladli vnderfang þe gift
þat I yow here gif nu. 15252
I sal noght o na suilkin drinc
For-soth drinc wit yow,
Til we be samen in mi king-rike,
Giuen i haf a wou. 15256
¶ To mi fader þat wons þar-in
þider i sal yow lede,
And wit neu mete þat þar sal be,
Wit-al I sal yow fede. 15260
And o mi drinc þar i sal
Drinc to yow for yur mede ;
For þat i sai yow her wit word,
þar sal yee find in dede. 15264
¶ Mismai yow noght, mi breþer dere,
Quat-sum yee her or se,

til his disciplis he hit brak
& saide ham þis sarmoun.
¶ Takis & etis of þis brede
for flesshe þen hit is myne.
þat salle þis ilk niȝt be led
for ȝou to suffre pine.
sipen þe chalis out he laȝt
& blessed als þe wyne.
& gaf ham alle for to drink.
þat derworþ driȝtyne.
¶ drinkis alle of þis he saide
for quy hit is my blode.
þat for ȝou hit salle be shed.
& for mankin on rode.
quen seynt Iohn his cosyn.
þes wordes vnderstode.
on his lordes brest he slepped
for sorouing of his mode
¶ vnderstandis quat I. ȝou say.
now breþer quop ihesu.
gladli vnderfange þe gift.
þat I. here gif ȝou now.
I. salle noȝt of na suchekin drink
na mare drink wiþ ȝou.
til we be sammyn in my kingrike
giuen I. haue a vow.
¶ To my fader atte is þare [leaf 71]
þidder I. salle ȝou lede.
& of my new mete I. salle.
frelī wiþ ȝou fede.
& of my new drink alsqua.
drink ȝe salle to mede.
& þat I. say ȝou here in worde
þar salle ȝe finde in dede.
¶ Dismay ȝou noȝt my breþer dere
quat-sim ȝe here or se.

Till his disciplis he it redd,	15231	To his disciplis he hit toke :
and said þaim þis sarmune :—		& seide þis sermoun
"[T]akes and ete of þis bredd,		¶ Takeþ & eteþ of þis breed :
for flesse þan es it mine,		for flesshe is hit myne
þat sal þis ilk night be ledd		þat shal þis same nyȝt be lad :
for ȝu to mekil pine."	15236	for ȝou to mychel pyne
Sipen þ[e] chalis vp he toke,		Sipen þe chalis vp he toke :
and bliscet als þe wine,		& blessed þat wyne
And gaue þaim all þar-of to drinc,		And ȝaf hem alle þerof to drynke :
þat derworth drightine.	15240	ful dere to deuyne
"[D]rinkes alle of þis," he ssaid,		¶ Drinkē alle of þis he seide :
"for-qui it es mi blode,		for whi hit is my blode
þat for ȝu þan sal be sched,		þat for ȝou shal be shed :
and for man-kin on rode."	15244	& for nonkynde on rode
Quen saint iohn, his dere cosine,		Whenne seynt Ion his good cosyn :
þir wordes vnþerstod,		þese wordes vndirstode
On his lauerd breist he slepe		He fel on slepe to cristis brest :
fo[r] menging of his mod.	15248	for mengyng of his mode.
"[v]nderstandes quat i ȝu say,		¶ Vndirstondeþ wat I ȝou say :
Mi breþer," said iesu,		my breþer seide he now
"Gladly vnderfanges þat gifte		Gladly toke ȝe þat ȝifte :
þat i here giue ȝu.	15252	þat I ȝyue for ȝoure prow
I sal noght of na suilkin drinc,		I shal not of suche drinke :
drinc forsoth wid ȝu,		drinke for soþe wiþ ȝow
Till we be samen in mi kingrike,		Til we be samen in my kyngdome :
giuen i haue a vou.	15256	ȝyuen I haue a vow
[T]o mi fader þat es þar-in,		¶ To my fadir þat is þer in :
þider i sal ȝu lede,		þider I shal ȝou lede
And of mi mete þat þar sal be,		And of my mete þat þere shal be :
wid-all i sal ȝu fede.	15260	þerwiþ shal I ȝou fede
And of mi drinc þar sal i drinc		And of my drinke þere shal ȝe drinke :
to ȝu for ȝur mede,		to ȝou for ȝoure mede
For þat i sai ȝu here wid word,		For þat I saye ȝou here wiþ word :
þar sal ȝe find it in dede.	15264	þere shul ȝe fynde in dede
[M]ismai ȝu noght, mi breder dere,		¶ Demaye ȝou not breþer dere :
quat-sum ȝe here or se,		what so ȝe here or se

þe traitur þat me trai sal, 15267
 Emang vs her es he.”
 Ilkan on oper þai biheld,
 “ Quilk of hus mai þis be ? ”
 “ Bot he þat etes o mi dische,¹ 15271
 He sal be-trais me. [leaf 84, col. 1]
 Mi leif breþer and frendes als,
 Yee be noght radd,” he said,
 “ Ful wel i wat þe quilk o yow
 þe tresun has puruaid. 15276
 þat i ha luued, he sal me trai,
 þe gait it es al graid,
 He mai sai wirtes warid
 þat forwit him es laid.” 15280
 Quen þis super was all don,
 Iesus ras of his sette,
 Bot his disciplis þat war sett
 Nan vp-rise he lete. 15284
 Wit a tuell he belted him
 His side sitand ful mete,
 Wit a basin he broght water,
 For to wasche þair fete. 15288
 þe mekenes o þis suet iesus,
 Suilk herd man neuer tell,
 þat boghed sua his lauerdhede
 To buxumnes o threll. 15292
 For-wit his disciplis fete
 Ful freindli he fell,
 O sli seruiss was [na] selcut
 þai wondird þam emell. 15296
 First wit water he þam wesche
 Alle þair fete bedene,
 And wit his tueil efterward
 þair fete he weped clene. 15300
 Quen he til sant petre com
 þar he sait þam bituene,

COTTON

þe traitour þat me tray sal.
 amonge þou here is he.
 ilkan on oper þai be-helde
 quilk of vs may be.
 bot he þat etis of my disshe
 he salle be-trays me.
 My leue breþer & frendis als.
 ȝe be noȝt ferde he saide.
 ful wele I. wate þe quilk of þou.
 þe tresoun has puruaid.
 þat I loued he salle me tray.
 þe gate hit is alle graide.
 he may say wale-a-way his wirde
 þat be-fore him his laide.
 ¶ quen þat þis soper was al done.
 ihesus rase of his sete.
 bot his disciplis þat ware sete.¹
 nane vprise he lete. [1 MS. sette orig.]
 wiþ a touel he him belte
 his side sitande ful mete.
 wiþ a bassin he water broȝt.
 for to wasshe þaire fete. 15288
 ¶ þe mekenes of þis squete Ihesu
 suche herde men neuer telle.
 þat bowed squa his lordehede
 to ham þat was his þrelle.
 be-for his disciplis fete
 mekeli doun he felle.
 of suche seruise ham þuȝt selcoup.
 & saide certane we nelle.
 ¶ criste saide pes & lete me noȝt.
 to wesshe þour fete be-dene
 & wiþ his towel afterward
 he wiped ham ful clene.
 quen he to saint petre come.
 þer he sette ham be-twene.

FAIRFAX

þe traitur þat me trai sal, amang 3u here es he."		þe traitour þat me traye shal : among 3ou here is he	
Ilkan on oper þai biheld, "quilk of vs mai þis be ?"	15268	Vchone on opere þo bihelde : whiche of vs may hit be	
"Bot he þat etis of mi disse, he sal bitriase me.	15272	He þat eteþ of my disshe : he shal bitraye me.	
[M]i leue breþer and freind, bes noght rad," he said,	[15272]	¶ Leue breþer and frendes : beþ not ferde he seide	
"Ful wele i wat quilk of 3u, þe tresun has puruaid.	15276	Wel I woot whiche of 3ou : þe tresoun haþ purueide	
þat i haue luued, he sal me trai, þe gate it es all graid,		þat I haue loued shal me bitray : þe weye is redy greide	
He mai sai walawa ! his werd þat forwid him es laid."	15280	He may seye weile way his burth : for wo to him is leide	
[Q]uen þat þis super was alle done, iesus ras vte of his sete,		¶ whenne þis sopere was al don : ihesus roos of his sete	
Bot his disciplis þat war sett ane vp-rise he lete.	15284	But his disciples seten stille : noon vp rise he lete	
wid a tuel he belted his sides sittand mete,		Wip a twaile he gurde him : sittyng to him ful mete	
wid a baceine he water broght, forto wasse þair fete.	15288	And in a bassyn watir brouzt : for to wasshe her fete	
[þ]e mekenes of þis suete iesu, suilk herd men neuer tell,		¶ Suche mekenes as þis lord had : herde men neuer eer ne shalle	
þat bued sua his lauerd-hede to buxumnes of therll.	15292	þat bowed so his lorde hede : to buxomnes of þralle	
Forwit his disciplis fete ful freindli he fell,		Biform his disciples fete : frely dud he falle	
Of suilk seruiss was na selcuth þai wondrid þaim emell.	15296	Of his seruyse þei had selcoup : [15296] & wondride þeronne alle	
[F]rist wid watir he þaim wess all þair fete bidene,		¶ Crist wip watir he þenne wesshe : alle her feet bi dene	
And wid his tuel efter-ward, wiped þaim all elene.	15300	And wip his clooþ aftirward : wipud hem ful elene	
Quen he come to saint petir þar he satt þaim bituene,		Whenne þat he to petur coom : þere he sat hem bitwene	

His fote ful tite he til him tite, 15303

Him schamed it was well sene.

‘Lauerd,’ he said, “quat wil þou doo ?

Fra mi fete do þin hand,

Ne sal þou neuer wasche mi fete

Quils i am man liuand.” 15308

“Peris, if i ne þe wasche,” he said,

“I wil þou vnderstand,

Sal þou haf na part wit me

O blis þat es lastand.” 15312

¶ þat coth peris “to be tide,

Lauerd, it ai for-bede

Noth fete allan, bot hefd and hand,

Ar to wasche i bede.” 15316

“He þat has his bodi clene,” [col. 2]

Iesus said, “es na nede

þat he do wasch oght bot his fete,

For sample tas mi dede. 15320

¶ Herkens nu,” he said, “mi freindes,

þe thing i tell yow sall,

Me yur maister yee bi-clepe,

And yur lauerd yee call. 15324

Soht it es þat sal be sene,

Sli dai yeitt sal fall,

For a forebisining nu your fete

þus haf i weschen all. 15328

¶ Sin i þat lauerd and maister es

Has þus-gat seruid yuu,

Lok ilkan til oþer o yow,

þat yee als breþer bu. 15332

þe seru is al i yow ha don ;

All ha yee sene it hu,

Dos wel for i sal noght lang

Wit yow duell fra nu. 15336

¶ Mi leif breþer, i yow for-bede

þat prid be yow a-mang^t

his fote fulle tite til him he tite

him shamed hit was wele sene.

¶ lorde he saide quat wiltow do.

do fra my fete þi hande.

þou wasshis ham noȝt sicureli.

þe quilest I. am liuande

Peris if I ne þe wasshe he saide

I. wille þou vnderstande.

sal þou haue na part wiþ me

of blis þat is lastande

¶ þat quop peris to be-tide

lorde I. hit for-bede.

noȝt fete alle-an bot heued þer-to

& hende þou wasse to mede.

he þat has his bodi clene

iþesus saide is na nede.

þat he do wasshe oȝt bot fete

for ensauple takis my dede.

¶ herkenis me saide he my frendis

þe ping^t I. telle ȝou salle

me ȝour maister ȝe me bi-clepe.

& ȝour lorde ȝe calle.

sop hit is þat sal be sene

suche a day sal falle.

& for ensauple ȝoure fete

þus haue I. wasshen alle.

¶ Sin I. þat lorde & maister is.

has þus-gate serued ȝou.

loke ilkan til oþer be.

þat ȝe als breþer bow.

þe seru is þat I. haue ȝou done

alle haue ȝe sene how.

dos wele for I. sal noȝt lang^t.

wiþ ȝou dwelle fra now.

My leue breþer I. ȝou for-bede
þat pride be ȝou a-mang^t

His fote ful tite till him he titt
him schamed wele was sene. 15304
“[L]auerd,” he said, “quat es pi will?
do fra mi fete pi hand,
Nu sal þu neuer wasse mi fete
to-quiles i am man liuand.” 15308
“Peris, if i ne wasse,” he said,
“i wil þu vnderstand,
Sal þu haue na part wid me
of blis þat es lastand.” 15312
[þ]at said peris to bitid,
“lauerd, i ai forbede
Noght fete allane, bot hefd and hend,
er to wase i bede.” 15316
“He þat hafs his bodi clene,”
iesus said, “es na nede
þat he do wash aght bot his fete;
for sample tas mi dede. 15320
[H]erkenes me, mi freindes,
þe þing i telle 3u sall,
Me 3ur maistir 3e clepe,
and 3ur lauerd 3e call. 15324
Soth it es þat sal be sene,
Suilk dai þan sal it fall,
For a forbiseneng nu 3ur fete
3us haue I washen all. 15328
[S]ipen i þat lauerd and maistir es
has þus-gat seruid 3u,
Loke ilkan of 3u till oþer,
þat 3e als breþer bu. 15332
þe seruis þat i haue 3u done,
all haue 3e sene it hu,
þos wele for i sal noght lang
duell wid 3u fra nu. 15336
[M]i leue breþer, i 3u forbede
pride be 3u emang,

His feet soone to him he drow3e :
him shamed þat was sene
¶ Lord he seide what is pi wille :
do fro my feet pi honde
Shaltou neuer wasshe hem :
whil I am mon lyuonde
Petur but I hem wasshe he seide :
I wol þou vndirstonde
Shal þou haue no part wiþ me :
in my blisse beonde
¶ þat seide petur to bitide :
lord þou hit forbede
Not feet allone but heed & hond :
wasshe to gete mede
He þat haþ his body clene :
Seide ihesus is no nede
To wasshe no þing but his feet :
for ensaumple in dede
¶ Herkenen þe my frendes :
of þing I telle 3ou shalle
Me 3oure maistir 3e clepe :
& 3oure lord 3e calle
Soop hit is & shal be sene :
suche day shal bifalle
For ensaumple now 3oure fete :
þus haue I wasshen alle
¶ Sip I þat lord & maistir is :
haue þus I serued 3ow
Loke vchone of 3ou to oþere :
þat 3e as breþeren bow
þe seruise þat I haue 3ou don :
alle haue 3e seen hit how
Dop wel for I wol not longe :
dwelle wiþ 3ou fro now
¶ My leue breþer I 3ou for bede :
þat pride be 3ou a mong

Yee haf me folud hider-to		3e haue me folowed hider-to.	
Tuelue in mikel thrang.	15340	3e xij. in mykil prange.	
Bot an o yow pis ilk night		bot an of 3ou pis ilk niȝt	
Sal do me mikel wrang ;		salle do me muche wrange	
To-morn dai sal i be dempt		to-morne day salle I. be dampned	
On rode tre to hang ;	15344	on a cros to hange.	
I sal be ded, and I sal rise,		I. salle be dede & rise per-to.	
par-to sal noght be lang."		sal hit noȝt be lange.	
¶ Quen ȝai herd ȝat he suld dei,		¶ quen ȝai herde atte he sulde dey.	
And thorū ȝair tresun,	15348	& ȝat þorou ȝaire tresoun	
And ȝat his bodi suld be taght		& atte his body sulde be tȝȝt	
His fas ȝat war felun,		his fas ȝat ware feloun.	
And ȝat he suld a-pon ȝe rode		& atte he sulde a-pon ȝe rode	
Thole herd passiun,	15352	thole harde passioun.	
Qua suld do pis suike, ilkan		qua sulde do pis squike ilkane.	[leaf 71, back]
Of oȝer had mistrun.		of oȝer ȝai had mistroun.	
Sorful ȝai ȝam bicom emell,		& soroufulli ȝai come to-geder	
ȝar-of ȝai had resun.	15356	ȝer-of ȝai had resoun.	
¶ ȝan spak peris first of all,		¶ ȝen spac peris first of alle	
"Lauerd, to me þou sai,		lorde to me þou say	
If þou sais it oȝt be me		if þou sais hit oȝt be me	
Quar i ȝan sal ȝe trai ?	15360	queȝer I salle ȝe tray.	
Or wat i qua ȝi traitur es		or wate I. quat ȝe traitour is.	
ȝat sua ȝe luued has ai?"		ȝat squa has loued ȝe ay.	
•Vr lauerd sueteli his ansuar said,		oure lorde squetely ansquared.	
"Nai, þou leif peris, nai,	15364	saide nay þou leue peris nay.	
For in pis felauseip es he,		for in pis felawshepe is he	
He mai sai walawai !	[leaf 84, bk, col. 1]	he may say waleaway.	
¶ Ful walwa ! ȝan mai he sing,		¶ fful waleaway may he sing	
ȝat cursed, ful o care,		ȝat cursed ful of care.	
And walwa ! ȝan mai sco sai	15369	& weleaway mai he say.	
ȝe moder ȝat him bare,		ȝe moder atte him bare.	
To mare blis it had him ben		to mare blis hit had him bene	
Vnborn if ȝat he ware.	15372	vn-borne if atte he ware	
I sal yow teche him for to knau		I. salle ȝou teyche him for to knaw.	
Wit mistruing namare,		wiȝ mistrowning na mare.	

3e haue me folud hidreto
 tuelue in mekil thrang. 15340
 Bot ane of 3u pis ilk night
 Sal do me mekil wrang;
 To-morn þan sal i dampnid be
 on rode tre to hang; 15344
 I sal dei, and i sal rise,
 þar-to sal noght be lang."
 [Q]uen þai herd þat he suld dei,
 and thoru þair tresun, 15348
 And þat his bodi suld be taght [1103, bk]
 his fas þat ware felun,
 And þat he suld apon þe rode
 thole hard passium, 15352
 Qua suld do pis, suike ilkane
 of oper had mistroun.
 And sorful þai bicom e þaim emelle,
 þar-of þai had resun. 15356
 [þ]an spac petir first of all,
 "lauerd, to me þu sai,
 Queþer þu sais it oght bi me
 queþer i sal þe bi-trai? 15360
 Queþer wat i qua þi traitur es
 þat sua þe luued has ai?"
 vr lauerd suetli gaue him ansuar,
 "nai þu, peris, nai, 15364
 Bot in þis felaschip es he;
 he mai sing of wailwai!
 [F]ul walawai! þan mai he sing,
 þat cursed, ful of care, 15368
 And walawai! als mai scho sai
 þe moder þat him bare,
 To more blis it had him bene
 vnborn if he ware. 15372
 I sal 3u teche him for to knau
 mistrouuing wid na mare,

3e haue me folwed hidurto :
 3e twelue in muchel þrong
 Oon of 3ou pis ilke nyȝt :
 Shal do me muchel wrong
 To morwe shal I demed be :
 on rode tre to hong
 I shal deȝe & aftir rise :
 þerto shal be not long
 ¶ whenne þei herde þat he schulde deȝe :
 þourȝe oon of her tresoun
 And þat his body schulde be take :
 wiþ his foos feloun
 And als he schulde on þe rode :
 suffur harde passioun
 [.
 . . no gap in Trinity & Laud MSS.]
 To sorwe sadly in her herte :
 þo were þei ful boun
 ¶ þenne spake petur furste of alle :
 lord to me þou say
 Wher þou seist hit ouȝt bi me :
 þat I shal þe bi tray
 wheþer woot I who þi traitour is :
 & I haue louede þe ay
 Oure lord swetely him vnswerde :
 & seide petur nay
 But in þis felowshipe is he :
 he may saye weyleway
 ¶ weyleway þenne may he synge :
 þat cursed ful of care
 And þe same may she say :
 þe modir þat him bare
 To more blisse hit had him bene :
 vnborne if he ware
 I shal 3ou teche him to knowe :
 þouȝe þat he now dare

Her efterward yeit sal yee se,		here efterwarde zet salle ze se.
Ful il sun sal he fare.	15376	ful il atte he salle fare.
¶ He þat i to wete þe bred,		¶ qua of me takis þis brede
þat ilk es he, þat baald ;”		þat ilk is he þat balde
Iudas opend þan his muth		Iudas opened þen is moup
ar he þat to was cald,	15380	or he þer-to was calde.
Son it was þat morsel bun,		sone hit was þe morsel boun
he dight it als he wald,		he dight hit as he walde.
And Iudas suelid it onan,		& Iudas squolowde hit anoun.
þat siþen his maister sald.	15384	þat siþen his maister salde.

[*The Betrayal and Last Hours of Christ.*]

¶ Vte of vr lauerd hand hali		¶ Out of our lordes hali hande
þe morsel laght Iudas,		þe morsel toke Iudas
Wit þat ilk morsel he laght,		& wiþ þat ilk snade he laȝt
crep in him sathanas.	15388	crepped in him sathanas.
Of all venim and of envi		ful of venum & enuy.
ful kindeld vp he ras,		ful kindeled vp he ras
Fra þan he ran him ilk fote,		fra þan he ranne him ilka fote
ne yode he noght þe pas	15392	ȝode he noȝt a pas
Til he come him til þat in,		til he come til þat in
þar wonde sir caiphas,		þer woned caiphas
þar he þe Iuus befor him fand,		þe iewus riȝt þer he fand
his aun lauerd fas.	15396	þat ware his lorde fas.
He þat suilk a lauerd for-sok		he þat him for-soke
mai sai ful mani alas !		may say ful many allas.
¶ Quen þis traitur til þam come,		Q uen þis traitour til ham come.
in consail he þam fand,	15400	In consaile he ham fand.
Hu þai moght vr lauerd tak,		how þai muȝt our lorde take
þai wald him haf in hand.		þai walde him haue in hande
þai asked Iudas quat he wald ?		þai asked Iudas quat he walde
he said, “to bring tipand	15404	he saide to bring ^r tipande
Iesus þe prophet quar to find,		Ihesus þe prophete for to finde
þat yee er sua ȝernand.		þat ze ar ȝernande.
Quar his innes ar to night		¶ quare his innes ar to-niȝt
wel i can yow bring,	15408	ful wele I. con ȝou bring ^r

Here eftirward sone sal 3e se, ful ille þan sal he fare.	15376	Here aftir soone shul 3e se : ful euel shal he fare
[H]e þat i to wite þe brede, þat ilk es he, þat bald ;"		¶ He þat I to take þis breed : [tres, bk] hit is he to bihalde
Iudas opind þan his mouth are he þar-to was cald,	15380	Iudas opened þo his moup : ar he þerto were calde
Sone þan was þat morsel bune, he dight it als he wald,		Soone was þat mossel boun : he dight hit as he walde
And iudas suelud it on-ane, þat syden his maistir sald.	15384	And Iudas swolewed hit a doun : & siþen his lord salde

[The Betrayal and Last Hours of Christ.]

[V]te of vr lauerd hali hand þe morsel laght iudas, wid þat ilk snade he laght, croupe in him sathanas.	15388	¶ Out of oure lordis holy hond : þat mossel cauȝt Iudas Wiþ þat ilke same breed : in to him crepte sathanas
Of all venime and eneu ful kindeld vp he ras, Fra þan he ran him ilk fote, ne ȝede he noght a pas	15392	Of al venym and of envye : ful kyndeled he was Fro þenne he ran vche fote : ȝode he not a pas
Till he come to þat in þar woned in sir caiphas, þar he þe iuus forwid fand, his auen lauerd fas.	15396	Til he coom to þat In : þere woned cayphas þere he þe Iewes biforn fond : in þat same plas
He þat suilk a lauerd forsok Mai sai mani allas !		He þat suche a lord for soke : myȝte seye mony allas
[Q]uen þis traitur to þaim come, in consail he þaim fand,	15400	¶ whenne þat traitour to hem coom : in counsel he hem fonde
Hu pai might vr lauerd take, pai wald him haue in hand. pai askid iudas quat he wald ? he said, " to bring tiþand	15404	How þei miȝte oure lord take : þei wolde him haue in honde þei asked Iudas what he wolde : he seide I bringe tiþonde
Iesu þe prophete quare to find, ȝe er sua nu grenand.		Ihesu þe prophete where to fynde : þat mucche is ȝou grenonde
[Q]uar his innes es to night ful wele i can ȝu bring,	15408	¶ where his in is to nyȝt : wel I con ȝou bringe

If yee me oght of yurs giue, pat i wijt for quat thing, In handes yur i sal him teche ; Hald yee it na hething.” 15412 All þai said to sir Iudas, “ þou art a dughti dring, [¹ read hale] And godder-hali¹ þan sal þou se, For luue o þis techeing.” 15416 ¶ þis marchandis, lauerdinges leif, Had we of mikel nede, Bot to þaim þat þe cheping did, it fel to mikel vnspeðe. 15420 þai asked Iudas quat he wald ask þam for his mede. And he þat traitur fell, þam said, “ bot thritti penis gnede.” 15424 ¶ “ Mak þou us seker of him, her lo ! þe penis we þe bede ; ” “ Quat sekernes nu wil yee mare ? til him i sal yow lede ; 15428 Quar abute a-bide yee nu, bot go we better speðe,” “ And yee him sal haf at your will, if i mai right rede.” 15432 ¶ Quen þis wreche Iudas þus receiued had his fang, “ Comes forth, god men,” he said, “ qui duel yee sa lang? 15436 þai armed þam þan al priueli, for to ma þam strang, Wit suerd and ax and wapend wel, and als wit staf and stang. 15440 ¶ Quen þai war armed in þat curt, Iudas þam stod omang ; þe traitur fals þan said to þaim, “ wit me nu sal yee gang, 15444	[col. 2] quat wil 3e me to mede giue. I wil knaw quat þing. In handes 3oures I. salle him teyche haldes hit for na heping alle þai saide to sir Iudas. þou art a du3ti dring. & goder haile saltow se. for loue of þi tiping ¶ þis marchandis lordinges leue had we of mikil nede. bot to ham atte þe cheping dide hit fel to mikil vnspeðe þai askid Iudas quat he walde haue vn-to his mede. & þat fel traitour saide bot xxx. penis gnede make þou vs siker of him here lo þe penis we bede. quat sikernes wil 3e mare. til him I. sal 3ou lede. gif me þe platis & go we now & hast us better speðe. [. no gap in Fairfax & Laud MSS.] Quen þis wrecched Iudas þus resceyued had his fange. come forþ godemen he saide. quy dwelle 3e now sa lange. þai armed ham alle priueli for to make ham strange. [. no gap in Fairfax & Laud MSS.] quen þai ware armed in þat court Iudas stode amang þe traitour fals þen saide til ham wip me now salle 3e gange
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If 3e me oght of 3ures giue,
yt i wit for quat þing, 15410
In 3ur handis i sal him teche ;
hald 3e it na heting."
All þai said to sir iudas,
" þu ert a dughti dring, 15414
And goderhale nu sal þu se,
for luue of þis chiping.¹" [^{first, thing;}
[þ]is marchandis, laueringes leue, ^{then altered}
had we of mekil nede, 15418
Bot to þaim þat þe cheping did,
it fell to mekil vnnspe[e]de.
þai askid iudas quat he wald
aske þaim for his mede. 15422
And he, þat traitur fell, þaim said,
" bot thritti penis gneded." [^{leaf 104}
2" Make þu vs sikir of him, lo ! here
þe penis we þe bede ;" 15426
" Quat sekernes nu will 3e mare ?
till him i sal 3u lede ;
Quar abute a-bide 3e nu,
bot go we better spede." 15430
[.
. no gap in the MS.]
[Q]uen þis wreche iudas þus
rescaued had his fang, 15434
" Comes forth god men," he said,
" nu, qui duell 3e sua lang ?"
þai armid þaim all priueli,
all for to make þaim strang, 15438
[.
. no gap in the MS.]
Quen þai war armed in þat curt,
iudas þaim stod amang ; 15442
þe traitur fals þan said to þaim,
" wid me þan sal 3e gang,

If 3e wol ouzte of 3oures 3yue :
þenne woot I for what þinge
In to 3oure hondes I shal him take :
holde hit no lesyng
Alle þei seide to Sir Iudas :
þou art to vs louyng
A good bargeyn hastou made :
welcom to þis gederyng
¶ þis marchaundise lordynges alle
had we to mychel nede
But to hem þat þe chepyng made :
hit fel to myche vnspede
Iudas þei seide what woltou haue :
of vs for þi mede
And he þat traitour feloun seide :
but þritty pens in dede
Make vs þei seide siker of him :
þo pens here we þe bede
What sikernes he seide wol 3e more :
to him I wol 3ou lede
Wher aboute abyde 3e now :
go we better spede.
[.
. no gap in the MS.]
¶ whenne þis wrecche Iudas :
had his money fonge
Comeþ forþ he seide þo :
why 3e dwelle so longe
þei armed hem soone priuely :
for to make hem stronge
[.
. no gap in the MS.]
Whenne þei were armed in þat court :
Iudas hem stood amonge
þe traitour fals seide hem to :
wiþ me shul 3e gonge

þe man þat i youu sal biteche,
abute him has gret thrang,
A taken þan i sal youu giue,
þat yee sal noght ga wrang. 15448
¶ Knau yee þe man þat yee sal tak
bi night?" þai said "nai."
"Quarwit þat he sal knaun be
a taken i sal yow sai. 15452
þat ilk man yee se me kis,
hand on him yee lai,
¹For þat es he yee ga to seke." 15455
"it sal be don," coth þai. [¹ leaf 83, col. 1]
"For to hails him fair i sal
ga furth wit yow yur wai,
And lok yee folu me nere hand."
"And sua we sal, parfai!" 15460
"þat time þat yee me se him kis,
lais hand on him onan,
He has wit him sum men, i-wiss,
bot armed es þar nan. 15464
If þai bigin þam for to werr,
yee lok þat all be slan;"
Suilk was þe talking o þat traitur,
to do his lauerd be tan. 15468
Ha! quat þis traitur iudas was
vnkind bath and felun,
þat þus his suete lauerd soght
vn-to dampnacion, 15472
Bettur had him ben to ha ben ded,
or ben wit batail bun,
þan wit a kissing on þis wisse,
him haf dun sli tresun. 15476
Bot sene es nu he serued ar
his moder malisun.
Ha! þou Iudas, traitur, thef,
felunest in lede! 15480

þe man þat I. 3ou sal be-teychē
aboutē him has grete þrang.
for þi takin I. salle 3ou giue
atte 3e ga noȝt wrange.
¶ know 3e þe man þat 3e sal take
be niȝt þai saide nay
quar-wiȝ þat he salle knawen be
a takin I. salle 3ou say.
þat ilk man 3e se me kisse [leaf 72]
3our hande on him 3e lay
for þat is he we ga to seke
hit sal be done quop þai.
for til hails him faire I. salle.
ga forþ wiȝ 3ou in way
& loke 3e folow me nerehande
3us þai saide parfay.
¶ þe quilst þat 3e me se him kis.
lay hande on him a-nane.
he has wiȝ him sum men I.-wis
bot armed is þer nane.
if þai be-gyn ham to were.
loke þai alle be slane.
suche was þe talking of þat traitour
to do his lorde be tane.
¶ A quat þis traitour Iudas was
vnkinde baȝ & feloun.
þat þus his squete lorde soȝt.
vn-to dampnacioun.
better him had bene. to be dede!
or þene wiȝ bataile boun
þen wiȝ a kissing of suche wise
him haue done þis tresoun.
hit semis now he serued are.
his moder malisoun.
¶ A þou Iudas traitour thefe
falsest in any lede.

THEY MUST KILL THE MEN WITH JESUS IF THEY SHOW FIGHT. WHAT AN 885
UNNATURAL TRAITOR! BETTER HAVE BEEN SLAIN THAN BETRAY WITH A KISS.

þe man þat i sal 3u biþeche,
a-bute him has grete thrang,
þar-for a takeining i 3u giue,
þat 3e ga noght wrang. 15448

[K]nau 3e þe man þat 3e sal take
bi night?" þai said "nay."
"Quar-wid 3e sal him knau,
a taken i sal 3u say. 15452

þat ilk man 3e se me kiss,
3ur handes on him 3e lay,
For þat es he owe go to take."
"it sal be done," said þay. 15456

"For to hals him faire i sal
ga forwid 3u þe way,
And loke 3e folud me nerehand."
"And sua we sal, parfay!" 15460

"[T]o-quilis 3e se me him kis,
lais handis on him on-ane,
He has wid him sum men, i-wis,
bot armed es þar nane. 15464

If þai bigin þaim forto were,
loke þai all be slaine;"
Suilk takingen was of þat traitur,
to do his lauerd be tane. 15468

[H]a! quat þis traytur iudas
was vnkind and felun!
þat þus his suete lauerd soght
vnto dampnaeiun, 15472

Better him hade ben to bene dede,
or bene wid bataile bune,
þan wid a kissing on þis wise,
him haue done sli tresune. 15476

Bot sene es nu he serued are
his modir malisune.
[H]a! þu iudas, traitur, thef,
felunest in lede! 15480

þe mon þat I shal 3ou biteche:
aboute him faste 3e þronge
þerfore a tokene I shal 3ou 3yue:
þat 3e go not wronge

¶ Knowe 3e him þat 3e shul take:
þenne seide þei nay
Wherby 3e shul him knowe:
a token I shal 3ou say

þat mon þat 3e se me kisse:
hondes on him 3e lay
For þat is he we gon to take:
hit shal be do seide þay

Him to clippe aboute þe necke:
I go bifore þe way
And loke 3e folwe me nezehonde:
3us þei seide parfay

¶ whil 3e se me kisse him: [leaf 96]
leye hondes on him allone
Mony opere he haþ wiþ him:
but armed is þere none

If þei bigynne to warne 3ou him:
loke þei be soone slone
Suche tokenes 3af þat traitour
to ben his lordis bone

¶ A þat þis traitour Iudas:
was ful of felonye
þat þus his swete lord souzt:
to do him for to dye

Bettur had him bene to haue bene deed:
so dere he shulde hit bye
þen wiþ a kissing on þis wise:
his lord done triccherye

his modir malisoun he had:
þat sene was sikerlye
¶ As þou traitour Iudas þeof:
feloun foulest in lede

O þi mikel wickednes		of þi mykil wekkednes	
mai al þis werlð nu rede.	15482	may al þis werlde of rede.	
Hu moght it seo in-to his hert,		how muȝt hit falle in þi hert	
For to do suilk a dede,		to be-gyn suche a dede.	
Suilk a lauerd al for to sla		suche a lorde for to sla.	
and þar-for ta þi mede?	15486	& þar-fore take þi mede	
þou yeild again þat þou has tan,		þou ȝilde a-gayne atte þou has tane	
þof þou þar-to þe bede,		wiþ louyng & wiþ bede	
þou was an es þe traitur mast		þou was & is þe traitour mast.	
þat euer was in thede.	15490	þat euer ȝet was in thede.	
Leue we nu of iudas here		L eue we now Iudas here	
to sai and his tresun.		allane wiþ his tresoun.	
To spek o iesu þar he was		to speke of Ihesu þer was	
herberd in þat tun.	15494	herbered in þat toun.	
Hu sent petre mened him to,		how seint Petre mened him to.	
and said him þis resun,		& saide him þis resoun.	
"þou sal be traiȝst lauerd, to night,		þou salle be saued lorde to-niȝt	
it es noght to mistrun,	15498	hit is noȝt to mistroun.	
Elleuen er we yeitt to witstand		xj. ar we ȝette to stande.	
wit þe, all redi bun.		we þe alle redy boun.	
¶ If þai cum þe for to take,	[col. 2]	¶ if þai come þe to take.	
we sal þe werr þam fra,	15502	we salle ham were þe fra.	
We er herdi men i-nou		we ar hardy men I-nogh.	
agains iudas vr fa."		a-gayne Iudas our fa	
"Quat wepens ha yee?" coth <i>iesus</i> ,		quat weppenis haue ȝe quoþ ihesus	
"sir, we haf suerdes tua."	15506	sir we haue squordis twa.	
þan he bad þam all be still,		þen he bad ham alle be stille	
and said, "i-nou er þaa,		& saide I-now ar þa.	
¶ I do yow to wijt, mi breþer leif,		¶ I do ȝou wete my breþer dere	
þat lang es siþen gan	15510	þat lange is siþen gane.	
þat ȝerned i haf þis ilk mete,		þat ȝerned I. haue þis ilk mete	
mast at ete of an.		maste atte ete of an.	
Iudas sal now com in hi,		Iudas sal now come in hye	
for to do me be tan,	15514	for to do me be-tane.	
And yee for soth sal efter me		& ȝe for-soþ sal efter me	
be ful will o wan."		be left ful wil of wane.	

"MY DEAR BRETHREN, I HAVE GRIEVED FOR THIS; YE WILL BE LEFT WOFUL."

Of þi mekil wickidnes		Of þi muchel wickednes :	
mai all þis world nu drede.	15482	may al þis world drede	
Hu might it schope into þi hert,		How myȝt hit shape into þin hert :	
to do suilk a dede,		to do so foul a dede	
Suilk a lauerd for to sla		Suche a lord to do be slayn :	
and þarfor take þi mede?	15486	& þerfore take mede	
þu ȝeilde again þat þu has tane,		[.	
þu þarto þe bede,			
þu was and es þe traitur mast			
þat euere was in thede.	15490	. . . <i>no gap in Trinity & Laud MSS.</i>	
[L]eue we nu iudas of here		¶ Leue we of Iudas here :	
to sai of his tresun,		to speke of his tresoun	
To speke of iesu þar he was		To telle of ihesu þere he was :	
herberd in þe tun.	15494	herbored in þe toun	
Hu saint petir menid him to,		How petur him bymened :	
and said him þis resun,		& seide þis resoun	
"þu sal be traiȝt lauerd, to-night,		þou shal bitrayed be lord to nyȝt :	
it es noght mistrun,	15498	bi a fals feloun	
Elleuen er we ȝeit to stand		Elleuen are we ȝitt to stonde :	
vid þe, all redi bun.		wiþ þe al redy boun	
[I]f ani come þe forto take,		¶ If any com þe to take :	
we sal þe were þaim fra,	15502	we wol þe kepe hem fro	
we er hardi men enogh,		We are hardy men I-nowe :	
a-gain iudas vr fa."	[leaf 104, back]	aȝeyn Iudas oure fo	
"Quat wapins haue ȝe?" said iesus,		What wepenes haue ȝe seide ihesus :	
"sir, we haue suerdis tua."	15506	sir we haue swerdes two	
þan he bad þaim all be stille,		þenne he bad hem alle be stille :	
and said, "enou er þa,		& seide Inowȝe are þo	
[I] do ȝu witt, mi breþer dere,		¶ I do ȝou to witen breþere dere :	
þat lang es sipen gane	15510	þat longe hit is a gone	
þat grened i haue þis ilk mete,		þat I haue greiþed þis ilke mete :	
mast at ete of ane.		moost to ete of one	
Iudas sal nu cum in hij,		Iudas hieþ him ful fast :	
forto do me be tane,	15514	comeþ he not allone	
And ȝe forsoth sal efter me		ȝe forsoþe shul aftir me :	
be left ful will of wane."		be laste ful wille of wone	

- | | | | |
|--|-------|---|-------|
| ¶ Quen þai vnderstode þis worde,
A soruing þai bigan,
And vr lauerd cald eft sith
petre, and said him þan,
“Petre, freind, self sathanas
has asked þe to fan,
He wil þe sift nu if he mai,
as man dos corn or bran.
Bot ic haf praid for þi faith
þat it stand gain sathan. | 15518 | ¶ Quen þai vnderstode þis worde
in sorowing þai be-gan.
& oure lorde calde eft sipe
peter & saide him þan.
Petre frende self sathanas
has asked þe to fan.
he wille þe sift if he may.
als man dos corne & bran.
bot I. haue praied for þi faip
to stande agayne sathan. | 15526 |
| ¶ Petre, comforth breþer þin
quen i am ledd yow fra.”
“Lauerd,” he said, “þou wat þat i
þe luue and dred al-sua,
I am redi to folu þe
bath in wel and wa;
Bath to prisun and to ded,
for þi luue wil i ga.” | 15530 | ¶ Petre confort breþer þine
quen I. am led þe fra.
lorde he saide 3e wate atte I.
þe loue & drede alsqua.
I am redy to folow þe
baþ in wele & wa.
to suffre prisoun & al-so dede.
for þi loue wil I ga. | 15538 |
| ¶ þan bi-heild þam lauerd hind
apon þat suete meigne,
þat ful mikel murning mad,
ful sorouful on to se. | 15538 | ¶ þen be-helde þat lorde hende
a-pon þat squete meyne
þat þaire mikil mōurning made
ful sorouful vn-to se. | 15542 |
| “Ha mi leif fernet,” he said,
“ful wel yeitt sal yow be,
þis ilk night sal be a sculd
bituix yow and me. | 15542 | a my leue breþer he saide
ful wele sal 3e be
þis ilk nigt salle be parting ¹
be-twix 3ou and me.
loke 3e 3ou discomfort noȝt
a time 3ette salle 3e se
þat 3our myche vn-gladnes
salle turne 3ou vn-to glee | 15546 |
| Til vnmesur mismai yow noght,
for time sal cum þat yee
Sal yur vngladnes þat es nu
haf turnd in to gle. | 15546 | ¶ ffor 3ou my flesshe to ham is tazt
as prophēcy is sette. | 15550 |
| ¶ For þof miflex to þam betaght,
Als prophetis has sett,
þat thoru mi ded a-pon þe rode
sal mans bale be bette,
I sal rise on þe thrid dai,
to lijf wit-vten lett. | 15550 | ¹ ¶ þat þorou my dede a-pon þe rode.
salle mannīs saule be bette. [¹ leaf 72, bk] | |

[Q]uen þai vnderstod þis word,
a-soruing þan bigan, 15518
And vr lauerd cald eft sith
petir, and said him þan,
"Petir freind, self sathanas
has askid þe to fan, 15522
He will þe siften if he mai,
als men dos corn in barn.
Bot i haue praid for þe faith
þat it stand gain sathan. 15526
[P]etre, cumfort breþer pine
quen i am ledd 3u fra."
"Lauerd," he said, "þu wat þat i
þe luue and drede alsua, 15530
I am redi þe to folu
bath in we[l] and wa ;
Bath to presun and to dede,
for þi luue will i ga." 15534
[þ]an bihelde þat lauerd heind
apon þat suete meygne,
þat þar mekil murning made,
ful sorful on þaim to se. 15538
"Ha mi leue farnet," he said,
"ful wele þan sal 3u be,
þis ilke night sal be a skaile
bi-tuix 3u and me. 15542
Till vnmesure mismay 3u noght
for time sal cum þat 3e
Sal 3ur soru þat es nu
haue turned in-to gle. 15546
[F]or pogh mi fless to þaim be taght,
als propheci has sett,
þat thoru mi dede apon þe rode
sal mannes bale be bett, 15550
I sal rise on þe thridd dai,
to liue widvten lett.

¶ whenne þei vndirtoke þis word :
a sorwyng þei bigon
And oure lorde calde petur :
& seide to him þon
Petur he seide sathanas :
oon is is of þi foon
hap asked now to fonde :
þe þi self allon
But I haue preyed for þi feiþ :
þat hit stonde as stoon
¶ Petur coumforte breper pine :
whenne I am lad 3ou fro
lord he seide þou woost :
þat I loue þe & drede also
I am redy þe to folwe :
bope in wele & wo
Bope to prisoun and to deþ :
for þi loue wole I go,
¶ þenne bihelde þat lord hende :
vpon þat swete meyne
How myche þei mournyng made :
& sorweful were to se
A my leue frendes he seide :
ful wel shal 3ou be
þis nyzt shal ben a scateryng :
bitwene 3ou & me
In, no manere mysse may I 3ou nouzt :
for tyme shal come þat 3e
¹ Shul al þe sorwe þat 3e haue now :
be turned 3ou in to gle [leaf 96, back]
¶ For þouge my flesshe be to hem take :
as prophecie hap sett
And bi my deef on þe rode :
shal monnes synne be bet
I shal rise þe þridde day :
to lif wiþouten let

And *quen* we sal in galilee,
 eft be samen mete, 15554
 Al þe care yee nu sal haf,
 clenli yee sal for-gett.
 ¶ Petre, be þou noght to radd,
 ma not to mikel care, 15558
 Yee weind yow in-to galilee,
 and i sal mete yow þare."
 "I," he said, "to leue þe þus?
 þat sal be neuer mare, 15562
 Bot sal we elles suffre samen,
 bath soft and sare."
 "Do wai, leif frend," coth *iesus*,
 "þou sal nite me oft are, 15566
 ¶ þou sal þam se yeitt to night
 do me ful gret spite,
 For þat¹ wald writ on me þou wat
 al þair aun wijt, [*read þai*] 15570
 Ar þe cock him crau to-night,
 thris þou sal me nite,
 And sai þat þou me neuer sagh,
 bes þar na langer lite. 15574
 Bot þou sal couer and comforth þam
 þat þou sees in þair site,
 And þe and þin, bath of yur care,
 i sal yow mak all quite." 15578
 ¶ Alle þe apostels þan bi-gan
 to fal a-pon a gret;
 And þan he went als he was wont
 vn-to mont oliuete, 15582
 Thre disciplis wit him yede
 foluand at his fete.
 "Bides here, and prai," he said,
 "i sal cum to yow skete." 15586
 Fra þaim he yode þan allan
 a stancast wel o strete.

& *quen* we salle in galilee
 eft be sammyn mette
 alle þe care atte 3e haue now.
 clanly 3e sal for-gette.
 ¶ Petre be þou noȝt a-dred.
 make noȝt to mykil care.
 3e wende 3ou in-to galilee.
 & I sal mete 3ou þare.
 I. he saide to leue þe þus
 þat sal be neuer mare.
 we salle ga in company:
 & suffre baþe a sare
 do wai leue frende *quop* *ihesus*
 þou salle for-sake me are.
 ¶ þou sal se ham 3et to-niȝt
 do me ful grete dispite
 for þai wille wriþe on me.
 þing¹ þat is þaire wite.
 or þe cok him craw to-niȝt.
 þries þou salle me nyte.
 & say atte þou me neuer sagh.
 bes þare na langer lite.
 bot þou sal couer & confort ham
 þat sitis in sorou & site.
 & þe & ham baþ of 3oure care.
 I. salle 3ou make ful quite.
 ¶ alle þe apostles þen be-gan.
 to falle a-pon a grete
 & he him 3ode as wonte he was
 to þe mount oliuete.
 iij. disciplis wiþ him 3ode
 folowande atte his fete.
 a-bides here & prayes he saide
 I. salle come to 3ou skete.
 fra ham he 3ode him allane
 a stane caste of a strete.

And quen we sall in galile,
 eft be samen mett, 15554
 All þe care 3e nu sal haue,
 ful elene 3e sal forgett.
 [P]etre, be þu noght to rad,
 make noght to mekil care, 15558
 3e weind 3u in-to galile,
 and i sal mete 3u þare."
 "I," he said, "to leue þe þus
 þat sal be neuer mare, 15562
 Bot sal we ellis suffir samen,
 bath soft and sare."
 "Do wai, leue freind," said *iesus* þan,
 "þu sal me nickin are, 15566
 [þ]u sal þe þaim 3eit to night
 þo me ful gret dispite,
 For þai wald writh on me þu wate
 all þair auen wite, 15570
 Ar þe koc him crau to-night,
 thries þu sal me nite,
 And sai þat þu me neuer sau,
 bes þar no langer lite. 15574
 Bot þu sal couer and cumfort þaim
 þat þu seis in þair site,
 And þe and þaim, bath of 3ur [care],
 i sal 3u make ful quite." 15578
 [A]ll þe apostlis þan bigan
 to fall apon þe ground ;
¹And he him went als he was wont
 vnto þe mont oliuete, [¹ leaf 105]
 Thre disciplis wid him 3ode 15583
 foluand at his fete.
 "Abides here, and praies," he said,
 "i sal cum to 3u skete." 15586
 Fra þaim he 3ode, þan him allane
 wele a stan cast of strete.

And whenze we shul in galile :
 efte to gider be met
 Alle þe cares þat 3e haue now :
 elene shul 3e for3et
 ¶ Petur be þou not to ferde :
 I bidde þe herfore
 But wende 3e in to galile :
 & I shal mete 3ou þore
 Nay sir he seide to leue þe þus :
 þat shal be neuer more
 But suffer wol we to gider :
 boþe softe & sore
 Dowey seide *ihesus* þo :
 þou shal forsake me ore
 ¶ þou shal se hem 3itt to nyȝt :
 do me greet deray
 For þei wolde on me wreke :
 al her owne affray
 þou shal ar þe cokke crowe :
 forsake me þries I say
 And say þat þou me neuer seȝe :
 hit beþ noon opere way
 But þou shal couer & coumforte hem :
 þat þou seest in delay
 And þe & hem of 3oure woo :
 I make quyt som day
 ¶ Alle þe apostles þo bigon :
 to grounde to falle so mete
 him self went as he was wont :
 to mount of olyuete
 þre disciples wiþ him ȝede :
 folewyng at his fete
 Abideþ here & preyeyþ he seide :
 I shal com to 3ou swete
 Anoon he ȝede a stones cast :
 bi syde þat ilke strete

¶ Wit him he thre apostels toke,
ar he mad his praier, 15590
Petre, Iams, and sant Ion,
þer thre him derrest wer.
Priueli þam ledd him wit [col. 2]
for-qui þai war him dere, 15594
And sceud þam a-pon þe mont,
his consail for to here.
Als dos þe fader to þe sun,
he can þam teche and lere, 15598
And of angus in his hert
til þam al mad he clere.
¶ “Mi saul es sorful to þe ded
þat i sal suffer son, 15602
To-quils i ga mi praier mak
ye bide me here on hone.”
A stancast þan fra þaim he yode,
and þar he made his bone, 15606
Til his fader der of heuen
þat sittand es in trone.
Of his soru mai naman tell
þat liues vnder þe mone, 15610
¶ For-þi godmen, i warnis yow
to thinc al of his care,
And folus him yur fader es
to leten on his lare; 15614
Awai yee do yur pride o lijf
þat yee wit mikel fare,
And buxu[m]nes for him yee bere,
þat baret for yow bare; 15618
For his wa agh yee all to wepe,
þat sufferd for us sare,
Of all þe sorus þat has ben,
sulk herd yee neuer ar. 15622
¶ To-quils he lai in orisun,
he wit his fader grett,

¶ wiþ him þe þrin apostles toke.
or he made his praier.
petre Iame & seynt Iohn.
þer iij him derrest were.
priueli þai went him wiþ.
for þai ware him dere.
& shewed ham a-pon þe mount
his consaile for to here.
as blessed fader dos to sone.
he can ham teyche & lere.
& his anguis in his hert.
to ham þus made he chere.
My saule is sorouful to dede
þat I. salle suffre sone
þe quilest I. ga my praier make.
3e bide as 3e ware wone.
a stane caste he fra ham 3ode
& þare he made his bone.
til his fader dere of heyuen.
þat sitande is in trone.
his mucche sorou can na man telle
þat liuis vnder þe mone.
¶ ffor-þi godemen I. warne 3ou.
to þink a-pon his care.
& folow him our fader is
to liue a-pon his lare.
a-way 3e do 3our pride of life.
þat 3e wiþ mikil fare.
& buxumnes for him 3e bere.
þat betin was ful bare.
for his wa a3t vs wepe.
þat sufferd for us sare.
of alle þe soroues þat has bene
suche herd 3e neuer are.
¶ ffor quilest he lai in orisoun.
til his fader he grette.

[W]id him he thre apostlis toke,
are he made his praier, 15590
Petir, iam, and als saint iohn,
þir thre him derrest were.
Priueli þaim ledd him wid
for þai war him dere, 15594
And scheud þaim apon þe mount,
his consaile forto here.
Als dughti fadir dos to sun,
he gun þaim teche and lere, 15598
And his angus in his herte
to þaim þus made he clere.
“[M]i saule es sorful to þe dede
þat sal i suffer sone, 15602
Quilis i ga mi praier to make,
þe bide me here and hone.”
A stancast þan fra þaim he zode,
and þar he made his bone, 15606
Till his fadir dere of heuen
þat sittand es in throne.
His soruyng mai na man telle
þat liues vndermone, 15610
[F]orþi god men, i warn þu
to thinc apon his care,
Aud folus him þur fader es
to leten on his lare ; 15614
Awai þe do þur prid of lijf
þat þe wid mekil fare,
And buxumnes for him þe bere,
þat sua grete for þu bare ; 15618
For his wa agh we all to wepe,
he suffer for vr sare,
Of all þe sorus þat has bene,
suilk herd þe neuer are. 15622
[F]or quilis he lai in orisun,
he wid his fadir grett,

¶ wiþ him þre apostles he toke :
ar he inade his preýere
Petur Iame & seynt Ion :
þese him derest were
Pryuely lad hem hym wiþ :
for þei were him dere
And ledde hem vpon þe mount :
his counsel for to here
As dere fadir doþ son :
so he dud hem lere
And his angwisshe in his hert :
to hem þus made he clere
¶ Mi soule is sorweful to þe deþ :
þat I shal suffer soone
I wol go make my preýere :
abideþ til I haue done
A stones cast fro hem he zede :
& þere he made his bone
To his fadir dere of heuen :
þat sitting was in trone
His sorwe myzte no mon telle :
þat lyueþ vndir mone
¶ þerfore gode men I warn þou :
þenke vp on nis care
And folweþ him þoure fadir is :
to lerne on his lare
Doþ away þoure pride of lif :
þat þe muche wiþ fare
And buxomnes for him þe bere :
þat so myche for þou bare
For his woo ouzte we to wepe :
he suffered for vs sare
Of alle þe woes þat euer were :
suche herde we neuer are
¶ whil he lay in orisoun :
he on his fadir grette

- | | |
|---|---|
| For þe mekil drede of dede,
his hali self all suett ;
pat was blod þat of him ran,
þe erd was þar-wid wett,
Hard it was, þat soru, i-wis,
þ[a]t in his hert was sett. 15630
"[F]adir," he said, "þu here þi sun
þat nu to þe will cri,
Queþer i sal nu þis chalis drinc,
or i sal passe þar bij ? 15634
Fadir," he said, "þu wat it wele,
i sai it noght-for-þi,
All þi will it sal be done,
þare-tille i am redi." 15638
Lauerdinges nu, for goddes luue,
þe herkin nu to mi spell,
Of suilk a soru sum i sai
er men herd neuer of tell. 15642
wid strand ¹ drede he smiten was,
thoru his fless and felle, [¹ so in MS.]
Quen suete of blod vte of him brast,
þat sua on erd fell. 15646
[Q]uen he was resin vte of his stoure,
till his felaus come he,
All on slepe he fand þaim fast
for soru and pite. 15650
Ful suetli to þaim he spack,
"breþer, quat nu do þe ?
Rises vp, and wakes wele,
ar þat þe tempid be.
Petre, wake wid me aquile, 15655
þus hight þu noght to me?"
² þair eien was greued sua wid grete,
þat soru it was [to] se, [² leaf 105, back]
"[R]ise vp peris, has þu nu
forgetin þat þu me hight ? 15660 | And also for drede of deep : [leaf 97]
his holy body swette
Of blood & watir þat of him ran :
þe erþe was al wette
Harde was þat sorwe :
þat in his herte was sette
¶ Fadir he seide here þi son :
þat now to þe wol crye
wheþer shal I now þis deþ drinke :
or elles passe þerbye
Fadir he seide þou woot hit wel :
I saye hit not for þye
Al þi wille shal be done :
þerto I am redye
¶ Lordynges now for goddes loue :
herkenep to my spelle
Of suche a sorwe as was þat :
men herde neuer er telle
Wiþ stronge drede was he snyten :
boþe þourþe flesshe & felle
¶ Whenne swoot of blood out of him
& ran on erþe to dwelle [brast :
whenne he was risen of þat stour :
to his felawes coom he
Alle on slepe he hem fonde :
for sorwe & greet pite
Ful swetely to hem he spake :
breþer what do þe
Riseþ vp & wakeþ wel :
ar þat þe tempted be
Petur wake wiþ me awhile :
þus hettestou not me
hir eyen were greued so wiþ grete :
þat sorwe hit was so se
¶ Rise vp petur hastou forþete :
þat þou er me hiȝt |
|---|---|

pou said for me if mister war,
to ded thole suld pou fight; 15662

And nu pou mai noght wak wit me
An hore of a night.

Bes wakand ai in orisun
for him, þe maledight, 15666

þof þe spreit ai redi be ^[1 MS. he 2 read fus]
þe flesche be¹ ful² to plight."

¶ Quen he ha þus-gat þam bi-taght,
stil he left þam þare, 15670

And went him eft vnto þe sted
quar he was praiand are.

Mikel he dred þat hard ded,
þat broght vs vte o care. 15674

Ful buxumli he laid him don
apon þat erth bare,

And til his suete fader of heuen,
þan quainid he his sare, 15678

Wit wordes þat he forwit said,
and noþer less na mar.

¶ "I wat wel þat i sal it drinc
þis calice, fader mine, 15682

Thoru mi bodi most it pass
þe tholing o þis pine.

I am þi sun, al redi bun, ^[col. 2]
will to do al þin." 15686

Wit þis he ras vp o þe place,
þat he honurd him in;

Quen he had mad his orisun,
vp þeþen he ras ewai, 15690

He com til his apostels on
slepand þar þai lai.

To waeken þam ne wald he noght,
þai teind war wit trai. 15694

O þam redles him reud sare,
mare þan man can sai.

pou saide for me if mister ware.
to dede thole sulde pou fyt.

& now pou may nozt wake with me.
an owre of an niȝt.

bes wacande ay in orisoun
for þe feule wiȝt.

if þe spirit ay redi be.

þe flesshe is boun to plizt.

³ Q uen he had þus-gate ham tazt
stil he left ham þare. ^[3 MS. O]

& went him eft vn-to þat stede
quare he praied are.

mikil he dred þat harde dede
þat broȝt vs out of care.

ful buxumli he laide him doun.
a-pon þat erþ bare.

& til his squete fader of heyuen.
þen mened he his fare.

wiþ wordis þat be-fore saide
& nauþer lesse ne mare.

¶ Syn squa is þat I. sal drink
þis calice fader myne.

þorou my bodi most hit pas.
þe þoling¹ of þis pine.

I am þi sone al-redi boun.
to fulfil alle pine.

wiþ þis he ras out of his place.
þat he anoured him in.

¶ quen he had made his orisoun
vp sone he was a-way.

he come til his apostles þan.
slepande alle þai lay.

to wakkin ham ȝet walde he nozt
for-soþ as I ȝou say.

of ham redeles him rewed sare
he went him forþ his way.

þu said for me if mistir war,
to dede thole suld þu fight; 15662
And nu þu mai noght wake wid me
ane vre of a night.

Bes wacand ay in orisun
for him, þe maledight, 15666
pogh þe spirite ai redi be
þe fless es fuss to plight."

[Q]uen he þus had þaim taght,
still he left þaim þare, 15670

And went him eft into þe stede
quar he praid are.

Mekil he dred þat hard dede,
þat broght vs vte of care. 15674

Ful buxumli he laid him dune
apon þe erd bare,

And till his suete fadir of heuen,
quained his sare, 15678

wid wordes þat he forwid said,
and nouþer less ne mare.

"[I] wate wele þat i sal it drinck
þis chalice, fadir mine, 15682

Thoru mi bodi most it passe,
þe tholing of þis pine.

I am þi sun, all redi bune,
will to do all þine." 15686

wid þis he ras vte of þe plasse,
þat him anurd in;

[Q]uen he had mad his orisun,
vp sone he ras a-wai, 15690

And come till his apostlis,
slepand all þai lai.

To waken þaim 3eit wold he noght,
þat tened war wid trai, 15694

Of þaim redeles he reud sare,
more þan man couth sai.

þou seidest for me if nede were :
de3e þou woldes in fizt

Now maistow not wake wiþ me :
an hour of a nyzt

Be wakyng in orisoun :
for þe waryed wizt

þou3e þe spirit redy be :
þe flesshe is seke to sizt

¶ whenne he þus had hem tauzte :
stille he lafte hem þere

And went este into þe stude :
þere as he was ere

Muche he dradde þe harde deef :
þat brouzt vs out of fere

Buxomly he fel to grounde :
& lete þe erþe him bere

And on his fadir in heuen calde :
wiþ pleynt him to arere

Wiþ þo wordis biforn seide :
lasse ne more þei were

¶ I woot wel now I shal hit drynke :
þis deþ fadir myne

þour3e my body mot hit passe :
þe þoling of þis pyne

I am þi son redy boun :
to do wille þine

Wiþ þat he roos out of þe place :
þat he was knelyng Ine

¶ whenne he had made his orisoun :
vp soone he ros away

And coom to his apostles :
slepyng alle þei lay

Wake hem 3itt wolde he not :
þat tened were in tray

Of hem redles he rewed sore :
more þen men con say

And þan he went þe thrid sith,
his fader for to prai. 15698

¶ *Quen* he had þe thrid sith
made his orisun,

And mening til his fader der
made of his passiun, 15702

þe strang soru þat he ledd
can na man rede in run ;

þe angel vte of heuen come,
On slepe þai lai alle dun. 15706

¶ “Slepes nu, for wel yee mai,
mi breþer leif,” he said,

“For he es cummand negh at hand
þe tresun has puruaid, 15710

For mi god ded he sal me giue
A waful hard braid,

Bot mikel wa if he wald wijt
þer es him for-wit laid, 15714

And pine lastand wit-vten end
in hell es for him graid.

¶ He has wroght, if he wald wijt,
him-seluen mikel wa. 15718

Wit mikel folk nu cummand es
he þat es mi fa,

Sper and suerd and mace þai bring,
And wapens oþer maa ; 15722

Iudas yonder cums nu lo,
þat sekis me to sla.”

¶ Ful merred war þai in þair mode,
ful merck it was þe night ; 15726

Als þai on ferr þam lok fra,
þai sagh cummand a light.

His disciplis wex ful radd 15729
quen þai sagh þat sight, [1196, bk, col. 1]

¹A lantern, staf, and suerd, and sper,
and mani brandes bright, 15732

vn-to þe hille þe þrid siþe
his fader for to pray.

Quen he had þe þrid siþ
made his orisoun.

& mening^t til his fader dere.
made of his passioun.

þe strange sorow þat him led.
can na man rede ne roun.

þe angel out of heyuen come.
on slepe þai lay alle down.

¶ wakkenes¹ now for wele 3e may.
now breþer leue he saide. [¹ *Slepis crossed through.*]
for he is comande nere atte hande.

þe tresoun has puruaide.
for my gode he sal me giue.

a ful harde braide.
& mikil wa 3et sal he wete

be-fore him is hit laide

[.
no gap in *Fairfax & Laud MSS.*]

¶ he has wro3t if he walde wete
him-seluen mikil wa.

wiþ mikil folk now comande is.
he þat is my fa.

sper & squorde & mase þai bring^t
& weppen^{es} oþer ma.

Iudas 3onder comes he lo.
þat sekis me to sla.

¶ fful merred ware þai in þaire mode
for mirk hit was þe ni3t.

as þai on ferrum loked ham fra
þai sagh comande a li3t.

his disciplis wex ful ferde
quen þai sagh þat si3t.

of launternes staf squorde & spere
& many helmis bri3t

And þan he went þe thrid siþe,
his fadir for to prai. 15698

[Q]uen he had þe thrid siþ
mad his orisun,
And mening till his fadir dere
mad of his passiun, 15702

þe strang soru þat he lede
can na man rede in roun ;
þe angelis vte of heuen come,
on slepe þai lai all dun. 15706

“[S]lepis nu, for wele 3e mai,
mi breþer leue,” he said,
“For he es comand nere at hand,
þe tresun has puruaid, 15710

For nu goddote ! he sal me giue
a sorful hard braid,
Bot mekil wa if he wald witt
þar es him forwith laid, 15714

[.
. no gap in the MS.]

[H]e has wroght, if he walld it witt,
him-self mekil wa. 15718
wid mekil folk nu comand es
he þat es mi mast fa,

Spere, surd, and mace, þai bring
and wapins oþer ma ; 15722
Iudas nu yonder comes
þat sekas me to sla.”

[F]ul marrid war war þai in pair mode,
ful mirk it was þe night, 15726
Als þai on ferr þaim lokid fra,
þai sau comand a light.

His disciplis wex ful radd
quen þai sau þat sight, 15730
Of lantern, staf, suord, and spere,
and mani brandes bright,

þo he went þe þridde tyme :
his fadir for to pray

¶ whenne he had þe þridde tyme :
made his orisoun

And menged to his fadir dere :
of his passioun

þe stronge sorwe þat he hadde :
may no man rede in toun

Aungels out of heuen coom : [leaf 97, back]
to coumforte him ful boun

¶ Slepeþ now for wel 3e may :
breþeren dere he seide

For here he comeþ ne3e at honde :
þe tresoun haþ purueide

Now forsoþe he shal me 3yue :
a ful harde breide

But muchel woo if he wist :
is bifore him leide

[.
. no gap in the MS.]

¶ He haþ wrou3te soþ hit is :
to him self mychel woo
wiþ muchel folke comyng is he :
þat is my moost fo

Spere swerd & mase þei bringe :
& wepenes oþere mo

Iudas now 3onder comeþ :
& sekeþ me to slo

¶ Ful mad were þei in her mod :
for derke was þat ny3t

On fer fro hem þei lokid :
& say comyng li3t

þo disciples wex aferde :
whenne þei say þat si3t

Of lanterne staf swerde & spere :
& mony armes bri3t

And Iudas armed to þe fote,
al redi for to fight, 15734
On him he suld ha foghten fore,
Wit resun and wit right,
¶ Iesus went him forþerward,
disciplis him foluand, 15738
Vn-tilward a littel yard
O cedron ouer þe strand.
Iudas wel he kneu þe stede
quar iesus was hauntand, 15742
Wit his fals felauseip
þe traitur þar him fand.
¶ Quen Iudas had auised him
quilk it was iesu, 15746
Son he ran him for to kis,
And grett him, herkes hu.
¶ "Hali maister," he said, "þou be!"
"Iudas, quat sekis þou?" 15750
"Iesus," he said, "o nazareth."
"yee haf him funden nu,
¶ I am he;" quen he sua had
said al to þam þan, 15754
Iudas and his felauseip
All on bak þai ran.
þai fell þaim don vn-to þe grund,
þar euer-ilk man, 15758
Iudas on ilk lim he quok,
all vp þai sipen wan.
¶ Yeitt asked iesus "quat þai soght?"
þai said, "iesum sek we," 15762
"And als i forwit haf yow said,
here haf yee funden me."
Iudas eft he lepe him to,
"Aue rabi," coth he, 15766
For to kiss his suet muth
he bedd it him ful fre.

& Iudas armed to þe fote
alle-redy for to figt.
on him þat he sulde figt fore
wip resoun & wip riȝt.
Ihesus went him forþer-ward
his disciplis him folowande
vn-til a stede a litel ȝarde
& þer he con stande.
Iudas wele know þe stede
quare ihesus was hauntande
wip his fals felawshepe [leaf 73, back]
þe traitour þare him fande.
¶ quen Iudas had auised him.
quilk hit was ihesu
sone he ran him for to kis.
& hailed him herkenes how.
haile maister he saide þou be.
Iudas quat sekis þou.
ihesus he saide of nazareth
ȝe haue him funden now.
¶ I am he for-soþ he saide
vn-tille ham alle þan.
Iudas & his felawshepe.
alle on bak þai ran.
þat fel doun sone vn-to þe grounde.
euer-ilka man.
Iudas ilk lime he quoke.
alle vp þai sipen wan.
¶ ȝet askid ihesus quat þai soȝt
þai saide ihesu seke we.
& als be-fore I. haue ȝou saide.
here haue ȝe funden me.
Iudas lepe eft vp him to.
aue raby quop he.
for to kis his squete moup
he bedde hit him ful fre.

"HAIL, MASTER!" JESUS ANSWERS. JUDAS AND HIS MEN FALL DOWN, HE 901
QUAKING IN EVERY LIMB. "WHOM SEEK YE?" JUDAS LEPT UP AND KISSED HIM.

And iudas armed to þe fote,		Iudas was armed to þe foot :
all redi for to fight,	15734	redy for to fyt
On him þat he suld fight fore,	[leaf 106]	Wip him he shulde haue fouȝten fore :
wid resun and wid right,		bi resoun & bi riȝt
Iesus went him forþer-ward,		¶ Ihesus went him forþermore :
disciplis him foluand,	15738	disciples him folewonde
Tillward a littel ȝard		To a litil ȝarde of cedron :
of cedron ouer þe strand.		ouer þat ilke stronde
Iudas wele he kneu þe stede		Iudas wel he knew þe stude :
þar iesus was hauntand,	15742	þat ihesus was hauntonde
wid his fals felaschip		Wip his false felowshipe :
þe traitur þar him fand.		þe traitour þere him fonde
[Q]uen iudas had a-visid him,		¶ whenne Iudas had avised him :
quilk it was iesu,	15746	whiche þat ihesus was
Sone he ran him forto kis, [read harkens]		Soone he ran him for to kis :
and gret him, haikens ¹ hu.		as traitour in þat plas
"Haile, maistir," he said, "þu be !"		Heil maistir he seide :
"iudas, quat sekis þu ?"	15750	whom sekestou Iudas
"Iesus," he said, "of nazareth."		Ihesu he seide of nazareth :
"ȝe haue him funden nu,		founden I haue his fas
[I] am he ;" quen he had sua		¶ I am he soone he seide :
said all to þaim þan,	15754	to þat pepul þon
Iudas and his felauschip		Iudas & his felowshepe :
all on-back þai ran.		soone abak þei ron
þai fell dune sone to þe grund,		þei fel doun soone to þe grounde :
euer-ilk a man,	15758	eueryche mon
Iudas ilk lim he quoke,		Iudas vche lymme he quoke :
all vp þai siben wan.		& aftir þei vp won.
[3]eit ansuerd iesus, "quat þai soght ?"		¶ ȝitt asked oure lord what þei souȝt :
þai said, "iesus seke we,"	15762	ihesus þei seide seke we
"And als i haue ȝu forwid said		As I seide to ȝou bifore :
here haue ȝe funden me."		here haue ȝe founden me
Iudas lepe eft up him to,		Iudas lep efte vpon him :
"aue rabi," said he,	15766	heil maistir seide he
For to kisse his suete muth		For to cusse his swete moup :
he bedd it him ful fre.		he bed hit him ful fre

“Sin yee me seke, i yow biseke
yee lat mi felaus be, 15770
Iudas,” he said, “pat pou sal do,
par-to nu hij pou pe.”
¶ Quen Iudas him bedd to kiss,
Iesus it groched noght, 15774
“Iudas, quilum was,” he said,
“pat mikel o pe i roght,
Nu pou has wit felunni [col. 2]
and tresun me bisoght, 15778
Wit a coss has pou mans sun
vn-to pi bandun broght.”
¶ Wit þis word pat iesus said,
pai stert þam forth ilkan, 15782
pai him vn-sett on ilk side
pat son þar was he tan.
Wit maces and wit neues smert
vn-rekenli on him ran, 15786
Ilk dint pat pai him gaf,
it reked to pe ban.
¶ Petre þan him luued sa wel,
he sagh na better wan, 15790
O pe forel a suerd he drogh
pe ere he smat of an,
For had it ben efter his wil
he wald him fain ha slan. 15794
Iesus þan said, “petre, do wai !
dint ne giue pou nan,
¶ In pe forel pou pute pi suerd,
I wil noght pat pou smete.” 15798
On malcus ere his hand he laid,
And heild it ful tite ;
“He pat smitand es wit suerd,
o suerd sal ha pe wite, 15802
I wil pat nan for mi sak
noþer fight ne flite.

sin 3e me layte I. 3ou be-seke
3e lete my felawes be
Iudas he saide quat pou salle do.
per-to þan hye pou pe
¶ Quen Iudas bed him for to kis
ihesus groched nozt
Iudas he saide sum tyme.
ful mykil of pe I. rozt.
now pou has wiþ felony.
made me salde & bozt.
wiþ a cosse has pou man sone
vn-to pi baundoun brozt.
¶ Wiþ þis worde atte was saide
pai stert ham forþ ilkan.
pai him vmbset on ilk side.
pat sone þen was he tane.
wiþ macis & wiþ knyuis smert
vn-rekenli on him ran
ilk dint pai him gaf.
hit reyched to pe bane.
Petre pat him loued sa wele
he sagh na better wane.
of pe skawbard his squorde he drogh
pe ere he smate of an.
for had hit bene ofter his wil.
he walde him fayne haue slane
Petre saide ihesu pou sal do way.
pat dint now gif pou nane.
¶ In-to pe shepe pou putt pi squorde
I wil nozt atte pou smyte
on malcus ere his hande he laide
& heled him ful tite.
he pat smitis wiþ squorde
with squorde I. sal him quite.
I wil pat nane for my sake.
nauper fezt ne flite.

"Sipen 3e me seke, i 3u biseke
3e late mi felaus be, 15770
Iudas," he said, "pat þu sal do,
par-to nu hij þu þe."
[Q]uen iudas bed *iesus* to kisse,
forsoth he groched noght, 15774
"Iudas," he said, "quilum was þat
mekil of þe i roght ;
Nu þu has wid feluni
and tresun me bi-soght, 15778
wid a kiss has þu mannes sune
vnto þi bandun broght."
[w]id þis word pat *iesus* said,
þai stirt þaim forth ilkane, 15782
þai him vmsett on ilk side
pat sone þan was he tane.
wid macis and wid neuis smart
vnrekinli on him þai rane, 15786
Ilk dint pat þai him gaue,
it reked to þe bane.
Petre pat him luued sua wele,
he sau na beter wane, 15790
Of þe forel his suord he drogh
and smat þe ere of ane,
For had it bene eftir his will
he wald him fain haue slane.
Iesus said þan "petre, do wai ! 15795
pat dint giue þu nane,
[I]n þi forel þu put þi suord,
i will noght pat þu smitte."
On malkus ere hes hand he laid,
and he led him ful tite ; 15800
"He pat smitand es wid suord,
of suord sal haue þe wite,
I will pat nane for mi sake
nouþer fight ne flite. 15804

Sip 3e me seke I 3ou biseche :
to lete my felowes be
Iudas he seide þat þou shalt do :
þerto now hi3e þou þe
¶ whenne Iudas bed *ihesus* to kis :
forsoþe he grucched nou3t
Iudas he seide sumtyme was :
muchef of þe I rou3t
Now hastou wiþ felonye :
& tresoun me here sou3t
Wiþ a cosse mannes son :
hastou to bandoun brou3t
¶ wiþ þat word pat *ihesus* seide :
þei bigon to awake
And him faste aboute biset :
til þei had him take
Wiþ mases & wiþ fustes :
mony strokes him 3af blake
Vche dynt went to þe boon : [leaf 98]
al was for oure sake
¶ Petur pat him loued so :
say no better won
his swerd out of scauberde drowe :
& smot of þe ere of oon
Hat hit ben aftir his wille :
þere had he ben slon
Ihesus seide Petur dowey :
Stroke 3yue þou more noon
¶ In þi sheeþe put þi sword :
I wol not pat þou smyte
On malkes ere honde he leide :
& heled hit ful tite
He he seide þat smyteþ wiþ sword :
of swerd shal haue wite
I wol pat no mon for my sake :
nouþer fize ny flite

Peter freind, i sai to þe,
quer þou it has for-gett, 15806
If i mi fader wald be-seke,
I moght wit-vten lett
Haf tuelue thusand legions
redi all vmsett. 15810
Bot hu suld þan þe prophecies
til end cum, þat er sett?"
¶ Petre was in hand nummen 15813
for forfait¹ he had don. [¹ MS. sorfait]
Iesus tok þis malcus ere,
And heild it wit-vten hon,
"Ga forthe," [he] said, "mi fader has
Wroght for þe mi bon." 15818
Petre wald a-wai ha bene
And þan he scaped son,
Quen his lauerd a-wai was ledd
Wit him war leift ful fon. 15822
² ¶ Bi his heued and bi his hare
for þai his maister drogh,
And rugged him vn-rekenli . 15825
bath ouer hill and ogh; [² leaf 87, col. 1]
Wit þair bastons bete þai him,
and did him mikel wogh
Hu þai him ledd þat ilk time
to se was soru i-nogh. 15830
¶ Nu wit bastons þai him beft
Ful grimli to þe grund,
þai huited on him viliker
þan he had ben a hund. 15834
His disciplis þat wer feird
at fle bigan to fund,
And als þai fra þe herth him tite,
His bodi was al stund. 15838
¶ Quils þai war þus him handland
Wilik als þai mogh[t],

COTTON

¶ Petre frende I. say to þe.
queþer þou has hit for-gette.
if I. my fader walde be-seke.
I muȝt wiþ-uten lette.
haue xij. thousande legiouns
redi alle vmsette.
bot nede wil þe prophecy
þat I to dede be bette.
¶ Petre was in hande tane
for forfait he had done
ihesus toke malcus ere.
& heled wiþ-uten hone.
ga forþ he saide my fader has
wrozt for þe my bone.
Petre walde a-way haue bene
& þen he escaped sone
forþ a-way his lorde þai led.
wiþ him was left ful fone.
¶ By his heued & bi his hare
forþ his maister þai drogh
& ronsaked him vnrekenli.
baþ ouer hil & scogh.
& wiþ cordis girde him squa.
þat dide him mykil wogh
how þai him led þat ilk time
to se was sorou I.-nogh
¶ how wiþ stauis þai him bette
riȝt vn-to þe grounde.
þai spitte on him mare vily
þen he had bene an hounde.
his disciplis atte ware ferde
to fle be-gan to founde.
& mony a falle þai him gaf
wiþ-in a litel stounde
³ Quilest þai ware handeland him.
als vily as þai mozt. [³ leaf 74]

FAIRFAX

[L]eue petir, i sai to þe queþer þu it has fo[r]gett,	15806	¶ Leue petur I seide to þe : þou vndirstonde hit bet
If i mi faþir wald biseke, i moght widvten lett		If I my fadir wolde biseche :
Haue tuelue thousand legiuns red[i] wid me vmsett.	15810	I myȝt wiþouten let Haue twelue þousande legiouns :
Bot hu suld þan þe pröphēcis	[cf 106, bk]	of aungels wiþ me set But how shulde þenne þe prophecies :
till end cum þat er sett ?”		be done þat ben det
Petre was in handis nomin for fight þat he had done.	15814	¶ Petur was in honde nomen : for fiȝte þat he had done
Iesus him toke þan malcus ere, it helid widvten hone,		Ihesus toke malkes ere : & heled hit ful soone
“Ga forth,” he said, “mi fadir has wroght for þe mi bone.”	15818	Go forþ he seide my fadir haþ : wrouȝte for þe my bone
Petre wald a-wai haue bene and þan he eschaped sone,		Petur scaped fro þe iewes : & lafte þe kyng in trone
Quen his lauerd awai was ledd, wid him wa left ful fone.	15822	Fewe abod þo wiþ ihesus : lord of sonne & mone
[B]i his heued and bi his har forth þai his maistir droght,		¶ Bi his heed & bi his heer : forþ þei ihesus drowȝe
And rugged him vnrekinli bath ouer hil and hogh ;	15826	And lugged him loþsumly : ouer hilles dale & slowȝe
wid þair bastunes bet him sua, þai did him mekil wogh,		Wiþ her stauēs beten him : & dud him mucche wowȝe
Hu þai him ledd þat ilk time to se was soru inogh.	15830	How þei him ladde pulke tyme : to se was sorwe ynowȝe
[H]u wid bastuns þai him beft ful brimeli to þe grund,		¶ þei bete him wiþ her maces : bremely to þe grounde
þai huitid on him viliker þan he had bene a hund.	15834	And foule halowed him þer to : as he had ben an hounde
His disciplis þat war ferd at fle bigan to fund,	[¹ read fra]	His disciples were aferde : bigon to fle & founde
And als þai fre ¹ þe erd him titt, his bodi was all stund.	15838	And as þei to & fro him pulde : his body was stounde
[Q]uilis þai him war þus handland wikidli als þai moght,		¶ whil þei þus him handeled : wicked as þei mouȝt

"Ha, quat yee godmen nu er
man vnseli thocht; 15842

Wit staues qui bete yee me sua,
quat haf i gain yow wroght?

Quar-for haf yee taken me,
And als a theif vm-soght 15846

Wit lantern a-pon nightertale
And i ne fled yow noght?

¶ Forsoth i neuer serued it,
in dede ne yeitt in sau, 15850

In þe temple was i wont
to teche þam ilk dau,

þar all þe folk was won to cum
Wit maisters o þe lau. 15854

Maister was þar nan sa grett
þat i dred for þair au,

Ne o þe thinges i þam said,
mi word wit scil wit-drau. 15858

¶ Nu er yee cummen to tak me,
Als in mercknes o night,

And nu þan haf yee taken me
Wit-vten ani plight. 15862

For yee me hate al to þe ded
Haf yee nan oþer might,

Bot suilk it es yur time," he said,
"mirekenes wit-vten light. 15866

Ful il-hail þan troud yee
Iudas, þat maledight,

Mikel pine puruaid es yuu, [col. 2]
bot mar til him es hight." 15870

His hend þai band and ledd him forth,
a-trott and noght þe pas,

Vntil pair aun biscop hus,
Was hatten caiphas. 15874

Mate and weri war þai þan,
þai ne wist quar-for it was,

COTTON

quy do 3e squa gode men he saide
& quat is in 3oure þo3t

wip stauis quy bete 3e me squa.
quat haue I. gayne 3ou wro3t.

quar-fore haue 3e takin me.
& als thefe vmbeso3t

wip launterne a-pon nizter-tale
& I. ne fled 3ou no3t.

¶ for-sop I. neuer serued hit.
in dede ne in sagh.

in þe temple was I. wont
to teyche men ilk dagh.

þer many man was wont to come
wip maistres of þe lagh.

maister was þer nane sa grete
þat I. dred for þaire agh

ne of þe þingis þat I. haue saide.
my worde wip squike with-dragh.

¶ now ar 3e comyn me to take
as in mirkenes of nigt.

& now 3e haue tane me
wip-outen ani plizt.

for 3e me hate to þe dede
haue 3e nane oþer rizt.

& now hit is out of time.
mirkenes wip-outen lizt

ful ilhaile trawed 3e.
Iudas þat cursed wizt.

mikil pine puruaide is 3ou.
bot mare til him is higt

His hend þai bande & led him forþ
a-trot & no3t a-pas.

rizt til þaire awen bisshop hous
þai calde him cayphas

mate & wery ware þai þan
þai ne wiste neuer quy hit was

FAIRFAX

"Ha men," he said, "quat 3e er of ane vnseli toght, 15842 wid stauēs qui bete 3e me sua ? quat haf i again 3u wroght ? Quarfor haue 3e taken me, and als a thef vmsoght 15846 wid lantern apon nightertale, and i ne fled 3u noght ? [F]orsoth i neuer se[r]ued it, in dede ne 3eit in sau, 15850 In þe temple was i wont to teche men ilk dau, Quar all þe folk was wont to cum wid maistris of þe lau. 15854 Maistir was þar nane sua gret þat i dred for þair au, Ne of þe thinges þat i said, mi word wid skil wid-drau. 15858 [N]u er 3e comen me to take, all in mirknes of night, And nu haue 3e here tane me widvten ani plight. 15862 For 3e me hate all to dede, haue 3e nanoþer right, Bot suilk it es, 3ur time," he said, "mirknes widvten light. 15866 Ful ilhaile þan troud 3e iudas, þat maledight, Mekil pine puruaid es 3u, bot mare till him es dight." 15870 [H]ishend þai band and ledd him forth, a-trott and noght þe pas, Right to þair auen bischop, his name was called cayphas. Mate and weri war þai þan, 15875 þai ne wist quarfor it was,	Men he seide what eileþ 3ou : vnsely is 3oure þougt Wip stauēs me þus to bete : what haue I to 3ou wrougt Wherfore haue 3e me taken : & as a þeof me sougt Wip lanterne on nyzturtale : & I ne fledde 3ou nougt ¶ For soþe nouþer semeþ 3ou : 3oure dede ny 3oure sawe In 3oure temple haue I tauzt : openly to knawe þere al folke was wont to com : wip maistris of þe lawe Maistir was þere noon so grete : þat I drede of her awe Ny of þingis þat I seide : my word not to wip drawe ¶ Now are 3e comen me to take : in myrkenes of nyzt And also 3e haue taken me : wipouten any plizt For 3e me haten to þe deþ : haue 3e noon oþere rizt Suche is 3oure tyme he seide : merkenes wipouten lizt In euēl tyme leued 3e : Iudas þe waried wizt Muchel pyne purueide is 3ou : but more to him is dizt ¶ His hondes þei bonde & lad him a trot & not a pas [forþ : Rizt to her owne bisshop : his name was þo cayphas Mased & wery þenne were þei þo þei nuste wherfore hit was
--	---

[leaf 98, back]

Left þai noght bi-hind þam þan
 þe fals felun Iudas, 15878
 þar he liuerd his maister vp
 þai bunden had wit lazas, 15880
 þe feluns logh him til hething
 on ilk side, allas !
 Petre he folud him on ferr,
 For durst he noght in sight, 15884
 For wonder gladli wald he wite
 o þe ending if he might.
 To caiphas hus son he com,
 And pider in he tight, 15888
 Nu i hope it halden bes
 þat crist him forwit hight,
 He drogh him bak be him þe men
 Wald he noght cum in light. 15892
 Quen he was to þe palais cummen,
 Sperd it was þe yate,
 A knaun freind he had þare-in,
 in he did him late 15896
 Priueli for in his mode,
 For was he neuer sa mate,
 Gladli wald he spek and sper
 Bot at quam he ne wate ; 15900
 Quat thing suld of his maister worth,
 Wijt wald he ful fain.
 A quil forward he yode,
 a quile him drogh a-gain, 15904
 Quat þai thought wit his maister do
 gladlie wald he frain.
 For sare he dred þat sipen fell
 o þaim he suld be slain. 15908
 ¶ A fir was kindeld on þe place,
 þe night it was ful caald,
 Mani drou a-bote þat fire
 For tipans þat war tald. 15912

left þai noȝt be-hinde ham.
 þat fals feloun Iudas
 þer he deliuered his maister vp.
 þat bundyn was wiȝ las
 þe felouns him logh til heping
 on ilk side allas.
 ¶ Petre folowed him on ferre.
 & durst noȝt come in siȝt.
 for wonder gladli walde he wete
 of þe ending' if he miȝt.
 to caiphas hous he him come
 & pidder he him diȝt.
 now I. hope hit wille be haldin
 atte ihesu criste him hiȝt.
 [.
 . no gap in Fairfax & Laud MSS.]
 ¶ quen he was to þat palas commyn.
 spered was þe zate.
 a knawen frende was porter
 & in he dide him late
 preueli wiȝ-in his mode
 for was he neyuer sa mate
 gladli walde he speke & spir
 bot atte quam he ne wate.
 ¶ what sulde of his maister worȝ.
 wite walde he ful fayne
 a-quile forȝ he ȝode.
 a-noȝer quile a-gayne.
 quat þai þoȝt wiȝ his maister do.
 gladli walde he frayne
 bot sare he dred þai ware sa felle.
 of ham he sulde be slayne.
 ¶ A fyre was kindeled in þe halle.
 þe niȝt hit was ful calde.
 many drogh a-boute þat fire.
 for tipinges þat was talde.

þar he liuerd his maistir up, 15879
 þai bunden had wid las, 15880
 Ne left þai noght bi-hind þaim 15877
 þat fals felun iudas. 15878
 þe feluns him logh till hething 15881
 on ilk side, allas !
 [P]etre folud him on ferr,
 for durst he noght in sight, 15884
 For wonder gladli wald he witt
 of þe ending if he might.
 To cayphas hus he him come, [leaf 107]
 and þider in he tight, 15888
 Nu i hope it halden bes
 þat crist him forwid hight.
 [.
 *no gap in the MS.*]
 [Q]uen he was to þat palais comen,
 spered it was þe ȝate,
 A knauen freind he had þar-ine,
 and in he did him late 15896
 Preulli widin his mode,
 for was he neuer sua mate,
 Gladdli wald he speke and spir
 bot at quam he ne wate ; 15900
 [Q]uat suld of his maistir worth,
 wit he wald ful faine.
 A quile forward he ȝode,
 a quile him drou againe, 15904
 Quat þai wald wid his maister do
 gladli wald he fraine.
 For sare he dred þat syden fell
 wid þaim he suld be slaine. 15908
 [A] fire was kindlid on þe place,
 þe night it was ful cald,
 Mani drogh abute þat fire
 for thinges þat war tald. 15912

Lafte þei not bihynden hem :
 þe fals feloun Iudas
 Er he delyuered ihesus vp :
 I bounden harde wiþ a las
 þo felouns him lowȝe to scorn :
 On vche side þat plas
 ¶ Petur folwed on fer :
 for durst he not in siȝt
 For wondir fayn wolde he wite :
 þe ende if he myȝt
 To cayphas hous he aftir coom :
 & þider in he tiȝt
 Now shal þe forwarde holden ben :
 þat crist bifore him hiȝt
 [.
 *no gap in the MS.*]
 ¶ whenne he was to paleis comen :
 spered was þe ȝate
 A knowen frend he had þerin :
 & lete him In þer-ate
 For ful of sorwe in his herte :
 was he neuer so mate
 Fayn wolde he speke & aske :
 of ihesus Astate
 ¶ what shulde of his maistir worþe :
 wite wolde he fayn
 A while forþewarde he ȝede :
 awhile him drouȝe aȝayn
 What þei wolde wiþ his maistir do :
 gladly wolde he frayn
 For sore he dredde as aftir fel :
 þat he shulde be slayn
 ¶ A fuyr was made in þat plas :
 þe nyȝte hit was ful colde
 Mony drowȝe aboute þat fuyr :
 for þingis þat were tolde

Petre pidder-ward him drogh,
þof he was vn-baald, 15914

¹ A sargant þar was war of him,
and can him to be-hald. [1f 87, bk, col. 1]

¶ Quen þis man had auised him,²
And þar he sagh him stand, [MS. hinc]

"yon," he said, "es an of his 15919
þat wit vs es in hand."

"Ful eber thuert nai," coth he,
"yee mis nu vnderstand, 15922

Ne wist i neuer quat he was
sin i was born in land."

¶ Had noght petre bot a-wai
vnnethes þeþen gan, 15926

Quen a-noþer wit him mete
And said, "þis ilk es an

Of his felauscep for-soth,
yee do þat he be tan." 15930

Coth petre, "knaulage of him
had i neuer nan,"

¶ Wit þis he drou him nere þe zate,
Fain wald ha ben þer-vte, 15934

Bot þar he mett a woman son
þat did him mast to dute.

Him þis seo said, "for-soth i sagh
lang ar wit him in rute, 15938

þou sais noght soth 'i knau him noght
ne neuer was þar a-bute.' "

¶ "I knau him noght, for-soth," he said,
þar-til his ath he suer;— 15942

Be þis was þe time o night
past midnight and mare.

ban bigan þe cok to crau,
þe time was cummen þar, 15946

Petre þan him bi-thoght,
þe word him said was are,

Petre pidder-ward him drogh.
al if he was vnbalde.

a seriaunt þer was warre of him.
& con him to be-halde.

¶ quen þis man had a-vised him.
& þer-bi sagh him stande.

yon he saide is an of his
þat we haue in hande.

nay shortli quop he
3e do mys-vnderstande.

ne wiste I. neuer quat he was
syn I. was borne in lande

Petre drogh him bakker mare
& vnnethis was he gane.

quen malcus sone wiþ him mette.
& saide þis ilk is an.

he smate myne ere of sicureli
I walde atte he ware tane.

I quop peter knowlage of him
had I. neuer nane.

¶ wiþ þis he drogh him nere þe zate
& walde haue bene þer-oute

bot þer he mette a womman sone [1f 74, bk]
þat did him maste to doute.

him þis ho saide for-soþ I. sagh.
langare wiþ him in route.

þou sais nozt soþ I. knaw him nozt.
ne neuer was þare a-boute.

¶ I knaw him nozt for-soþ he saide
þar-tille his athe he square.

be þis was time of niȝt passed
midniȝt or mare.

þen be-gan þe cok to craw.
ihesus be-helde him þare.

peter þen him be-þoȝt.
quat he him saide are.

Petir didir-ward he drogh,
pogh he was vnbold, 15914
A sergant þer was war of him,
and gun him to bihald.
[Q]uen þis man hade avised him,
and þar he sau him stand, 15918
"yoene," he said, "es ane of his
þat wid vs es in band."
"Ebbberthwert nai," said he,
"ʒe misunderstand, 15922
Ne wist i neuer quat he was
sipen i was born in land."
[H]ad noght petre bot a littel
vnethes þepin gane, 15926
Quen anoþer wid him mett
and said, "dis ilk es ane
Of his felauschip forsoth,
dos þat he be tane." 15930
"I," said petir, "c[n]aulage of him?"
he said, "i neuer nane,"
[A]nd þis he drou him to þe ʒate,
faine wold he be þar-vte, 15934
Bot þar he mett a womman sone
þat did him mast to dute.
Him þis scho said, "forsoth i sau
lang ar wid him in route, 15938
bu sais noght soht 'i knau him noght
ne neuer was þar a-boute.'"
"[I] knau him noght, for-soth," he said,
þar-to his ath he suare;— 15942
Bi þis was time of night passid
ouer midnight and mare.
þan bigan þe koc to krau,
þe time was comen þare, 15946
Petre þan him vnbitoght,
þe word him said was are,

Petur to here pider drowʒe :
þouʒe he were vnbolde
A seruauñt soone was war of him :
& gon him to biholde
¶ whenne he hadde avised him :
& say petur þere stonde
þis mon he seide is oon of his :
þat we here haue in bonde
Anoon petur seide nay :
ʒe bere me wrong on honde
Wist I neuer what he was :
sip I was born in londe
¶ Petur had but a litil :
vnneþe þennes gon
Whenne anoþer wiþ him mette :
& seide þis is oon
Of ihesus felowshipe I-wis :
do take him now allone
And petur seide knowlechyng .
of him had I neuer none
¶ Anoon he drowʒe him to þe ʒate :
fayn wolde he be þeroute
Soone met he wiþ a wommon :
þat made him moost to doute
Him þis I say for soþe she seide :
longe eer wiþ him in route
þou seist not soop petur seide :
I was neuer þere aboute
¶ I knowe him not for soþe he seide :
& swor hem þo bifore
Bi þis tyme hit was past :
ouer mydnyzt & more
þenne bigan þe cok to crowe :
þe tyme was comen þore
Petur þenne him biþouzt :
þe word was seide him ore

And went him forth vte of þat curt,
Wepand full selli sare. 15950

¶ Iesus þan turnd him a-bute,
on petre his hei he kest,
þan wijst he cummen his maister word
Wit-vten langar frest. 15954

Quen he him-self it vnderstod,
Almast his hert can brest.
þat night he did him to a roche,
þar-vnder for to rest, 15958

For he ne wijt quider-ward to weind,
ne quat þat him war best.

¶ It es writen o sir Iudas [col. 2]
quen he had don þat sin, 15962

Wit his penis þat he tok,
Went til his moder in.

“Moder, i haf mi maister sald,
sal he naman bigin, 15966

And in mi purs þe pris i bere,
sumquat þan get i win.”

¶ Iudas was iesu aumnere,
bath theif and traitur bald, 15970

All þat him was bitaght
Ful selden gain he yald.

Of his thift and his felunni,
His moder al he tald, 15974

And hu he to þe Iuus had
His aun maister sald.

¶ “Nu has pou þi maister sald?”
“moder,” said he, “ya.” 15978

“pou,” seo said, “nu sal be scent,
i wat þai mon him sla,

To ded þou sal him se be don,
bot he sal rise þar fra.” 15982

“Rise,” said he, “dame nai, god dote,
bes it noght moder sua,

& went him forþ atte þe zate
wepande ful selli sare.

Ihesus turned him a-boute
on peter his ey he kest.
þen wiste he commyn his maister worde
wip-oute langer frest.

quen he him-self vnderstode.
alle-maste his hert con brest.
þat nigt he did him til a roche
þer-vnder or to rest.

for he ne wiste quidder to wende
ne quat atte him was best.

H it is writin of iudas
quen he had done þat sin.

wip his penis atte he toke
went til his moder in.

moder I. haue my maister salde
salle he naman be-gyn.

& in my purse þe prise I. bere
& þus-gatis con .I. wyn.

¶ Iudas was ihesus awmener
baþ thefe & traitour balde.

& ay þe siluer to him was tazt
& selden a-countis he zalde.

of his þeft & his felony
his moder alle he talde

[And how he to the iewis had
his owne master sold] [from Land MS. 416]

¶ Sone has þou þi maister salde
moder he saide 3a.

ho saide þe iewes wil him shende
I. wate þai wil him sla.

to þe dede þai wil him do
bot he salle rise þer-fra.

Iudas saide nay godote.
sal hit neuer be squa.

THAT HE HAD HIS MASTER'S PRICE ; HE TOLD HER OF HIS THEFTS AND WICKED- 913
 NESS. SHE REPLIES HE WILL BE RUINED, JESUS WILL BE SLAIN, BUT SHALL RISE.

And went him forth vte of þat curt,
 wepand ful selli sare. 15950

[I]esus þan turned him abute,
 o petre eie he keist,
 þan wist he comen his maistir word
 widvten langer frest. 15954

Quen he him-self it vnderstode,
 almast his herte wald brest.
 þat night he did him till a roche,
 þar vnder for-to reist, 15958
 For he ne wist quiperward to weind,
 ne wat þat him was best.

[I]t es writen of þis iudas
 quen he had done þat sin, 15962
 wid his penis þat he tock,
 went till his moder in.

“Modir, i haue mi maistir sald, ^[If 107, bk]
 sal he na man bigin, 15966
 An in mi purs þe pris i bere,
 sumquat mon i win.”

[I]udas was iesus aumoner,
 bath thepf and traitur bald, 15970
 Alle þat was till him bitaght
 ful seldin again him 3alde.

Of his theft and of his feluni,
 his modir alle he tald, 15974
 And hu he to þe iuus had
 his auen maistir sald.

“[S]un, has þu þi maistir sald?”
 “modir,” he said, “3a.” 15978
 “þu,” scho said, “nu sal be scheint,
 i wat þai will him sla,

To dede þu sal se him be done,
 bot he sal rise þer fra.” 15982
 “Rise vp modir eft?” he said,
 “na sertis! ne bes it noght sua,

He went forþ out of þe court: [leaf 99]
 wepyng wondir sore

[¶] Ihesus turned him aboute]
 on petur e3e he kest
 þo wist he comen his maistir word :
 wiþouten lenger frest

For sorwe he wronge & wept also :
 as his hert shulde brest
 þat nyzte he dud him to a roche :
 þere vndir for to rest
 He nuste whiderwarde to wende :
 ny what him was best

¶ Hit is writen of þis Iudas :
 whenne he had done þat synne
 Wiþ his penyes þat he toke :
 he went to his modir Inne

Modir I haue my maistir sold :
 bi a sotil gynne
 And in my purs þe penyes I bere :
 now shal I sumwhat wynne

¶ Iudas was ihesus Aumenere :
 boþe þeef & traitour bolde
 Al þat was bitaken him :
 selden a3ein he 3olde

Of his þefte & felonye :
 his modir so he tolde
 And how he to þe iewes hadde :
 his owne maistir solde

¶ Son hastou þi maistir solde :
 3e he seide ful þro
 Now she seide shaltou be shent :
 I wot þei wol him slo

To deþe men shul se him be done :
 but rise he shal þerfro
 Fro deþ he seide nay forsoþe :
 modir hit beþ not so

- ¶ Ne sal he neuer vp-rise eft, ^{bona fabula de juda traditore & gallo ceciso & scaturizato}
truli i þe hight,
Ar sal þis cok vp-rise 15987
was skald yisternight ! ”
Vnnethe had he said þe word,
þe cok lepe vp and flight 15990
Federd faryer þan be-forn
and cru thoru grace o dright ;
And þan bigan þe traitur fals
to dred him of his plight. 15994
¶ þis it was þat ilk cok,
þat petre herd him crau,
Quen he had nite his lauerd thris
he did him-seluen knau. 15998
Spek we nu hu þai iesus ledd,
þis folk wit-vten au,
Bath hidir and þider, bot þai ne wist
quider þai wald him drau ; 16002
þe lath despit þat þai him did,
es soru i-wiss to scau.
¶ Al þat night he was in hand
a-mang þat cursed lede, 16006
Apon þe morn ran þider-ward [1888, col.1]
þe folk, als þai wald wede.
þe laueringes al war efter sent
to be bifore þis dede. 16010
Peter, quen he sagh þe dai,
til his felaus he yede
He went him for to wisit þaim,
for þar-of had þai nede, 16014
A sorful[er] night moght naman haf,
þan he had, als we rede.
- ¶ Ne salle he neuer rise eft
truli I. þe higt.
or sal þis ilk cok vprise
was skalded zuster-nigt.
vnneþes had he saide þat worde
þe cok lepe vp on fligt
feþerred fayrer þen be-forne
& krew þorou goddis migt.
& þen be-gan þe traitour fals.
to drede him for his pligt.
¶ þis hit was þat ilk cok
þat petre herde him craw.
quen he had nite his lorde þris.
he did him feloun knaw.
speke we how þai ihesu led.
þis folk wiþ-outen awe.
bapþidder & þidder wist þai nozt quidder
atte þai walde him dragh.
þe grete dispite þai til him did.
sorou hit ware to shawe.
¶ alle þat nigt he was in hande
amang þat cursed lede.
apon þe morne ran þidderwarde
þe folk as þai walde wede.
þe lordinges alle ware offer sent
to be bifore þis dede.
petre quen he seggh þe day
til his felawes he zede.
ham to conforte & visite.
for þar-of had þai nede.
a soroufuller nigt migt na man haue
þen he had as we rede.

[The Trial before Caiaphas and Pilate.]

- ¶ In sir caiphas curt
þai heild þan þair gadiring, 16018
¶ In þe bisshop caiphas court.
helde þai þaire geddering

[N]e sal he neuer rise eft,		¶ He shal neuer rise a3eyn :
treuli nou i þe hight,	15986	truly bi no myȝt
Are sal þis ilk coke vp rise		Furst shal þis cok vp rise :
was skaldid ȝisternight !"		was scalded ȝustir nyȝt
vnethes had he said þe word,		Vnneþe had he seide þat word :
þe coke lep up on flight	15990	þe cok toke vp his fliȝt
Feþerid fairer þan biforn,		Feþered feirer þen biforn :
creu thoru grace of dright ;		erwe bi grace on hiȝt
And þan bigan þe traitur fals	15993	þenne bigon þe traitour fals :
to drede him for his pligh[t].		to drede for his pliȝt
[þ]is it was þat ilke coke,		¶ þis was þe same cok :
þat petir herd him crau,		þat petur herde crowe
Quen he had nitt his lauerd thriȝs		Whenne he had forsake his lord :
he did him-seluen knau.	15998	þries on a rowe
Speke we nu hu þai iesus ledd,		Speke we now how ihesus stood :
þis folk widvten lau,		among þe folk so lowe
Bath hider and þedir, bot þai ne wist		Hider & þider þei him drowȝe :
quider þat þai wald him drau ;		vchone oþer him to showe
þe lath despite þai till him did,	16003	[.
es soru i-wiss, to schau.		. no gap in Trinity & Laud MSS.]
[A]ll þat night he was in hand		¶ Al þat nyȝte he was in honde :
amang þat cursed lede,	16006	among þe cursed lede
Apon þe morn ran diderward		On þe morwe ron þiderward :
þe folk, als þai wald wede.		folke as þei wolde wede
þe lauerdinges all quar eftir sent		þe lordes alle were aftir sent :
to be bifor þis dede.	16010	to ben at þis dede
Petre, quen he sau þe dai,		Petur whenne he say þe day :
till his felaus he ȝede,		to his felowes he ȝede
He went þan forto visite þaim,		He went for to visite hem :
for þar-of had þai nede,	16014	for þerof had þei nede
A sorfuler night might na man haue,		An harder nyȝt no mon myȝt haue :
ne he had, als we rede.		þen he had we rede

[The Trial before Caiaphas and Pilate.]

[I]n sir cayphas hus		¶ In sir cayphas hous :
þai helde þair gadering,	16018	þei helde her gederynge
GÖTTINGEN		TRINITY

Again þair lege lauērd, i-wiss,
to hefd him or to hing. 16020
All þai gadird o þe tun,
bath freman and dring,
And sent to pilate þair *procuratur*,
And did him pider bring, 16024
For he sett vte-ouer þam
vnder cesar þe king.
¶ Sir pilate com and asked þam,
in hething als it war, 16028
"Quar es your king, yee do him bring
forth bifor vs here."
þai¹ stert þam forth vnsterli, [1 MS. þat]
Wit a fulbald bere, 16032
"Parfai, pilate, wel þou aght
to hald him ful vn-dere,
þat king him mas wit-vten leue
Ouer cesar þe emperour, 16036
Herd þou neuer na selcut slike
Als þou of him sal here."
Caiphas þair biscop was
Ful riche man and rank 16040
All þai gedird at his curt,
and þai samen sanck.
iesus þat in prisun lai,
ful herd þai did hanc, 16044
And bonden broght him forth as thef,
þair will him was ful vlanck.
¶ þai vmbithoght þaim on quat wise
þat þai moght him wrei, 16048
And wit quat thing þai titest moght
do him for to dei.
Sir pilate o þaim bi-heild,
o skil was sumdel slei, 16052
þat² kneu sumdel þair feluni, [col. 2]
Wist þam was leif to lei; [2 MS. þai]

agayne þaire lege lorde I-wis.
to heued him or to hinge.
alle þai gedderred of þe toun.
baþ freman & dring.
& sende to pilate þaire *procuratur*
& did him pidder bringe.
for he was keper of þe lagh.
vnder cesar þe king
Sir pilate askid ham.
in heping⁴ as hit were.
quar is 3oure king³ 3e do him bringe.
forþ be-for vs here.
þai stert ham forþ vn-sturenli.
wip an ful baldeli chere.
Parfai pilate þou him a3t [leaf 75]
to halde him ful wondere.
þat king³ he him mas wip-out leue.
of cesar þe emperere.
herde þou neuer sa selcouþ ping⁴
as þou of him salle here.
¶ Sir caiphas þair bisshop was
ful riche he was & ranke.
alle þai geddered atte his court
& þer þai sammyn sanke
ihesus þat in prisoun lay.
ful harde þai dide him hanke
& bundyn brozt him as a thefe
þer wele him was ful wlanke.
Þai vmbi-þo3t ham on quat wise
atte þai mu3t him wreye.³
& wip quat ping³ þai tittest mo3t.
to him for to dey. [3 MS. wroye]
sir pilate on ham be-helde
of skile was sumquat sley.
he knew sumdel þaire felony
& wiste atte þai walde ley.

ALL WERE GATHERED AT THE COURT OF CAIAPHAS. THEY BROUGHT JESUS 917
FROM PRISON BOUND AS A THIEF, AND SOUGHT HOW SOONEST TO KILL HIM.

Again þair lege lauerd, i-wiss,
to heued him oþer to hing. 16020

All þai gederid of þe tune,
bath fre man and dring,

And sent to pilate þair procketur,
and did him dider bring, 16024

For he was sett vte ouer þaim
vnder cesar þe king.

[S]ir pilate come and askid þaim,
in hething als it were, 16028

"Quare es þu king, 3e do him bring
forth bifor vs here."

þai stirt þaim forth vnsternli,
wid a ful baldli chere, 16032

"Parfai, pilat, þu him agh
to hald nu ful vndere,

þat king him mas widvten leue
of cesar þe emperore, 16036

Ne herd þu neuer selcuth slike
als þu of him sal here."

[C]ayphas þat þair bischop was
ful riche he was and rank, 16040

Alle þai gedrid at his curt, [leaf 108]
and þar þai samen sank.

Iesus þat in p[re]sun lai,
ful hard þai did him hank, 16044

And bunden broght him forth als thef,
þair will it was full wlank.

[þ]ai vmbithoght þaim on quat wisse
þat þai might him wrei, 16048

And wid quat þing þai tittest might
do him for to dei.

Sir pilate on þaim biheld,
of skill was sumdele sli, 16052

He knew sum-dele þair feluni,
wist þaim was lef to li ;

A3ein her lege lord I wis :
to hede him or to hyng

Mony gedered of þe toun :
bi certeyn warnyng

And senden aftir sir pilate :
þidur him for to bryng

For he was Iustise ouer hem :
vndir cesar þe kyng

¶ Pilat cam & asked hem :
in scornynge as hit were

[.
no gap in Trinity & Laud MSS.]

þei stirten forþ sternely :
wip a lodly chere

1 Forsoþe pilate þou owe him holde :
to vs & þe vndere [1 leaf 99, back]

þat kyng him calleþ wipouten leue :
of Cesar wipouten pere

Herdestou neuer suche wondres :
as he haþ don vs lere

¶ Caiphas þat her bisschop was :
was ful riche of fee

Alle gedered at his court :
þat ilke sory meyne

Ihesus þat in prisoun lay :
þei brou3te forþ þat fre

Harde bounden as a þeof :
was wont wip hem to be

¶ þei biþou3te hem on what wise :
þat þei my3te him wrye

And with what þing þei sonnest shulde :
do him þenne to dye

Sir pilat on hem bihelde :
of skil was somdel slye

He knew somdel her tresoun :
þat hem was leef to lye

¶ He beheilde þat bitter bald,
Hu þai said þair resun, 16056
And vnderstode þat þai him had
tene al wit tresun.
He luued nawight þat wick folk,
for þai war ai felun. 16062
Pilat satt, and him a-butte 16059
þe burges o þe tun; 16060
Bifor þam iesus stode als a lambe,
His hefd druppand dun, 16064
On þam he loked noght his ei.
to lei þai war ai bun,
Mani lesing had þai loun
again iesu þat dai; 16068
Pilat did men here and list
Al thing þat þai wald sai.
Bot he cuth find na skil quar-for
On him men witte suld lai, 16072
For in þair aun sagh þai said,
oft-sith for-kid þai.
¶ Vp þar stert tua panteners
in middes þat consile, 16076
And said on hei to sir pilate,
“sir, herken vs a quile.
He þis es man, and mas him godd,
to ger men trou his gile, 16080
He es na godd ne godd suns,
of him we knau þe stile.”
¶ “Godmen,” he said, “yeitt es þar
“Herkens we sal yow tell, [mar?”
þat he in þe temple said 16085
quar we herd him spell.
He bad þat we þe temple suld
al to þe grund dun fell,
He suld it rais þe thrid dai, 16089
na langer terme emell.”

¶ he be-helde þa cursed men.
how þai saide þaire resoun.
& wiste wele þai had him tane.
wip-oute rizt & wip tresoun.
Pilate sette him a-boute.
þe burges of þe toun.
he loued na þing þat wikked folk
for þai ware ay feloun.
be-for ham ihesus as a lambe
his heued droupande doun.
on ham he loked noȝt with eye.
bot bade þaire wille ay boun.
¶ Mani lesing þer þai made.
a-gayne ihesu þat day.
pilate did ham herkin & list
alle þing atte þai walde say.
bot he cowde finde na skil quar-fore
gilt on him to lay.
for oft sij an saide 3a.
& ij. or iij. nay.
¶ ¶ vp þer stert ij. felouns
in middis þat counsile.
& saide on hey to sir pilate
sir herkin vs a quile.
he þis is man! & makis him god.
to gere man traw his gyle.
he is na god ne goddis sone
of him we knaw þe stile.
¶ Gode men þai saide zet is þer mare
herkin we sal ȝou telle.
þat he vs saide in þe temple.
quere we herde him spelle.
he bad þat we þat temple sulde
al to þe gronde hit felle
& he sulde on þe þrid day.
raise hit wip-uten dwelle.

[H]e biheld þa bitter bald,		¶ He bihelde her bittur bere :
hu þai said þair resun,	16056	How þei seide her resoun
And vnderstod þat þai him had		And vndirstood þat þei him had :
tane all wid tresun.		taken wiþ tresoun
Pilate satt, and him abute,		Pilate sat & him aboute :
þe burgeises of þe tun,	16060	þe Burgeys of þe toun
He louend na wight þat wick folk,		He leued not to þat wicked folke :
for þai war ay felun.		for þei were euer feloun
Bifor þaim <i>iesus</i> stod als a lamb,		Bifore hem <i>ihesus</i> stood as lomb :
his heued drupand dun,	16064	his heed droupyng doun
On þaim he loked noght his heie,		On hem he cast vp his eze :
bot bad þair will ai bun.		but bod her wille al boun
[M]ani lesing had þai mad		¶ Mony alesyng had þei made :
again <i>iesus</i> þat day,	16068	azeyn <i>ihesus</i> þat day
Pilate did men herk and list		Pilate herkened hem þo :
all þat þai wald say.		of al þat þei wolde say
Bot he cuth find na skill quarfor		But he coude fynde no cause whi :
plight on him to lay,	16072	deþ on him to lay
For in þair auen sau þai said		For in her owne sawes :
oft sith þan forkid þai.		ofte chaunged þay
[V]p þar stert tua panteners		¶ vp þo stirte two pardoners :
in middes þat cunsile,	16076	þat false were ful of gile
And said on hei to sir pilate,		And seiden on heze to pilate :
“sir, herkin vs a quile.		sir here vs a while
He þis es man, and mas him god,		He is mon & makeþ him god :
to gere men trou his gile,	16080	to make men leue his wile
He es na godd ne goddes sun,		He is no god nor goddes son :
of him we knau þe stile.		of him knowe we þe stile
[G]od men,” þai said, “zeit es þar mare,		¶ Gode men þei seide zitt is þer more :
herken, i sal zu tell,	16084	here & we wol telle
þat he in þe temple said,		In þe temple þis he seide :
quar we herd him spell ;		þere we herde him spelle
He bad þat we þat temple suld		he bad þat we þe temple shulde :
all to þe grund it fell,	16088	al to ground felle
He suld it raise þe thrid dai,		He wolde hit reise þe þridde day :
no langer terme emell.”		no lenger tyme to dwelle

¶ Wit þis sir pilate sun vp-raiſ,
Ieſum he wit him ledd, 16092
And yode in-to þe pretori,
þat was a ſundri ſtede.
Bituix þam tua he asked him
quar-for he was ſa medd 16096
To þat folk him ſoght wit ſcam
þat anſwar nan he bedd?
¶ "Seiſ þou noght, þat þai þe hate
þir Iuſ, nathing mare, [1ſſ, bk, col. 1]
If þai ha might wit wild ded 16101
þai will þe for-fare.
Ne heres þou noght on ilk-a ſide
hu þai apon þe rar, 16104
Again þair ſaues þat þai ſai,
quin giues þou þaim anſwar?
Sin man haſ ſaid vs þat þou ert
A wiſ man o lare; 16108
Sai me ieſuſ, qui doſ þou þuſ?
to me na ſoth þou ſpare."
¶ At þir wordes come a man
rinnand faſt in hij, 16112
And ſaid þat he wald ſpek onan
wit pilate priueli.
A meſſager him tiþand broght
Fra hiſ wiſf, hiſ leuedi, 16116
Sco grett him wel and tiþand ſent
þe quilk he had redi.
"Mi wiſf eſ ſumquat iuel at eſſ,
And þat eſ for a ſight 16120
þat ſco wit-in hir ſleping ſau,
nu þiſ ilk night,
O ieſu, þat þiſ falſ folk
Haſ tan wit-vten plight. 16124
Word ſco ſendes þe for-þi,
if ani wai þou might

COTTON

W iþ þiſ pilate vp him raſ.
iheſuſ wiþ him he led.
& 3ode in-to þe precory.
þat waſ a preuey ſtede.
& in counſail asked him.
quar-fore he waſ ſa med.
to þat folk him walde ſpille.
þat anſquare nane he bedde.
¶ Seyſe þou noȝt atte þai þe hate.
þer ieweſ na-þing mare.
bot þou help þi-ſelf atte nede.
elliſ wil þai þe forfare.
ne heriſ þou noȝt on ilka ſide
how þai a-pon þe rare.
a-gayne þaire ſagheſ atte þai ſay
quyne gyueſ þou ham anſquare.
ſin þou be-fore time haſ bene
a man of witty lare.
ſay iheſuſ quy doſ þou þuſ
to me na ſoþ þou ſpare.
A tte þer wordes come a man.
A rynnande faſte in hye.
& ſaide atte he walde ſpeke anane
wiþ pilate priueli.
a meſſager him tiþande broȝt.
fra hiſ wiſe þat lauedi.
ho grette him wele & tiþandiſ ſaide
þe quilk he had redy.
¶ ȝour wiſe iſ ſumdel euel atte eſe.
& þat iſ for a ſiȝt.
þat ho in hir ſleping ſagħ
now þiſ ilk niȝt.
of þiſ iheſu atte þiſ folk
haſ tane wiþ-uten pliȝt
worde ho ſendiſ þe for-þi.
if any way þou miȝt.

FAIRFAX

[w]id þis pilate vp he ras,		¶ Anoon pilate vp he roos :
iesus wid him he lede,	16092	ihesus wiþ him he ladde
And 3ode into þe pretori,		And 3ede in to þe parlour :
þat was a sundri stede.		þat was a counsel hous badde
Bi-tuix þaim tua he askid him		Bitwene hem two he asked him :
quarfor he was sua medd,	16096	whi he was so madde
To þat folk him soght wid schame		To þat folke him souȝte wiþ shome :
þat ansuer nane he bedd ?		noon vnsware þat he hadde
“[S]eis þu noght, þat þai þe hate		¶ Sestou not þat þei þe hate :
þir iuus, na-thing mare,	16100	þese iewes no þing more
If þai haue might wid vile dede		þei wol þe sle if þei may :
nu will þai þe forfare.		& destrye þi lore
Ne heris þu noght on ilk side,		Herestou not on euery syde :
hu þai apon þe rare,	16104	how þei on þe rore
Again þair saus þat þai sai,		Aȝeyn her sawes þat þei say :
qui ne giues þu þaim ansuare :		vnswerestou not wherfore
Sipen men has said us þat þu es		Sip men han seide þat þou art :
sua wis a man of lare ;	16108	wis of lernyng ȝore
Sai iesus, qui dos þu dus		ȝyue vnsware of þis ihesus :
to me na soth þu spare.”		or elles þou smartes sore
[A]t þir wordis come a man		¶ At þese wordes coom a man :
rinand fast in hij,	16112	rennyng faste in hiȝe
And said þat he wald speke on-ane		And seide he wolde speke anoon : [1f 100]
wid pilat priueli.		wiþ pilate priuelye
A messenger him tiþand broght		A messaugere him tiþing brouȝte :
fra his wif, þat leuedi,	16116	fro his wif þat ladye
¹ Scho grett him wele and tiþand sent,		She grette him ofte & tiþinge sende :
de quilk he had redi. [1 leaf 108, back]		to drede of þat folye
“[þ]i wijf es sumdele iuel at ese,		¶ þi wif he seide is ille at ese :
and þat es for a sight	16120	& þat is for a siȝt
þat scho in hir sleping sau,		þat she in hir slepyng say :
nu þis ilke night,		þis ilke laste nyȝt
Of þis iesu, þat nu þis folk		Of þis ihesus þat now þis folk :
has tan widvten plight.	16124	han taken wiþouten plizt
word scho sendis þe forþi,		Word she sendeþ þe if þat þou :
if ani wai þu might		on eny weye myȝt

þat þou thole him noght to dei,
for it war gret vn-right." 16128

¶ *Quen* pilate had þis tipand herd,
And wel it vnderstode,
He broght þam *iesum* þan agayn,
And to þe curt he yode. 16132

"Godmen," he said, "yeecan noght find
oght in þis man bot gode,
For he es noght worthi to dei,
Als me think in mi mode. 16136

Bot skurges him and late him ga,
quen yee mai see þe blod."

¶ "Do wai," coth þai, "nu sir pilate,
quare-for sais þou sua, 16140

We wil it graunt on nankin wise
þat he suld scap vs fra.

He mas him king, and wald be cald,
And þou wat wel þat qua 16144

Mas him king wit-vten leue, [col. 2]
es þe imperours fa.

O galilee þan es he born
þe folk he dos mis-ga." 16148

Quen þat pilat herd þam sai
he was o galilee,

Thought he wald ha sauued him,
to dred þan can he, 16152

For herod was þat ilk siquar
keper o þat contre.

Iesus bunden als he was,
alsua he lete him be, 16156

And wit his sergant he him sent
til herod for to se.

¶ For to wreth yeit herod mar
pilat thought ful lath, 16160

For he and he had samen ben,
forwit selcuth wrath,

atte þou þole him noȝt to dey.
for hit ware grete vn-riȝt.

¶ *Quen* pilate had þis tipande herde.
& wele hit vnderstode. [leaf 75, back]
he broȝt *ihesu* wiþ him a-gayne
& to þe court he ȝode.

gode men he saide I. can noȝt finde
in þis man bot gode.
for he is noȝt worþi to dey.

as me pink in my mode
bot skourges him & late him ga
til ȝe se þe blode.

¶ Do way *quop* þai sir pilate
quar-fore þen says þou squa.
we wille noȝt grante on nankin wise
atte he sulde escape vs fra.

he mas him king & walde be calde
& þou wate wele at qua.
mas him king wiþ-uten leue.
he is þe emperour fa.

of galilee þen is he borne
& bringis our folk in wa.

Quen þat pilate herde ham say.
he was of galilee.

he þoȝt he walde haue sauued him.
to drede þen con he.

for eraude was of ² þat lande [2 MS. of of]
king in þat cuntree.

Bundyn *ihesu* as he was.
al-squa he lete him be.

& wiþ his *seriauntes* he him sende.
til herode for to se.

¶ for to wrap sir herode mare.
pilate þuȝt hit lath.

for he & he had *sammyn* bene.
be-fore selcouþ wrap.

pat þu thole him noght to dei,
for it war gret vnright." 16128
[Q]uen pilate had þis tipand herd,
and wele it vnderstode,
He broght wid him *iesus* again,
and to pat curt he ȝode. 16132
"Gode men," he said, "i can noght
nu in þis man bot gode, [find
For he ne es noght worthi to dei,
als me thinc in mi mode. 16136
Bot schourges him and lates him ga,
quen ȝe mai se þe blod."
"[D]o wai," said þai, "nu sir pilate,
quarfor þan sais þu sua, 16140
we will it grant on nanekin wise
pat he suld scap vs fra.
He mas him king, and wald be cald,
and þu wat wele þat sua 16144
Mas him king widuten leue,
hes þe emperurs fa.
Of galile þan es he born¹
þe folk he dos mis-ga." 16148
[Q]uen þat pilate herd þaim sai
he was of galile,
Thoght he wald haue sauued him,
to drede þan gan he, 16152
For herodis was þat ilk siquar
keper of þat contre.
Bunden *iesus* als he was,
alsua he lete him be, 16156
And wid his sergantes he him sent
till herodes forto se.
[F]orto wreth sir herodes mare
pilat thoght ful laith, 16160
For he and he had samen bene,
forwid selcuth wrath,

pat þou suffre him not to deȝe :
for hit were greet vnriȝt
¶ whenne pilat had þis tiping herd :
& wel hit vndirstode
He brouȝte wiþ him *ihesus* aȝeyn :
& to þe court he ȝode
Gode men he seide I con not fynde :
in þis mon but gode
He is not worþi for to deye :
me þinkeþ in my mode
But scourgeþ him & leteþ him go :
whenne ȝe se þe blode
¶ Dowey þei seide sir pilate :
whi seistou now so
We wol graunte on no wise :
him to scape vs fro
He makeþ him kyng & so calleþ :
in mony cuntrees ful þro
who so calleþ him kyng wiþouten riȝt :
is emperoures fo
Of galile is he born :
oure folke he doþ mys-go
¶ whenne þat pilate herde hem sey :
he was of galile
he þouȝte to haue sauued him :
to drede sore gon he
For heroudes was in þat tyme :
kyng of þat cuntre
Bounden *ihesus* as he was :
also he lete him be
And wiþ seruauantis he him sende :
to heroude him to se
¶ For to wrappe heroude more :
ful loop was pilate
For he & he a litil biforn :
had bene at debate

For to do his breth to bu,
of him þat was ful brath. 16164

[¹To herowde þo he hym sent
euyñ the hie gate ;] [¹ from Laud MS. 416]

¶ Herod had yernd him to se,
and of his come was fain, 16168

Wit his knightes vp he ras,
and went him þan again.

Of him he wend ha signes sene,
For noght, al was in vain, 16172

Ne wald he neuer on him bi-hald,
for thing þat he moght frain.

¶ Bot yeit þe Iuus fined noght,
to seke iesum wit wrake, 16176

þai praid herod þat he ne suld
na praier for him make,

Ne help him, ne he ne did,
Al for þe Iuus sake. 16180

Yeit I hope þat þai sal bath
grisly bi-for him quake.

¶ Quils þat herod wit him spak,
And he answerd him noght, 16184

For he had gernd him to se
þar-for him for-thoght,

For had he þan anlepi signe
forwit herods wroght, 16188

Had noght þe Iuus don him to ded
for thing þai cuth or moght.

[.
.
.

. no gap in Cotton & Laud MSS.]

¶ He asked him al priueli,
qui þai him sua bi-soght, 16196

"Speke wit me, and sai me qui [¹189, col. 1]
and al sal be for noght."

COTTON

for to do his breþ to bogh
of him þat was ful brap.

herode had 3erned him to se.
þer-fore many rath.

¶ herode 3erned him to se.
& of his come was fayne

wiþ his kni3tis vp he ras
& went him þam a-gayne

of him he wende haue signes sene
for no3t alle was in vayne

ne walde he neuer on him be-hald
for o3t atte he mu3t frayne.

¶ Ne 3et þe iewes fined no3t
to seke ihesu wiþ wrake

þai be-so3t herode atte he ne sulde
na praier for him make.

ne help him no3t na mare he dede
alle for þe iewes sake.

3et I hope atte þai sal baþ
grisli be-for him quake.

Þe quilest þat herode wiþ him spac
& he ansquared him no3t.

for he had 3erned him to se.
many a time in þo3t.

for had he an anlapi signe.
be-for herode wro3t

had no3t þe iewes him done dede
for þing þai cowde or mo3t.

þen had þe prophecy bene fals
& turned in-to no3t.

¶ & alle saulis had be lorne
þat þorou him was bo3t.

he asked him alle priueli
quy þai him squa wiþ so3t.

speke wiþ me & say me quy.
& alle sal be for no3t.

FAIRFAX

Forto do his breth to bu,
of him þat was ful brath. 16164
Herodes had grenid him to se,
þar forwid mani ratht;
[H]erodes grenid him to se,
and of his come was faine; 16168
wid his knithes vp he ras,
and went all him againe.
Of him he wend haue signes sene,
for noght, all was in vaine, 16172
Ne wald he neuer on him bi-hald,
fo[r] thing þat he might fraine.
[B]ot 3eit þe ius find noght,
to seke iesu wid wrake, 16176
þai praid herodes þat he ne suld
no praier for him make,
Ne helpe him noght, ne he ne did,
all for þe iuus sake. 16180
3eit i hope þat þai sal bath
grisli bifor him qwake.
[Q]uiliis þat herodes wid him spack,
and he ansuerd him noght, 16184
For he had grened him to se
þar-for it him for-thoght,
For had he anikin signe
forwid herodes wroght, 16188
Had noght þe ius him done to dede
for thing þai cuth or moght.
[.
.
.
. no gap in the MS.]
[H]e askid him all priueli,
qui þai him had sua soght, 16196
“Speke wid me, and sai me qui, [1f 109]
and all sal be for noght.”

GÖTTINGEN

For to do his wrappe to ceese:
& saue his astate
To heroudes þo he him sent:
euen þe he3e gate
¶ Heroudes 3erned him to se:
& of his come was fayn
Wip his kny3tis vp he roos:
& went him a3ayn
Of him he wende signes to seen:
But hit was al in vayn
wolde he neuer on him biholde:
for nou3t þat he coude frayn.
¶ 3itt þo iewes fyned not:
to seke ihesus wip wrake
þei preied þat he shulde:
no preyere for him make
Ne helpe him not no more he dud:
for þe iewes sake
3itt shul þei alle biforn him:
ful grisly quake
¶ whil þat heroude wip him spake:
he vnsuered nou3t
And he had 3erned him to se:
þefore him for þou3t
For hadde he any maner signe:
bifore heroude wrou3t
þe iewes had not him slayn:
for no þing þat þei mou3t
[.
.
.
. no gap in the MS.]
¶ He asked him priuely:
whi þei had him bounde
Speke to me & telle me why: [1f 100, bk]
as hit shal be founde

TRINITY

And *iesus* held him stil als he 16199
nought of him-seluen had roght :

A purprin clath þai on him kest,

And gain to pilate broght

In taken þat he was a fole,

þat his wijt littel doght. 16204

¶ Apon þan sir herods halue

þai gret wel sir pilate,

And said, "sir, yee er freindes made,

þe soth þar-for yee wate, 16208

He has þe sent þis man again

right in þat ilk state.

A word wit him ne wald he spek,

ne ans vp lift his late. 16212

¶ He es þe selcuthest man,

þat euer yeit we sei,

For he will noiþer change his cher

for lau man ne for hei, 16216

Noþer ansuar for to giue,

ne lift vp ans his hei.

Bot herod thanks þe þi sand,

for-soth we sal noght lei." 16220

¶ "Godote," said pilate to þam þan,

"þat thinc me ful gode,

Bot giues me consail if yee can,

for menged es mi mode. 16224

þis godman es o mikel wijt,

qua-sa it vnder-stode,

Bot he has wrethed yow, for-qui

yee er wit him sa wod. 16228

I rede men chasti him for-þi,

And bete him to þe blod.

Godmen quat es þan your dome

sais me certanli," 16232

Alle þai said, "þat he be don

on rode, and þat in hi."

COTTON

[¹ And *Iesus* held^t hym stille
in that ilk^t stound^t] [¹ from Laud MS. 416]

a purpure clath þai on him kest

& gayne to pilate brozt

In takingen^t he was bot a fole

þat his witte litel dozt.

A p on sir herodes halfe

þai grette wele sir pilate.

& sir 3e ar frendis made

þe soþ þer-of we wate.

he has þe sende þis man a-gayne

rizt in þe same state.

a worde wiþ him he wil nozt speke

ne anis halde vp his late.

¶ he is þe selcouþest man quof þai.

þat euer zette we seye

for he wil nauþer chaunge his chere

for lagh man ne for hey.

nauþer ansquare for to giue

ne lift anis vp his eye

& herode þankis þe þi sande

for-soþ we wille nozt leye

¶ Godote saide pilate þan.

þat þink me ful gode.

for gif me counsaile if 3e can.

þat menged is in my mode.

þis godeman is of mykil witte

qua wele hit vnderstode.

[² But for he hath yow wrathið

with hym ye are so wood^t

I rede ye chastice hym þus

and bete hym to þe blood^t

¶ Good men what is youre dome

sey me certainly

Alle seid^t that he be don

on cros and þat in hi

FAIRFAX (LAUD MS.)

[² From Laud MS. 416, leaf 149, back. Several leaves missing in the Fairfax MS.]

HE WILL NOT ANSWER." PILATE ASKS FOR COUNSEL, HE IS PUZZLED; "THIS 927
MAN IS WISE, BUT HE HAS ANGERED YOU. WHAT WILL YE DO?" "CRUCIFY HIM."

And *iesus* held him stille, als he
noght of him-seluen roght: 16200
A purprin cleth þai on him kest,
and gain to pilate broght
I[n] takking he was a fole,
his witt bot littil doght. 16204
[A]pon sir herodes halue
þai grett wele sir pilate,
And said, "3e er freindes made,
þe soht þar-of we wate, 16208
He has þe sent þis man again
right in þat ilke state.
A word wid him ne wald he speke,
ne anes lift vp his late. 16212
[H]e es þe selcuthest man,
þat euere 3eit we sei,
For he wald nouþer chaunge his chere
for lau man ne for hei, 16216
Nouþer ansur for to giue,
ne anes lift vp his hei.
Bot herodes thankes þe þi sand,
forsoth we sal noght lij." 16220
"[C]ertis," said pilate to þaim,
"þat thinck me nu ful gode,
Bot giues me consail if 3e can,
þat menged es in mi mode. 16224
þis gode man es of mekil witt,
qua it welle vnderstode,
Bot he has wrethed 3u, for-qui
3e er wid him sua wode. 16228
I rede men chasti him þarfor,
and bete him to þe blode.
[G]ode men quat es þan 3ur dome,
sais me sertainli," 16232
All þai said, "he be done
on rode, and þat in hij."

GÖTTINGEN

And *ihesus* helde him stille:
in þat ilke stounde
A purpur cloof þei on him cast:
þerin þei han him wounde
In token of fool forþ him ladde:
to pilate on þat grounde
¶ Sir heroude þe grett wel:
we sey pilate to þe
And now be 3e frendes made:
þe soþe þerof woot we
He haþ þe sende þis mon a3eyn:
riht in to þi se
A worde wiþ him nolde he speke:
for nouzte þat myzte be
¶ He is þe selcoupest mon:
þat euer 3itt we se3e
For he chaunged no chere:
for lowe ny for he3e
Nouþer vnsware wolde he 3yue:
ny listen vp his e3e
But heroude þonked þe þi sonde:
soþely wiþouten le3e
¶ Certis seide pilate þo:
þat pinkeþ me ful gode
But hereþ now my counsel:
for menged is my mode
þis gode mon is of greet witt:
who so hit vndirstode
But for he haþ 3ou wrapped:
wiþ him 3e are so wode
I rede 3e chastise him þus:
& bete him to þe blode
¶ Gode men what is 3oure doom:
seiþ me certeynly
Alle seide þat he be don:
on cros & þat in hy

TRINITY

"Better mote yee sai þan sua,"
coth pilate, "sua rede i, 16236

To varn yur consail better it es
þan to do mar foli."

¶ Pilate þan was ful wrath, i-wiss,
wit þaim þat ilk dai, 16240

"Man," he said, "qui dos þou sua,
qui wil þou nathing sai

Agains þam þat folus þe, [col. 2]
noip̃er ya ne nai? 16244

For þi stat þou aght to spek,
to bring þi self a-wai,

And help þe nu als ar has dun,
for wel þou can and mai. 16248

¶ Qui es þe nu sa lath to spek?
for-ansuer þam, i rede,

Ne seis þou noght hu þat þis folk
þe beres to þe dede? 16252

A freind has þou noght bituix þam,
for all er þai þi fede,

If þou wil noght help þi-self,
men haldes þe for quede. 16256

¶ Sai me son *quer* þat þou be
godd sun or nan,

þat i mai wijt it witerli."
þan ansuerd he o-nan, 16260

"I am his sun als þou has said
þat all leis be wan;

þat sal be sene *quen* sothfastnes
sal quilum be ouer-tan, 16264

¶ Tru it qua-sum wil it tru,
i sal yow seau þe right,

For to climbe þe cludes all
þe sunn sal haf þe might. 16268

And for his freindes efterward
dun þan sal he light,

COTTON

To turne that councele better it is
þan done a more foly

Better mote ye sey than so
quod pilat so redy

¶ Pylat was full wrothe y-wis
with hem þat ilk day

Man he seid why dost þou þus
that þou wilt no þyng say

ayenst hem that sew on the
nothir ye ne nay

ffor thy state þou owest to speke
to bryng thy-self away

[.
. *no gap in the MS.*]

¶ why is the so lothe to speke
answer hem I rede

Seist þou not how that they
the hatyn to þe dede

O frend hast þou not of hem
alle wille they the quede

yf þou wilt not help thy-self
I can no fyrre þe lede

¶ Sey me now whethir þou be
goddess sonne or non

That I may wyttirly yt wyt [leaf 150]
tho answerd he allone

I am his sonne as þou hast seid
that shulle ye wyt echone

hyt shalbe sene when sothefastnes
shalle among you gone

¶ leve yt who-so that wille
I telle you yt right

To Clymb above the clowdis alle
þe sonne shalle haue might

And for his frendis afterward
doun shalle he light

FAIRFAX (LAUD MS.)

YOU HAVE NOT A FRIEND AMONG THEM. TELL ME IF YOU ARE GOD'S SON," 929
 "I AM THE SON OF GOD; IT SHALL BE SEEN WHEN THE TRUTH IS UNDERSTOOD."

"Better most 3e sai þan sua,"
 coth pilat, "sua rede I, 16236

To uarn 3ur consaile better it es
 þan to do mare foli."

[P]ilat was ful wrath i-wiss,
 wid þaim þat ilk dai, 16240

"Man," he said, "qui dos þu þus,
 þat þu will na-þing sai

Againes þaim þat folus¹ þe; [¹ MS. fouls]
 nouþer 3e ne nai? 16244

For þi state þu au to speke,
 to bring þi-self a wai.

[.
 no gap in the MS.]

[Q]ui es þe sua lath to speke?
 bot ansuer þaim, i rede,

Ne seis þu noght hu þat þis folk
 þe hates to þe dede? 16252

A freind has þu nogh bituix þaim,
 for all þai er þi fede,

If þu will noght helpe þi-self,
 men haldes þe for quede. 16256

[S]ai me þu queþer þat þu be
 goddes sun or nane,

þat i mai witt it wittirli."
 þan ansuerd he on-ane, 16260

"I [am] his sun, als þu has said
 þat all lese be wane;

þat sal be sene quen sothfastnes
 sal quilum be ouertane, 16264

[T]rou it qua-sum will it trou,
 i sal 3u cheu 3e right,

For to climb þe cludes all
 þe sun sal haue þe might. 16268

And for his freindes efterward,
 dune þan sal he light,

To turne þat counsel bettur hit is:
 þen don a more foly

Better mot 3e seye þen so:
 quod pilat so rede I.

¶ Pilate was ful wrooþ I wis:
 wiþ hem þat ilke day

Mon he seide whi dostou þus:
 þat þou wolt no þing say

Azeines hem þat sewe on þe:
 nouþer 3e nor nay

For þi state þou owest to speke:
 to bringe þi self away

[.
 no gap in the MS.]

¶ whi is þe so looþ to speke:
 vnswere hem I rede

Sestou not how þat þei:
 þe haten to þe dede

O frend hastou not of hem:
 alle wol þe þe quede

If þou wolt not helpe þi self:
 I con no furre þe lede

¶ Say me now wheþer þou be:
 goddes son or none

þat I may witerly hit wite:
 þo vnswered he alone

I am his son as þou hast seide:
 þat shul 3e wite vchone

Hit shal be sene whenne soþfastenes:
 shal among 3ou gone

¶ Leue hit who so þat wol:
 I telle 3ou hit rizt

To clymbe aboue þe cloudes alle:
 þe son shal haue myzt

And for his frendes aftirward:
 doun shal he lizt

Noght als in priueti i sai,
 bot in yur aller sight." 16272
 ¶ Ful wel at þis word was he herd
 wit þat cursd lede,
 And vp þai ras and gaf a cri,
 Als þof þai wald wede. 16276
 "Quat mister es o wijtnessing
 again him for to lede?
 His aun muth nu has him dempt,
 o wijtnes es na nede. 16280
 Dos him on rode, þat ranscun non
 sa bald befor him bede."
 ¶ Wit þis a sergarnt forth þar stert,
 þat stode a-mang þam þar, 16284
 He lift his hand and a buffet
 He gaf iesu ful sare;
 Eftersons said he, "spek bot scil
 and wordes suilk na mare, 16288
 For þi mi[s]-sau þat all has herd ^[cf 89, bk. col. 1]
 maldathait qua þe spare,
 And quils þou liues here wit vs
 þi lengring sal be care." 16292
 He lift þan vp his face
 And lokod on þat felun,
 "Freind," he said, "qui smites þou me
 wit-vten right resun, 16296
 Ar þat þou mi word had mend,
 quat es þin a-chesun?
 þe man es noght ouertan in mote
 at smit him es tresun." 16300
 ¶ Pilate him ras, and forth yode
 vte o þe pretori,
 þis felun folk iesu þai ledd,
 foluand him wit cri. 16304
 Pilate said and badd þai ne suld
 do him na vilani,

Not in previte I sey
 but ynne your' aller' sight
 ¶ Eville at that word was he herd
 of þat cursid lede
 vp rose they alle and yaf a cry
 right as they wold wede
 what nede haue we of wytnes
 agen hym vs to spede
 his owne mowthe hath hym demyd
 of wytnes is no nede
 ¶ dothe hym on rode *with-outyn* raun-
 that no man for hym bede [som]
 Anon a sergeaunt stert forth
 that stode among hem thor'
 Wyth his hond a buffet
 he yaf Iesu full sore
 he seid Eft-sonys speke but skylle
 & wordis suche no mor'
 ffor thy myssaw that þou hast seid
 take that to teche þe lor'
 [.
 *no gap in the MS.*]
 ¶ Iesu lyftid vp his face
 and lokyd on that feloun
 ffreind he seid why smote þou me
with-outyn eny reson
 Are þou mightist haue foundyn
 a skylful encheson
 The man that dothe no vnright
 to smyte hym it is treson
 ¶ Pylat vp-ros and forth he yode
 out of þe pretory
 This fals folk Iesus lad
 folowyng hym *with* a cry
 Pylate hem defendid
 to do hym vilony

SAYING. THAT HE SPOKE EVIL. "FRIEND, WHY SMITEST THOU ME WITHOUT 931
REASON; WHAT IS THY EXCUSE?" PILATE WENT FORTH, THE PEOPLE FOLLOWING.

Noght in priuete i sai,
bot in 3ur aller sight." 16272
[W]ele at pis word was he herd
wid þat curced lede,
All up þai ras and gaue a cri, [1f 109, b1c]
right als þai wald wede. 16276
"Quat mister es of witenes
again him forto lede?
His auen muth nu has him dampnid,
of wites es no nede. 16280
Dos him on rode, þat ranson nane
sua bald befor him bede."
[Q]uid pis a sergant forth him stret
þat stod ama[n]g þaim þare, 16284
He lifte his hand and a buffet
he gaue iesu ful sare,
And said eftsones, "speke bot skill
and wordis slik na mare, 16288
For þi missau þat all has herd
maldat þat þe qua spare."
[.
. no gap in the MS.]
Iesus þan lifted vp his face
and loked on þat felun,
"Freind," he said, "qui smites þu me
wid-vten right resun, 16296
Ar þat þu þi word had mendid,
quat es þine achesun?
þe man þat es noght ouertane in mote
to smite it es tresun." 16300
[P]ilate him ras, and forth he 3ode
vte of þe pretori,
þis felun folk iesus þai ledd,
foluand him wid cri. 16304
Pilate said þaim and bad þai suld
do him no vilani,

GÖTTINGEN

Not in priuete I sey :
but in 3oure aller sight
¶ Euel at þat word was he herd :
of þat cursed lede
Vp ros þei alle & 3af a cry :
ri3t as þei wolde wede
What nede haue we of witenes :
azein him vs to sped
His owne mouþ haþ him demed : [1f 101]
of witenes is no nede
Doþ him on rode wiþouten raunsoun :
þat no mon for him bede
¶ Anoon a sergeaunt sterte forþ :
þat stode among hem þore
wiþ his hond a buffet :
he 3af ihesus ful sore
he seide eftsones speke but skil :
& wordes suche no more
For þi mis sawe þat þou hast seide :
take þat to teche þe lore
[.
. no gap in the MS.]
¶ Ihesus lifted vp his face :
& loked on þat feloun
Frend he seide whi smot þou me :
wiþoute any resoun
Are þou miztest haue founden :
a skilful enchesoun
þe mon þat doþ no vnri3t :
to smyte hit is tresoun
¶ Pilate vp ros & forþ he 3ede :
out of þe pretory
þis fals folk ihesus ladde :
folewyng him wiþ a cry
Pilate hem defendede :
to do him vileny

TRINITY

For quat ending þe mote suld take, þai wist noght witerli. 16308	ffor what endyng þe mote wold take wyst he not wytterly
¶ In-til a chamber went pilat þan priueli him an, And <i>iesus</i> thoru his commandment, þar-in wit him es gan. 16312	¶ Into a chambre preuily went pilat his oon And <i>Iesus</i> by his byddyng In <i>with</i> hym was gon Pylat sone hym askyð <i>with</i> wordes in that won Good man why hatyn the the þus thise iewis euerychon
Pilate þan him to resun did wit wordes manian, "Goddman," said he, "sai me nu qui þou ert als prisun tan, 16316	¶ The busshop and alle his men <i>with</i> þe bene vnsaught hir purpos is fully to deth to make thy drawght Art þou goddes sonne he seid þat her þus art cawght Sothe he seid why askyst þou hit is by-for the tawght
¶ Thoruut þis biscop and his men þat þou ert to be taght? Wel knaus þou þaim, and þai þe þat þe in hand has laght. 16320	¶ Sey me sothe seid pilat why þou art her fo I wote that they wille not fyne tille þat they þe slo Wotyst þou not that power is myn to spille or let go Then seid <i>Iesus</i> to pilat me thynkyth it is not so ffor they þou pouste haue awhile þou shalt not haue it ay
Ert þou goddsun," he said, "es o sua mikel maght?" "Soth," he said, "qui askes þou, it es þe forthwit taght." 16324	¶ I haue it of god and am his sonne yf I sothe shaft say Pylat saw that <i>with</i> no word ouer-come hym he may he vnclæd hym of his clothis & did on oper þat day So he sent hym clæd a-yen to his fois in place
¶ "þe soth þou sai me," coth pilate, "quar-for þai er þi fa, I wat and seis þai wel noght fine, be-tuixand þai þe sla. 16328	
Ne wat þou þat þe pouste es min to spill or latte ga?" þan said <i>iesus</i> to sir pilate, "me thinc it es noght sua, 16332	
¶ For þof þou pouste haf a quill, þou sal noght haf it ai. I haf it o godd and es his sun [col. 2] if i þe soth sal sai." 16336	
Pilate seis þat wit na word ouercum him he mai, Of his clothes vn-clethes him, And oper on him did lai. 16340	
Sua he sent him cled a-gain to þaim þat was his fas,	

For quat ending þe mote suld take,
 þai wist noght witterli. 16308

[I]ntill a chambir went pilate þan
 priuili him ane,

And *iesus* thoru his comandment,
 þar-in wid him es gane. 16312

Pilate him sone to resun did
 wid wordes mani ane,

"God man," he said, "þu sai me qui
 þu ert als presun tane, 16316

Thoru þis bischop and his men
 þat þu ert to be-taght?

wele knaus þu þaim, and þai þe,
 þat þe has to me laght. 16320

Ert þu goddes [sun]," he said,
 "es of sua mekil maght?"

"Soth," he said, "qui askes þu,
 it es þe forwid taght." 16324

"[þ]e soth þu sai me," said pilate,
 "quarfor þu es þair fa,

Iwate and seis þai wile noght fine,
 bituix and þai þe sla. 16328

Ne wate þu þat þe pauste is mine
 to spill or lat þe ga?"

þan said *iesus* to sir pilate,
 "me thinck it es noght sua, 16332

[F]or if þu pouste haue a quile,
 þu sal noght haue it ay.

I haue it of godd and es his sun
 if i þe soth sal say." 16336

Pilate seis þat wid na word
 ouer-cum him he ne may,

Of his clathes vnclad him,
 and oþer did on him lay. 16340

[S]ua he sent him cled again
 to þaim þat war his fas,

For what endyng þe moot wolde take :
 wiste he not witturly

¶ Into a chaumber priuely :
 went pilate his one

And *ihesus* bi his biddyng :
 in wiþ him was gone

Pilate soone him asked :
 wiþ wordes in þat wone.

Gode mon whi haten þei þe þus :
 þese iewes euerychone

¶ þe bisshop & alle his men :
 wiþ þe ben vn sauþt

Her purpos is fully :
 to deþ to make þi drauþt

Art þou goddes son he seide :
 þat here þus art cauþt

Sop he seide whi askestou :
 hit is bifore þe tauþt

¶ Say me soþ seide pilate :
 whi þou art her fo

I wot þat þei wol not fine :
 til þat þei þe slo

wostou not þat power is myn :
 to spille or lete þe go

þenne seide *ihesus* to pilate :
 me þinkeþ hit is not so

¶ For þei þou pouste haue a while :
 þou shal not haue hit ay

I haue hit of god & am his son :
 if I soop shal say

Pilat say þat wiþ no word :
 ouercom him he may

He vnclad him of his cloþes :
 & dud on oþer þat day

¶ So he sende him clad aþeyn :
 to his foos in plas

Apon his heued a cron þai sett,
In hething al, allas ! 16344
Iesus thoght ful mikel scam
quen he sua scruded was,
For cuth he neuer wit suilk be cledd,
for-wit in nankin eas. 16348
¶ *Iesus* thoght ful mikel scam,
and luted dun his cher,
"He," þis þai said, "es yur king,
lo ! him befor yow here." 16352
Lude bigan þai for to cri
þat moght ouer-here,
"Gas nu forth tas him biliue,
we wald on rode he were." 16356
¶ All þai cried, als wit a muth,
"nail him on rode tre !"
"Sais noght sua," coth sir pilate,
"þat es noght þe rede o me, 16360
He aght noght dei for na resun
þat i can in him se."
þai said ilkan, " þis ilk man
bot if he dampned be, 16364
þe frenscip sal þou lese for-soth
bi-tuix cesar and þe."
¶ Pilat said, "los, her yur king !
bot herk i sal yow sai, 16368
To-moru it es your mikel fest
þat yee halu in your lai,
A prisun ar yee wont at hafe,
for resun o þe dai. 16372
Ask quilk sum yee will haue,
yee sal it haue parfai,
Ask þan your king, and i
yow sal noght nick wit nai." 16376
"Quar-for," coth þai, "qui said þou sua?
leif maister, do þou a-wai !

COTTON

A Crowne on his hed he set [leaf 150, bk¹
In scornynng alas
Iesus thought muche shame
þo he so scornyd was
ffor cowde he nevir do the dede
to come in suche a cas
¶ *Iesus* was sore agrevid
and lowtid down his chere
This they seide is your kyng
lo hym befor you here
lowde bygon they to Cry
that alle herd that þat bere
Go now and take hym blyve
we wold on rode he wer
¶ Alle they Cried with O mowth
naile hym on þe tre
Seith not so quod pilat
that is not rede of me
hym owith not die for no cause
þat in hym yet I se
Alle they seid but if this man
by þe dampnyd be
Thy frendship shalt þou lese
by-twene zesar & þe
¶ Pilat seid lo her your kyng
but her what I wille say
To-morow is your moche fest
that ye hold in your lay
A presonar ar ye wont delyuyr
for reuerens of þe day
Asketh which that ye wille
ye shuþ yt haue parfay
And I rede you aske your kyng
& I shalle not sey nay
Wher-for seid they seist þou so
leve sir that do wey

FAIRFAX (LAUD MS.)

PILATE SAITH, "HE OUGHT NOT TO DIE." THEY TWIT HIM WITH LOSING CÆSAR'S 935
FRIENDSHIP. PILATE THEN SAYS HE WILL RELEASE JESUS TO THEM ON THE FEAST.

Apon his heued a crune he sette,
in hething all, allas ! 16344
Iesus thought ful mekil schame
quen he sua schorned was,
For cuth he neuer wid suilk be cled,
forwid in nankin cas. 16348
Iesus thought ful mekil schame,
and luted dune his chere, [MS. king]
pis þai said, "it es zur king,¹
lo ! him bifor zu here." 16352
Loude bigan þai forto cri [leaf 110]
þat all moght ouer-here,
"Gas nu and take zu him bliue,
we wald on rode he were." 16356
[A]ll þai crid als wid a mouth,
"naile him on rode tre !"
"Sai ze noght sua," said sir pilate,
"þat es no rede of me, 16360
He agh noght dei for na resun
þat i can in him see."
þai said ilkane, "pis ilk man
bot he ne dampned be, 16364
þe freindschip sal þu lele forsoth
bituix cesar and þe."
[P]ilate said þan, "lo ! here zur king,
bot herke i sal zu sai, 16368
To moru it es zur mekil fest
þat ze halu in zur lay,
A presun er ze wont at haue,
for resun of þe day. 16372
Askes quilksum þat ze wille,
ze sal it haue parfay,
Askes þan zur king, and i
zu sal noght nic it nay." 16376
"Quarfor," coth þai þan, "sais þu sua ?
leue maistir, do wai !

A crowne on his heed þei sett :
in scornynng alas
Ihesus þouzte muchel shame
þo he so scorned was
For coude he neuer do þe dede :
to com in suche a cas
¶ Ihesus was sore agreued :
& louted doun his chere
þis þei seide is zoure kyng :
lo him bifore zou here
Loude bigon þei to crie :
þat alle herde þere þat bere
Goop now & take him blyue :
we wolde on rode he were
¶ Alle þei cried wiþ a moup :
naile him on rode tre
Seiþ not so quod pilate :
þat is not rede of me
²Him oweþ not deze for no cause :
þat in him ȝit I se [leaf 101, back]
Alle þei seide but if þis mon :
bi þe dampned be
þe frenshepe shaltou lese :
bitwene cesar & þe.
¶ Pilate seide lo here zoure kyng :
but here what I wol say
To morwe is zoure myche feest :
þat ze holde in zoure lay
A prison are ze wont delyuer :
for reuerence of þe day
Askeþ whiche þat ze wol :
ze shul hit haue parfay
And I rede ze aske zoure kyng :
& I shal not say nay
wherfore seide þei seistou so :
leue sir þat doway

¶ O þis iesu spek þou namar,
 bot of a-noþer man, 16380
 þe quilk nu we haf til us taken, ^{[leaf 90,}
 his name is baraban. ^{col. 1]}
 "O yur king þat es in hand,
 quat aghtel yee do þan?" 16384
 "Do him on tre;" "sacles es he
 sa feir se sum i can."
 Efter þis word ai mar and mar
 to cri all þai be-gan. 16388
 "Selcuth vs thinc o þe, pilate
 wit drightin for to drill,
 We haf us chosen nu baraban,
 him haf algat we will." 16392
 Pilate he thought þair ʒerning al
 þat he it wald fulfill,
 Quen he sagh þat al his soigne
 þai tok it al to ill, 16396
 Iesu þat al to-draun was
 to scruge he taght þam til.
 ¶ Quen þat pilate sagh na bote
 gain þaim langer to striue, 16400
 O iesu dede he thought þe saght
 al fra him-seluen driue,
 Vp he ras midward þe folk
 and wess his hend bi-liue. 16404
 "All yee se," he said, "þat i
 es saccles of his liue."
 ¶ þai cried all on hei, "pilate
 bi still, thar þe noght dred, 16408
 His blod on us be, and on þaim
 þat of vs sal brede."
 And sua it es, la god it wijt,
 sene on al þair sede, 16412
 For nu þan er þai thralles made
 vnder al oþer lede.

COTTON

¶ Off' this Iesus speke þou no more
 bot of' anoþer man
 which we haue chosyn to vs
 his name is Abraham
 Of' your' kyng in hond' he seid'
 what thynck' ye do þan)
 To nayle on tre he is not worthy
 as ferre as I se can)
 But this word' more and more
 to cry they by-gan)
 ¶ Wondir vs thynckyth of' the pilat
 that mouyst þus þis skylle
 We han chosyn baraban)
 alle-gate hym haue we wille
 Pilat thought her desire
 sone after to fuH-fille
 when he sey his tyme
 they toke in to grete ille
 Iesu that alle to-drawyn
 to scorge they toke hym tille
 ¶ When pilat sey no bote
 ayen hem long to stryve
 Of' Iesus dethe he thought þe synne
 alle fro hym to dryve
 Vppe he rose his hondes weshe
 Among that folk' fuH blyve
 Alle ye se he seid' that I
 am giltles of' his lyve
 ¶ Alle they cried on hie pilat
 dare ye no-thing drede
 On vs mote his blode falle
 & on ours that we brede
 And so it did' god' it wote
 sene is on her side
 ffor now be they thrallis made
 vnder alle oþer lede

FAIRFAX (LAUD MS.)

[O]f þis iesus speke þu na mare,
bot of anoþer man, 16380
þe quilk þat we haue till vs tane,
his name es baraban."
"Of þour king þat es in hand,
quat aghtel 3e do þan?" 16384
"Do him on tre;" "sackles es he
als fer se sum i can."
Eft þis word ai mare and mare
to cri þai all bigan. 16388
"[S]elcuth vs thinc of þe, pilate,
wid dreching forto drill,
we haue vs chosin barabaras,
alगत him haue we will." 16392
Pilate him thoght pair grening alle
þat he it wild fulfill,
Quen he wele sau þat all his soigne,
þai tok it bot till ill, 16396
Iesus þat all to-drauen was
to skourge he taght þaim till.
[Q]uen þat pilate sau na bote
gain þaim lang to striue, 16400
Of iesus dede he þoght þe sake
all fra him-seluen driue,
vp he ras and wess his hend
emidward þat folk bliue. 16404
"All 3e se," he saide, "þat i
am sacles of his liue."
[þ]ai crid all on hei, "pilate
be still, thar 3e noght drede, 16408
His blod on vs be and on þaim
þat of vs sal brede."
And sua it es, god it wat,
sene on alle þair sede, 16412
For nu er þai als thrallis made
vnder all oþer lede.

¶ Of þis ihesus speke þou no more:
but of anoþer man
Whiche we han chosen to vs:
his nome is baraban
Of þoure kyng in honde he seide:
what þenke 3e do þan
To naile on tre he is not worþi:
as fer as I se can
But efte þis word more & more:
to cri3e þei bigan
¶ Wondir vs þinkeþ of þe pilate:
þat mouest þus þis skille
we haue chosen baraban:
alगत him haue we wille
Pilate þou3te her desire:
sone aftir to fulfill
whenne he say his assoyne:
þei toke in to greet ille
Ihesus þat alto drawn was:
to scourge he toke hem tille
¶ whenne pilat say no bote:
a3eyn hem longe to stryue
Of ihesus deþ he þou3te þe synne:
al fro him to dryue
vp he ros his hondes wesshe:
among þat folke ful blyue
Alle 3e se he seide þat I:
am gilltes of his lyue
¶ Alle þei cryed on he3e pilate:
þar þe no þing drede
On vs mot his blood falle:
& on oure þat we brede
And so hit dud god hit woot:
sene is on her sede
For now be þei þralles made:
vndir alle oþere lede

Pilate stode vp on his fete
mid-ward þat gret gadring, 16416
“Pes,” he said, “lo, here to yow
es liuerd vp yur king.
And i here yow sai þat yee him will
do on rode to hing.” 16420
“Do wai pilate, til vs,” coth þai,
“feires noght do sli thing,
¶ He¹ haf vr lagh,” coth þai, “þat we
liue wit al in land, [1 so in MS.]
Efter þe lagh þan sal he dei, 16425
þis sal þou vnderstand.”
²Pilate forthoght þaim bath to wrath,
bot wald þam hald in hand, [2 col. 2]
To þaa wilful wod he taght 16429
þe lauerd es al-weldand.
¶ þan was þat suet sacles fless
don to mikel wrang, 16432
First þai band him til a tre
and scourges him suang
Fra þe hefd vnto þe fote,
Oueral þe blod vte-wrang. 16436
Sipen þai crond him wit thorn,
þat thoru his hefd thrang,
And bitaght ham at þair will,
þair sergantz for to hang. 16440
¶ þe man-slaer, he barabas,
es laisd o prisun,
And vr lauerd es ledd to sla
wit-vten ani chesun. 16444
For vte o prisun ha þai don
þe thef and þe felun,
And on þe rod þai ga to hing
þe lauerd and þe barun ; 16448
þai and alle þe sede of him
has godds malesun.

COTTON

¶ Pilat stode vpon his fete
Among that gederyng
Pees he seið lo here now
is delyuerd vp your kyng
I here you sey ye wille hym do
on rode tre to hyng
do wey pilat vs they seið
fallyþ not to do suche thyng
¶ We haue our law seið they [leaf 151]
that we in leve in lond
after the law shalle he die
þus shalt þou vnderstand
Pylat lothið hem to wreth
he wolð hem hold in hond
To tho wilful wode he toke
þe lord then alle wendonð
¶ Then was that swete sakeles flesh
done to muche wrong
To a pillour they hym bond
and with scourges hym swong
ffro the heð to the fote /
ouer alle the blode out-sprong
They Crownyd hym þo with sharp
that thorogh his heð throng [thorne
And bytoke hym at her wille
to her sargeantes to hong
¶ The manslear that berabas
was take out of preson
And our lord lað to sle
with-outyn eny cheson
Out of preson so they toke
that thef the felon
And gon so then to hong on tre
the kyng of heuyn croun
Wherefore they and her sede
haue his maleson

FAIRFAX (LAUD MS.)

THEN WAS THAT SWEET FLESH WRONGED ! THEY SCOURGED AND CROWNED HIM 939
WITH THORNS. THEY LOOSE THE THIEF, AND HANG THE LORD AND BARON ON ROOD

[P]ilate stud vp on his fete
emidward þat gret gedering, 16416

"Pes," he said, "lo here to 3u
es liuerd vp 3ur king.

I here 3u sai 3e will him do
on rode tre to hing." 16420

"Do wai pilate till vs," said þai,
"feris noght to do sli thing,

[w]e haue vr lau," said þai,
"þat we liue in inland, 16424

Eftir þe laue þan sal he dei,
þis sal þu vnderstand."

Pilate forthoght þaim bath to wreth,
he wald þaim hald in hand, 16428

To þat wilful wode he taght [leaf 110, bk]
þe lauerd es all-weldand.

[þ]an was þat suete sackeles flesse
done to mekil wrang, 16432

First þai band him till a tre,
and wid skourges him suang

Fra þe heued to þe fote,
ouer all þe blod oute wrang. 16436

Sipen þai crowned him wid thorn,
þat thorn his heued thrang,

And bitaght þaim at þair will,
har sargant for to hang. 16440

þe manslaer, þat barabas,
es loused of presun,

And vr lauerd es ledd to sla
widvten ani chesun. 16444

vte of presun þat haue þai tane
þe thef and þe felun,

And on rode þai go to hing
þe lauerd and þe barun ; 16448

þai and all þe sede of þaim
has goddes malisun.

¶ Pilate stode vp on his fete :
among þat gederynge

Pees he seide lo here now is :
delyuered vp 3oure kyng

I here 3ou saye 3e wol him do :
on rode tre to hinge

Dowey pilate vs þei seide :
falleþ not to do suche þinge

¶ we haue oure lawe seide þei :
þat we in lyue in londe

Aftir þe lawe shal he de3e :
þis shal þou vndirstonde

Pilate loþed hem to wrappe :
he wolde hem holde in honde

To þo wilful wode he toke :
þe lorde þenne al weldonde

¶ þenne was þat swete sakles flesshe :
don to myche wronge

To a piler þei him bonde :
& wiþ scourgis him swonge

Fro þe heed to þe foot :
ouer al þe blood out spronge

þei crowned him þo wiþ sharpe þorn :
þat þour3e his heed pronge

And bitoke him at her wille :
to her sergeauntis to honge

¶ þe monsleer þat barabas : [leaf 102]
was take out of prisoun

And oure lord lad to sle :
wiþouten any chesoun

Out of prisoun so þei toke ;
þe þef þat feloun

And goon so þenne to honge on tre :
þe kyng of heuen crown

þefore þei & her sede :
han his malisoun

¶ And il chance ha þai þam made,
þaa fals felun fede, 16452

Quen þai þe fine gold for-soke,
and to þam to þe lede.
þai ches þaim-self dampnacion
thoru þair aun rede, 16456
And broght vs til saluacion
þaim-self alle to þe dede.

¶ Iudas stode amang þe folk,
for to be-hald and se 16460
Hu vile þat þai wit him delt,
and quat scham he can dreī.

Quen þat he saght þar was na soigne
þat his lauerd ne suld dei, 16464
þan him reued of his res,
and went him-self wrei.

¶ Quen þat he sagh his maister sua
be-casten al to care, 16468
Wit his penis forth he lepe
he had resauēid are ;
þan him reud his marchandis,
allas ! caitiue ful sare. 16472

¹“Quat yee er,” he said, “a felun folk !
for yee can naman spar, [¹ leaf 90, back,
col. 1]
Here i yeld yow yur mone,
ges me a-gain mi war. 16476

¶ Ful wrather-hail to min bihoue
haf i tan pis mone,
For þe sacles blod of him,
for rightwis man es he. 16480

Allas ! he said þat euer i was
til him made sua priue,
þat euer þe time þat i was made
ne had bi-suelde me. 16484

Tas,” he said, “your penis here
a felun folk er yee,”

COTTON

¶ An euyh chaunge made they
that fals feloun quede
When they fyne gold forsokē
and toke hem to þe lede
They chese hem-self dampnacion
thorogh her oun rede
That was to vs savacion
and to hem-self dede

¶ Iudas stode among the folk
and beheld & sie
how fondly they with hym dalt
and what shame he gon dry
When he sie ther was no bote
but his lord shuld die
Tho hym rewid of his rese
and went hym-self to wry

¶ When he sie his master
then suffer alle this care
with his pens forth he lepe
that he had resceyuyd there
Then hym rewid his marchauntysē
alas caytyf so bare
he seid ye arn felon folk
for ye canne neuer spare
her I yeld you your mony
yef me ayen my ware

¶ Wrothirhele to me by-hove
haue I take this mony
ffor the sakeles blode off hym
betraied is by me
Alas that euyr was I made
to hym to prevy
But with the Erthe at my byrth
that I ne had swolowid be
Takyth he seid your pens here
A Cursid folk be ye

FAIRFAX (LAUD MS.)

HE RUSHED OUT WITH HIS MONEY AND OFFERED IT BACK, ASKING THEM FOR HIS 941
MERCHANDISE. "WOE UPON ME! WHY DID NOT THE EARTH SWALLOW ME AT MY BIRTH."

[a]n euil chaunge haue þai þaim made,	¶ An euil chaunge made þei :
þaa fals, þaa felun fode,	þat fals feloun quede
16452	
Quen þai þe fine gold forsok,	whenne þei fyn golde forsoke :
and toke þaim to þe lede ;	& toke hem to þe lede
þai ches þaim-self dampnaciun	þei chees hem self dampnacioun :
thoru þair auen rede,	þourze her owne rede
16456	
And broght vs till saluaciun,	þat was to vs saluacioun :
þaim seluen to þe dede.	& to hem self dede
[I]udas stod emang þat folk,	¶ Iudas stood among þo folk :
to bihald and sei	& bihelde & seze
16460	
Hu vili þai wid him delt,	How foulely þei wiþ him dalt :
and quat schame he gan dreȳ.	& what shame he gon dreȳe
Quen he sau þar was na soygne,	Whenne he say þere was no bote :
bot his lauerd sud dei,	but his lord shulde deȳe
16464	
þan him reud of his res,	þo him rewed of his rees :
and went himself to wri.	& went him self to wreȳe
[Q]uen þat he sau his maister sua	¶ whenne he say his maistir þen :
be casten alle to care,	suffre al þis care
16468	
wid his penis forth he lepe	wiþ his pens forþ he lep :
þat he had rescaiued are ;	þat he had receyued þare
þan him reud his marchandis,	þenne he rewed his marchaundis :
allás ! caitiue ful of sare.	alas caitif so bare
16472	
"Ha," he said, "quat ȳe er a felun folke,	He seide ȳe are feloun folke :
for ȳe can na man spare,	for ȳe con neuer spare
Here i ȳeild ȳu ȳur mone,	Here I ȳelde ȳou ȳoure mone :
giues me again mi ware.	ȳyueþ me aȳeyn my ware
16476	
[F]ul wrather-haile to mine bihoue	¶ wroperhele to my bihoue :
haue i tan þis mone,	haue I take þis mone
For þe sackeles blod of him,	For þe sakles blood of him :
for right-wis man es he.	bitrayed is bi me
16480	
Allas ! þat euer i was	Alas þat euer was I made :
till him made sua priue,	to him so priue
þat þe-erd þe time þat i was born	But wiþ þe erþe at my burþe :
ne had bisuelid me.	þat I nadde swolewed be
16484	
Takes," he said, "ȳur penis here	Takeþ he seide ȳoure pens here :
a felun folk er ȳe,"	a cursed folke be ȳe

"Ha we nocht þar-of to do," coth þai, "þou sal þi-self it se. 16488 ¶ All for nought," coth þai, "iudas þi marchandis es made." He kest þe penis on þe flore, and son a-wai he glad. 16492 "þai will," he said, "þe rightwis sla wit-vten ani bade, And sal on me tresun spek oueral þis werld sa brade ; 16496 ¶ I sal me-seluen on me wreck For þis marchandis wrang, For þis rightwis ful wratherhail, tok i euer þat fang." 16500 A rape he gatt¹ al priueli, [or gait] þat he wist was strang, And fast he fest abute his hals, þer-wit him-self he hang. 16504 He brest in tua his buels all, vte at his wambe þai wrang, þe sari saul vte þar he sent, wit in þat sorful thrang. 16508 Vte at his wambe þe saul it brast, at muth had it na wai, þat he kist wit crist muth, als ar yee herd me sai, 16512 Quen he come als traitur ful fals His lauerd for to be-trai ; Sli dede neuer, als man sais, herd was for-wit þat dai. 16516 Ded es caitiue iudas nu, þat traitur has to nam, Of his vgli marchandis [col. 2] has all þis werld þe fame. 16520 His knithes mai men call þa þair lauerd dos despite or scham,	What is that to vs they seid^t thy-selvyn þou may se ¶ Alle for nought they seid^t Iudas the barge[n y]e made He left the pens on the flor' and^t stale [²awey wiþ þis] They wille he seid^t the rightwis sley [witpouten gilt i-wis] [² MS. torn: matter supplied from Trinity MS.] Alle this world^t shalle of me sp[eke] [my tresoun is so mys] ¶ I shalle [my-seluen on me wreke] [alas þat me is wo] ffor [þis riȝtwis þat shal deȝe] [bi my tresoun so] A strong rope gat he previly [leaf 151, bk] and^t did^t hym fast to go He knyȝt it fast abowte his nek' and^t hyng hym-self^t riȝt þo He brast in ij^o his bowelles alle fellyn adoune hym fro The sory soule that wey he sent with weylyng alle in wo ¶ Out at his womb the soule brast at mowthe had^t it no wey ffor he kyssid^t Crystes mowthe as ye herd^t me say When he come as traytour^t fals his lord^t to be-tray So fals a dede was neuer herd^t by-for^t that ilk^t day ¶ Dede was caytyf^t Iudas tho that traytour^t had^t to name Of his Cursid^t Marchauntysse sprong alle þe world^t þe fame his knyghtes men may calle tho that dothe her lord^t suche shame
--	--

"Han we noght þar-of to do," said þai,
"þu sal þi seluen se. 16488

[A]ll for noght," said þai, "iudas
þe marchandis es made."

He left þe penis on þe flore,
and sone awai he glade. 16492

"þai will," he said, "þe rightwis sla
widuten ani bade,

And all sal nu of tresun speke,
ouer all þis world sua brade; 16496

[I] sal mi-seluen on me wreke,
of þis marchandis wrang,

For þis rightwis ful wratherhale,
toke euere i þis fang." 16500

A rape he gat him preuili,
þat he wist was strang,

And fast he fest aboute his hals,
him-self þar-wid he hang. 16504

He brast in tua his buelis alle, [leaf 111]
vte at his wambe þai wrang,

þe sari saul þar-vte he sent,
widvten þat sorful thrang. 16508

[v]te at his wamb þe saule brast,
at muth had it na wai,

þat he wid kist cristes muth,
als 3e are herd me say, 16512

Quen he come als a traitur fals
his auen lauerd to be-trai;

Sli dede was neuer, als men sais,
herd bifor þat dai. 16516

[D]ed es caitiue iudas nu,
þat traitur has to name,

Of his vgli marchandis
has all þis world þe fame. 16520

His knyghtes mai men call all þaa
þair lauerd dos spite or schame,

What is þat to vs þei seide :

þi seluen þou maist se

¶ Al for nouȝt þei seide Iudas :

þe bargan made hit is

He laft þe pens on þe flore :

& stale away wiþ þis

þei wol he seide þe riȝtwis sle :

wiþouten gilt I wis

Al þis world shal of me speke :

my tresoun is so mys

¶ I shal my seluen on me wreke :

Alas þat me is wo

For þis riȝtwis þat shal deȝe :

bi my tresoun so

A strong rope gat he priuely :

& dud him faste to go

He knyȝt hit faste aboute his nek :

& heng him self riȝt þo

He brast in two his boweles alle :

fellen adoun him fro

þe sory soule þat wey he sent :

wiþ weylyng al in wo

¶ Out at his wombe þe soule brast :

at mouȝ had hit no way

For he cust cristis mouȝ :

as 3e herde me say

Whenne he coom as traitour fals :

his lord to bitray

So fals a dede was neuer herd :

bifore þat ilke day

¶ Ded was caitiȝ Iudas þo :

þat traitour had to name

Of his cursed marchaundise :

sprong al þe world þe fame

His knyȝtis men may calle þo : [f 102, bk]

þat doþ her lord suche shame

To dei als he for pair seruiss,		die shuld they for her seruyce	
and hell haf to pair hame.	16524	and haue in helle her blame	
¶ Nu es he iudas ded wit scam,		¶ Then was Iudas ded <i>wit</i> shame	
Als ye haf herd me tell,		as ye herd me telle	
And to þe warlau al bi-taght		And to the fendis sonne bytawght	
þat hurls herd in hell.	16528	that hurlyth hym to helle	
"Los! here pris," he said, "þat i		But when he had the mony cast	
can for mi lauerd sell,"		among her fete so snelle	
He kest þaim dun apon þe grund,		Alle in wreth the iewis wer'	
þe thritti penis þar fell.	16532	xxx pens ther' felle	
¶ Bot þe Iuus, þat wald all haue,		¶ But yet the covetous iewis	
þe mone forsok þai noght,		that tresour' forsoke nought	
Wit pris o þat hali blod		With that same mony then	
a potter place þai boght.	16536	a potters place they bought'	
To be don in pair corbanan,		To be done in tresour' [1 MS. brought]	
þai said þat it noght doght,		they seid it not mowth	
Acheldemach þai cald þis feld,		Acheldamach they callid the feld	
for it wit blod was boght,	16540	for yt with blode was broght	
For to delue in vncuth men		ffor to bery ynne incoupe men	
þat to þe cite soght.		that to that Cite sought	
¶ Ihesus crist, vr sauueur,		¶ Thus Iesus our' sauyour'	
es demed be dun on dau,	16544	was dampnyd to do of daw	
For to be hanged on a tre,		To by hanggid on a tre	
Als þan was theues lau.		as tho was thevis law	
For suilk a tre þam wanted all		But suche a tre hem wantid	
als written es in sau ;	16548	as wretyn is in saw	
þai said þai wald þe kinges tre		The kyngges tre thereto they seid	
vnto þat mister sau,		they wolle of tempil draw	
For it was comun þai it suld		[.	
vte o þe temple dran.	16552	 <i>no gap in the MS.</i>]	
¶ þai went þaim to þe temple suith,		¶ To the tempil sone they come	
in tua þis tre þai scare,		and kut þis tre in ij°	
Als mikel als þai sagh to þaim,		As mekyth as hem nedid	
gainand an mani mar.	16556	they toke with hem tho	
þai fand it als neu and fress		They fond yt good and esy	
als it on stouen ware.		to dele with also	

To dei als he for þair seruiss
 and hell haue to þair hame. 16524
 [N]u es iudas dede wid schame,
 als 3e herd me telle,
 And to þe warlou all bitaght
 þat hurles hard in hell. 16528
 "Lo! here þe preis," he said, "þat i
 gun for mi lauerd sell,"
 He kest þaim dune apon þe grund,
 threti penis þar fell. 16532
 [B]ot þe iuus, þat all wold haue,
 þe thresur forsok þai noght,
 wid þe pris of þat hali blode
 a potter place þai boght. 16536
 To be done in þair corbanan,
 þai said þat it ne doght,
 Acheldemack þai cald þe feild,
 for it wid blode was boght, 16540
 Forto delue in vneuth men
 þat to þat cite soght.
 [I]esus crist, vr sauueur,
 was dampned to do of dau, 16544
 To be hanged on a tre,
 als þan was thefis lau.
 Bot swilk a tre þaim wantid alle
 als writen es in sau; 16548
 þai said þai wold þe kinges tre
 vnto þat mister sau,
 For it was comanded þai it suld
 vte of þe temple drau. 16552
 [þ]an went þai to þe temple suith,
 in tua þis tre þai schare,
 Als mekil als þai sau þat gained,
 þai tok þaim and na mare. 16556
 þai fand it als nu and fress
 als it on stouid ware.

De3e shulde þei for her seruysse:
 & haue in helle her blame
 ¶ þenne was Iudas ded wiþ shome:
 as 3e herde me telle
 And to þe fend soone bitau3t:
 þat hurleþ him in helle
 But whenne he hadde þe mone cast:
 among her feet so snelle
 Alle in wrappe þe iewes were:
 þritty pens þere felle
 ¶ But 3it þe couetouse iewes:
 þat tresour forsoke nou3t
 wiþ þat same mone þenne:
 a potteres place þei bou3t
 To be done in tresorie:
 þei seide hit not mou3t
 Acheldemach þei calde þe felde:
 for hit wiþ blood was brou3t
 For to burye in vncoupe men:
 þat to þat cite sou3t
 ¶ þus ihesu oure saueour:
 was dampned to do of dawe
 To be honged on a tre:
 as þo was þeues lawe
 But suche a tre hem wantid:
 as writen is in sawe
 þe kyngis tre þer to þei seide:
 þei wolde of temple drawe
 [.
 *no gap in the MS.*]
 ¶ To þe temple soone þei coom:
 & cut þis tre in two
 As muchel as hem neded:
 þei toke wiþ hem þo
 þei fond hit good and esy:
 to dele wiþ also

Al quat þai wald þar-of to scap,
fand þai na letting þare, 16560
¶ Wit-vten rott, wit-vten brest,
it smeld selcut suete,
For to mak þis werk þer-of,
wit-vten letting it lete. 16564
Bot for to ber it vte o þe kirk <sup>[leaf 91,
col. 1]</sup>
þai fand it ful vn-mete,
For þeþen moght þai for na might
it stere a fote o strete. 16568
¶ Tua hundreth men sent caiphas
to fote a-wai þat tre,
þai most oþer heu it þare
or for to lat it be. 16572
þe rode þai scop þan as þai wald,
als we þe taken se,
O cedre, cipres, and o pine,
Als writen es on þat tre. 16576
¶ Apon þe hefd o þis rode,
ouer-thwart was don a brede,
þar war þe letters written in
o mani man war redd. 16580
Quen it was wroght þai moght all
it ster vte o þe sted,
Til ur lauerd iesus crist
was þar-to self ledd. 16584
¶ Quen he come to þat suete tre
til him þaa feluns said,
“Tak it up,” coth þai, “þou seis
hu it es to þe graid.” 16588
He luted dun and kist it sun,
and at þe first braid,
Wit-vten ani help o man
apon his bak it laid. 16592
¶ In-to þe tun forth he it bare,
be-for þat cursed lede.

What they wold ther-of shape
there-to it was full thro
¶ With-outyn rotyng or eny euylle
hit savourid wonder swete
ffor to make this werk ther-of
with-outyn let hit lete
Byforn to ber yt out of chirche
they fond it fulle vn-mete
[For] they myght for no thyng
yt ster oon fote in strete
[¶ Two] hundird men sent Cayphas
to fette away that tre
[þei] musty[n] euyr hew yt there
or els let yt be <sup>[1 MS. torn: matter sup-
plied from Trinity MS.]</sup>
[þe rode þei shop]e as hem lyst
as we the tokyn se
[Of cidre cipres & pa]lme
as wretyn is of tho iij^e
[¶ On þe heed of þat rode :
to] set abrede was [bede
And þer vpon lettres writen :
of mony men to rede
Whenne hit was done þei alle ne myzt
stir þe cros of þat] stede
Bytwene hem our lord Cryst ^[leaf 152]
was theder hym-self leð
When he come to that swete tre
þe iewis to hym seid
Take it vp þou seist wele
it is for the purveide
he lowtid doune and kyssid it sone
and at þe first breide
With-outyn eny help of man
on his bak he it leid
¶ Thorough the toun he it bar
byfor that cursid lede

All quat þai wald þar-of to schape, fand þai na letting þare, 16560	what þei wolde þerof shape : þerto hit was ful þro
[w]idvten rotte, widvten brest, it smelde selcuth suete,	¶ Wipouten rotyng or any euel : hit sauered wondir swete
Forto make þis werk þarof, widvten letting it lete. 16564	For to make þis werke þerof : wipouten let hit lete
Bote forto bere vte of þe kirc þa fand it ful vnmete,	Biforen to bere hit out of chirche : þei fond hit ful vnmete
For þeym might þai for na thing, it stir a fote of strete. 16568	For þei myȝt for no þing : hit stire a foot of strete
[T]ua houndreth men sent cayphas to fett a-wai þat tre,	¶ Two hundride men sent cayphas : to fet away þat tre
þai most þan ouer heu it þar or forto late it be. 16572	þei mosten ouer hewe hit þere : or elles lete hit be
þe rode þai schop þan als þai wald, als we þe taken se,	þe rode þei shope as hem lust : as we þe tokene se
Of cedre, cypres, and of pine, als writen es of þaim thre. 16576	Of cidre cipres & palme : as writen is of þo þre
[A]pon þe heued hei on þe rode, ouer þar was done a brid,	¶ On þe heed of þat rode : to set abrede was bede
þar war þe lettris written in of mani a man war red. 16580	And þer vpon lettres written : of mony men to rede
¹ Quen it was wroght þai all ne moght stir it vte of þe stede, [¹ leaf 111, back]	Whenne hit was done þei alle ne myȝt stir þe cros of þat stede
Bituix and þat ur lauerd crist was þedir him-seluen ledd. 16584	Bitwene & oure lord crist. was þider him self lede
[Q]uen he come to þat suete tre þe felunes to him said,	¶ whenne he coom to þat swete tre : þe iewes to him seide
“Take it vp,” þai said, “þu seis hu it es to þe graid.” 16588	Take hit vp þou seest wel : Hit is to þe purueide
He lutede dune and kist it sone, and at þe first braid,	He louted doun & kust hit sone : & at þe furst breide
Widvten ani help of man vpon his bac it laid. 16592	Wipouten any helpe of mon : on his bak he hit leide
[I]nto þe tune forth he it bare, bifor þat cursed lede.	¶ þourȝe þe toun he hit bare : bifore þat cursed lede

948. THEY MET A MAN AND MADE HIM HELP TO CARRY THE CROSS, WHICH WAS $4\frac{1}{2}$ ELLS LONG AND $\frac{1}{2}$ AN ELL BROAD. THEY SET IT ON CALVARY, AND CROWDS CAME TO SEE.

pai mete a bisen man i-wiss,
him pai can to nede, 16596

At tak þe tan end o þe tre
to ga þe better spede.

Half feirth of eln was þe length,
And oper half þe brede, 16600

And þan to mont o caluari
all þar-wit pai yede.

Apon þe mont of caluarie
pai sett þis rode tre, 16604

Mani man folud o þe tun,
and mani o þe contre,

þat sum for god and sum for ill,
him come all for to se; 16608

Mani þar grett and mani logh,
o þat grett assemble.

þe riche men bi-scornd him, [col. 2]
and did al þat pai moght 16612

Hu pai moght do him most despite,
on ilk side pai soght.

A crun apon his heued pai sett
o scarpe¹ tre pai wroght, [*it looks like*
pat in a hundret stedes, i-wiss, 16617
þe rede blod vte broght. *scupe in MS.*]

¶ þai clede him wit a mantel rede,
tok of his aun wede, 16620

And siþen in his hand he sett
a mikel staf o rede;

And wit him þai plaid sitisott,
and badd þat suld rede 16624

Quilk o þaim him gaf þe dint;
sare aght þam for him dred.

¶ þare pai aght þam for to seon,
þe folk þat þar was fell, 16628

þe scam pai on þair lauereð soght,
ful tor it war to tell!

COTTON

They met a bysen man tho
and hym thei did nede

To take the tone end off that tre
to go the better spede

iiij ellyn and an half the lengthe
& oper half ellen the brede

¶ To the mount of Calvery
there-with so they yede

vpon that mount some anon
they set this rode tre

Many folowyð of that toun
& many of that contre

Som for good and som for euil
comen hym to se

Many wepe and many lowhyn
of that grete semble

¶ Riche men scornyd hym
in alle that they mought

how they might do most dyspyte
on eche side they sought

A Croune on his hed they set
of sharp tre y-wrought

That in an C stedis y-wys
the blode out it brought

¶ They clad hym in a mantell rede
toke of his oun wede

And sethyn in his hond they set
a mekyll grete rede

And to hym pleidyn abobet
and bad hym sey in dede

Which of hem yaf the stroke
sore might hym drede

¶ Sore they ought hym drede
the folk that were so sneh

The dissease² that they hym did
sore yt were to telle [² MS. dissease]

FAIRFAX (LAUD MS.)

pai met a bisen man i-wis,		pei met abisen mon þo :	
him pai gun pai nede,	16596	& him pei duden nede	
At take þe tane end of þe tre		To take þat on ende of þat tre :	
to ga better spede.		to go þe better spede	
Half feird ellen was þe lenth,		Foure ellen & an half þe lengþe :	
and oper half þe brede,	16600	& oper half ellen þe brede	
And þan to the mount of caluari		To þe mount of caluory :	
all þar-wid pai 3ode.		þerwip so pei 3ede	
[A]pon þe mont oliuete		¶ Vpon þat mount soone anoon : [111081]	
pai sett þis rode tre,	16604	pei set þis rode tre	
Mani man folud of þat tun,		Mony folowed of þat toun :	
and mani of þat contre,		& mony of þat cuntre	
Sum for gode and sum for ill,		Somme for gode & somme for euel :	
all come him forto se ;	16608	comen him to se	
Mani þar grete and mani þar logh,		Mony wept & mony lowen :	
of þat gret semble.		of þat greet semble	
[þ]e riche men pai skorned him,		¶ Riche men scorned him :	
and did all þat pai moght	16612	in al þat þei mou3t	
Hu þai him might do mast dispite,		How þei my3te do moost despit :	
on ilk-a side þai soght.		on vche side þei sou3t	
A crune apon his heued pai sett		A croun on his heed þei sett :	
of scharp tre was wroght,	16616	of sharpe tre I wrou3t	
þat in a hundred stedes, i-wiss,		þat in an hundride studes I wis :	
þe red blod vte broght.		þe blood out hit brou3t	
[þ]ai cled him in a mantil rede,		¶ þei clad him in a mantel reed :	
toke of his auen wede,	16620	toke of his owne wede	
And siþen in his hand pai sett		And siþen in his honde þei sett :	
a mekil staf of rede ;		a muchel greet rede	
And wid him plaid sittisott,		And to him pleiden a bobet :	
and bad þat he suld rede	16624	& bad him say in dede	
Quilk of þaim him gaue þe dint ;		Whiche of hem 3af þe stroke :	
sare agh þai for him drede.		sore au3te him drede	
Sare þai agh þaim drede,		¶ Sore þei au3te him drede :	
þe folk þat war sua felle,	16628	þe folke þat were so snelle	
þe schame þai on vr lauerd soght,		þe disese þat þei him dud :	
ful store it war to telle !		strong hit were to telle	

þai did him sitt als he war king,
 on knes be-for him fell, 16632
 "Alhail vr king," suilk was þe hething,
 þai draue him þan emell.
 þai spitted on his luueli face,
 þaa disciplis of hell, 16636
 þai hailed him be-for, bi-hind,
 buffet þai gaf him snell.
 ¶ Grett it was þat folk to see,
 þat gadred to þat thrang, 16640
 Yong and ald, man and wijf,
 þai weped and handes wrang.
 "Yee foles mistruand folk," þai said,
 "qui will yee algat hang 16644
 þe man þat neuer plight has don?
 mikel ha yee don wrang."
 ¶ Als þai quained iesu þus,
 wimmen o þat cite, 16648
 Iesus turnd him abute
 and þus to þaim said he;
 "Wimmen, wimmen, dos a-wai!
 wepe yee noght for me, 16652
 Bot on yur childer and on yow-self,
 for yeit þe dai sal be
 þe baraigne blisced sal man call;
 for soth þis sal men se. 16656
 ¶ Blisced sal men hald þair wamb
 þat neuer barnes bare, <sup>[¹ leaf 91, back,
col. 1]</sup>
 þe papp þat neuer suken was,
 for in þat time o care 16660
 þe felles sal þai bidd on þam fall,
 sua hidd wald þai þai ware.
 Quen suilk in grene tre es wroght,
 in dri sal mikel mare." 16664

They made hym syt as her kyng
 on kneis by-fore hym felle
 Alle haile our kyng in scorn thei seid
 thei did no-thing welle
 They spyttyn in his louely face
 tho houndes alle of helle
 Many a buffet of hem he bar
 mo than I can telle
 ¶ Grete was that folk to se
 that gedirrid on that throng
 Yong and old man and wyff
 wepe and hondes wrong
 Ye foule myslevyng folk they seid
 wille ye alle-gate hong
 The manne that neuyr synne did
 as is on you along
 ¶ As they rewid Iesus þus
 women of that Cite
 Iesus turnyd hym abowte
 and þus to hem seid he
 Women do wey then he seid
 wepe ye not for me
 But on your childryn and your-self
 for yet þe day shalbe
 The barayne blessid shalle men calle
 forsothe þis shalle men se
 ¶ Blessid shalle men hold the womb
 þat neuyr child bar
 the pappis that ther wer sokyn
 for in that tyme of car
 ¶ The hillis shalle they byd ouyr-falle vs
 hid fayne that thei ware ^[² leaf 152, back]
 When this in grene tre is done
 in drie shalle muche mare

JESUS TURNED AND SAID, "WOMEN, WEEP NOT FOR ME, BUT FOR YOUR CHILDREN 951
AND YOURSELVES; THE DAY SHALL BE WHEN YE SHALL BID THE HILLS FALL ON YOU."

pai did him sitt als he war king,		pei made him sitte as her kyng :	
on kneis bifer him felle,	16632	on knees to-fore him felle	
"All haile vr king," suilk was þe		Alheil oure kyng in scorne þei seide :	
þai draue him þaim emell. [hething,		dude þei no þing welle	
þai spitted on his luueli face,		þei spitten on his louely face :	
þa disciplis of hell,	16636	þo houndes alle of helle	
þai hailced him bifer, bihinde,		Mony buffet of hem he bare :	
þai gaue him buffetes snell.		moo þen I con telle	
[G]rett it was þat folk to se,		¶ Greet was þat folke to se :	
þat gedrid to þat thrang,	16640	þat gedered to þat þronge	
þong and alde, man and wif,		þonge & olde mon & wif :	
þai wep and handes wrang.		wepte & hondes wronge	
"þe fole mistrouand folk," þai said,		þe foule mis-leuyng folk þei seide :	
"qui will þe algat hang	16644	wol þe al gate honge	
þe man þat neuer plight has done?		þe mon þat neuer synne did :	
mekil haue þe þe wrang."		al is on þou longe	
[A]ls þai quaned iesus þus,		¶ As þei rewed ihesus þus :	
wommen of þat cite,	16648	wymmen of þat cite	
Iesus turned him abute		Ihesus turned him aboute :	
and þus to þaim said he ;		& þus to hem seide he	
"Wimmen, wimmen, do wai !		Wymmen dowey þenne he seide :	
ne wepe þe noght for me,	16652	wepe þe not for me	
Bot on þur childer and þur-self,		But on þoure childre & þoure self :	
for þeit þe dai mon se		for þitt þe day shal be	
þe baraine blisced sal men calle ;		þe bareyn blessed shal men calle :	
for soth þis sal men se.	16656	forsoþe þis shul men se	
¹[B]lisced sal men hald þair wamb		¶ Blessed shul men holde þe wombe :	
þat neuer barnes bare,	[¹ leaf 112]	þat neuer childe bare	
þe pappe þat neuer suken was,		þe pappes þat neuer were soken :	
for in þat time of care	16660	for in þat tyme of care	
þe fellis sall þai bidd on þam fall,		þe hilles shul þei bidde ouer falle vs :	
sua hid wald þai þai ware.		hud fayn þat þei ware	
Quen suilk in grene tre es wroght,		whenne þis in grene tre is don :	
in dri sal mekil mare."	16664	in driþe shal myche mare	

[*The Crucifixion and Burial.*]

¶ þe knyghtes þat war wit him sent, iesu þan þai vncled, And ledd him þan to þe rode tre, and þar-on þai him spred, 16668 þare he gaf his suete flesche for ur ranscun in wedd. Iesus haf merci of us, þat sua sare for us bledd ! 16672	¶ Tho knyghtes that by hym satte they Iesu sone vncled And leid hym on the rode tre ther-on they hym spred There he yaf his blessid body for our rauñsom in wed Iesu haue mercy on vs that so sor for vs bled
¶ þai nail him apon þat tre on mont caluari, And a theif on aþer side þai hinged þar him bi, 16676 þat þai suld all vnderstand þat yede þe wai for-bi, O þir tua theifs als qua sai, "þair maister theif am i." 16680	¶ To that tre they nailid hym tho on mount calvery With a thef on eythir side then they hong hym by That alle shuld vnderston that yede that wey ny Of thise ij ^o thevis as who seith the master thef am I
þe chesun of his dede þai wrate a-bouen his hed in hi ; ¶ Abouen his hefd, als i yow tell, a bord was festen plate, 16684 þar-on was þe titel writen, thoru þe rede o sir pilate "Ihesus nazaren, o Iuus king," þar-on þai wrate, 16688	The cawse of his detþ they wroght abovyn his hed on hy ¶ Abovyn his hed as I you telle a borde was made fast There-on was the tytle wretyn by rede of pilates cast Iesus nazarene iewis kyng this was yt first and last
Of hebru, gru, and latine, al for to scend his state. ¶ To-quils þaa godds wyþerwins him naild to þe tre, 16692 For þaim þat did him al þat scam, his praier þus mad he, "Fader," he said, "for-giue þou þaim þat þai do gains me, 16696	By Ebrew grew and laten thise wordes tho they pas ¶ While thise Cursid houndes hym nailid to the tre ffor hem that diddyn hym shame his praier made he ffader he seid for-yef hem that they done to me
For quat þai do þai er sa blind, þe soth þai can noght se."	ffor what they do they be so blynd hem-self cannot se

THEY WROTE HIS TITLE ON A BOARD ABOVE HIS HEAD IN HEBREW, GREEK, 953
AND LATIN. WHILE GOD'S ENEMIES NAILED HIM TO THE TREE HE PRAYED FOR THEM.

[*The Crucifixion and Burial.*]

[p]e knyghtes þat war wid him sett,	¶ þo knyztis þat bi him sat :
þai iesu sone un-clede,	þei ihesu soone vncledde
And ledd him to þat rode tre,	And leide him on þe rode tre :
and þar-on þai him sprede, 16668	þeron þei him spredde
þar he gaue his suete flesse	þere he ȝaf his blessed body :
for vr ransun in wede.	for oure raunsoun in wedde
Iesu þu haue merci on vs,	Ihesu haue mercy on vs :
þat sua sare for vs blede ! 16672	þat so sore for vs bledde
[þ]ai nailed him opon þat tre,	¶ To þat tre þei nailed him þo :
on þe mont caluare,	on mount caluory
And a thef on eþer side	Wip a þeof on eiþer sid
þai hinged þar him bi, 16676	þenne þei heng him by
þat þai all suld vnderstand	þat alle shulde vndirstonde :
ȝode þat wai bi,	þat ȝede þat wey ny
Of þir tua theues, als qua sai,	Of þese two þeues as who so seiþ :
“þair maistir thef am I.” 16680	þe maistir þef am I
þe chesun of his dede þai wrat	þe cause of his deþ þei wroot :
abouen his heued on hij ;	abouen his heed on hy
[A]bouen his heued, als i ȝu tell,	¶ Abouen his heed as I ȝou telle :
a bord was festind plat, 16684	a bord was made fast [¹ leaf 103, back]
þar-on it was þe titel writen,	þeronne was þe titel writen :
thoru rede of sir pilat.	bi reede of pilates cast
“Iesus nazarene, of iuus king,”	Ihesus nazarene iewes kyng :
þar apon he wrat, 16688	þis was hit furst & last
Of ebru, gru, and latine,	Bi Ebreu. gru. & latyn :
for to schind his state.	þese wordes þo þei past
[T]o quilis þai goddes wiperwines	¶ whil þese cursode houndes :
him nailed to þe tre, 16692	him nailed to þe tre
For þaim þat did him all þat schame,	For hem þat duden him shome :
his praier þus made he,	his preyere made he
“Fadir,” he said, “forgiue þu þaim	Fadir he seide forȝyue hem :
þat þai do gaines me, 16696	þat þei don to me
For quat þai do, þai er sua blind,	For what þei do þei be so blynde :
þai can noght seluen se.”	hem self con not se

¶ A-bute his kirtel drou þai cutt,
qua suld it bere a-wai, 16700

Til him þai mikel hething draf
þat walcand went þat wai.

“Aha! þou struier o þe temple, [col. 2]
er þou nu þar,” coth þai, 16704

“þou said þat þou suld cast it dun
and ras it þe thrid dai.

Hele þou was wont oper men,
þi-self hele if þou mai.” 16708

¶ þas¹ oper said, “if he be crist,
als he did men to tru, [1 MS. Ras]

He do him-self dun o þe rode
and all we sal him bu.” 16712

Mikel hething þai of him mad,
bath sarzin and Iu,

þe teind part o þair despitt,
i mai noght tell to yow! 16716

¶ þe theif þat biside him hang,
þai þan him can vp-braid,

“þou sauue nu bath þi-self and us
if þou be crist,” he said. 16720

þe toper theif him gaf ansuer,
and blamed him a-braid,

þou dredes littel godd,” he said,
“þat þis pine es on-laid. 16724

¶ Littel dredes þou drightin,
or oght his mikel might;

þe dome þat giuen es nu on us,
we thole it all wit right, 16728

And þis man wat we wel þat he
es all wit-yten plight.

Haf merci, lauerd! on me quen þou bes
in þi rike sa bright!” 16732

And him he gaf ful suete ansuer,
“for-soth to þe i hight,

COTTON

¶ Abowte his kyrtyH drow they Cutte
who shuld it ber away

To hym mekyH scorne they made
and also grete affray

haile þou tempiH cast down
to hym gan they say

And reysar vp as þou seidist
with-ynne the thrid day

Othir hast þou helid oft
hele thy-self if þou may

¶ Som seid if þou be Crist
as þou hast seid or now

Come doune thy-self of the rode
& aH wolle we þe bow

Muche scorne they hym bed
that was for our prow

The tenthe part may no man telle
sothely to sey to you

¶ Off! tho thevis that by hym hong
the tone hym yaf vmbraide

Save þou thy-self and vs
if þou be Cryst he seid

The todir thefe gan hym blame
with þis answee þus purveid

he seid þou dredist lytiH god
that this pyne is on leide

¶ lytiH dredist þou god
or his mekyH might

The dome that is yovyn to vs
we haue yt with right

with-outyn cawse is this man
to the deth now dight

haue mercy lord he seid on me
when þou comyst to thy light

¶ Iesu yaf to that thef
this answee of price

FAIRFAX (LAUD MS.)

[A]bute his cirtil drou þai cutt,
qua suld it bere a-wai, 16700

Till him þai mekil heping made
þat walked bi þat wai.

“Haile ! þu struyer of temple,
art þu nu þare,” said þai, 16704

“And said þat þu suld cast it dune,
and raisid þe thrid dai.

Haile oþer men was þu ofte wont,
þi-self hele if þu mai.” 16708

[þ]as oþer said, “if he be crist,
als he did men to trou,

He do him-self doune of þe rode,
and all we sal him bu.” 16712

Mekil heping þai of him made,
bath sarazin and Iu,

Te teind part of þair despiitt,
i mai noght tell to 3u ! 16716

[O]f theifs þat biside him hang,
þe tane him gane vpbraid,

“þu sauue nu bath þe-self and vs
if þu be crist,” he said. 16720

þe toþer theif him gaf ansuer,
and blamed him a braid,

And said, “þu dredes litil godd,
þat þis paine es on laid. 16724

[L]ittil dredis þu drightin,
or his mekil might,

þe dome þat es nu giuen on vs,
we haue it all wid right ; 16728

And þis man, wat we wele þat he
es all widvten plight.

Haue merci lauerd ! on me quen þu bes
in þi rike sua bright !” 16732

¹Till him he gaue ful suete ansuer,
“forsoth to þe i hight, [¹ leaf 112, back]

¶ Aboute his curtel drow3e þei cut :
who shulde hit bere away

To him muchel scorne þei made :
& also greet affray

Heil þou temple caster doun :
to him gon þei say

And reiser vp as þou seidest
wiþ inne þe þridde day

oþere hastou heled ofte :
hele þi self if þou may

¶ Somme seide if þou be crist :
as þou hast seide ar now

Com doun þi self of þe rode :
& alle wol þe bow

Muchel scorne þei him bed :
þat was for oure prow

þer tenþe part may no mon telle :
sopely to seye to 3ow

¶ Of þo þeues þat bi him honge :
þe ton him 3af vmbreide

Saue now þi self & vs :
if þou be crist he seide

þe toþer þeof gon him blame :
wiþ þis vnsware þus purueide

He seide þou dredest litil god :
þat þis pyne is on leyde

¶ litil dredestou god :
or his mychel my3t

þe doom þat is 3yuen to vs :
we haue hit wiþ ri3t

Wipouten cause is þis mon :
to þe deþ now di3t

Haue mercy lord he seide on me :
whenne þou comest to þi li3t

¶ Ihesu 3af to þat þeof :
þis vnsware of pris

þat þou sal be in paradis		To-day þou shalt be with me	
wit me þis ilk night."	16736	he seid in paradice	
þis theif þat hang on his righthand,		This thefe that on his right side hyng	
dismas to name he hight,		dismas he hight þe wyse	
Gemas hight þat toþer theif,		Gemas hight the tothir	
þat was all maledight.	16740	the fend hym made nyse	
Bi þis was vndren on þe dai,		¶ By this was vnder of the day [leaf 153]	
þat mirkend al þe light,		the light by-gon to hide	
¶ þis apostlis war fledd him fra,		his appostils wern flowyn hym fro	
durst naman wit him bide,	16744	durst non with hym abide	
Bot an, his moder and sent Iohn,		But his moder and seint Iohn	
þat duelled ai bi his side.		tho duellid by his side	
Foluand him in wele and wa,		They sewid hym in wele and wo	
þat soght þat sorowful tide,	16748	& sie that sorowful tide	
✓ ¹ Be-side þe cros stode his mod[er] ^[lf 92, col. 1]		ffrom then yt darkyd tille þe mone	
þat was ful ful of woo,		ouer all þe world wide	
And þe marie maudlayn,		¶ his modir and the mawdeleyne	
And cleophe als soo.	16752	and þe mary cliophe	16752
Als he hanged on þe tre		And Iohn his der' cosyn	
His moder þere he seghe,		stode by the rode tre	
And san Iohn þe euuangelist,		Iesus sie his moder wepe	
þat stode his moder neghe.		of hir he had pite	16756
"Womman," he saide, "loo þer þi son!"		Moder Iohn shalbe thy sonne	
And þen he saide to Iohn		fro now in-stede of me	
"Iohn loo þer þi moder!"		And she thy moder my cozyn	
Ful careful is hir mone."		loke hir wele seid he	16760
Als for his moder Iohn hir keped,		fro then he our lady left	
And in his ward hir toke,	16762	in his keypyng to be	
For our louerd loued him most,	1	¶ By this was the day so gon	
Os we rede in boke.		that comyn was to none	16764
We fynd not þat our leuedi		Iesus wold the prophesie	
þof all hir hert wore sore,	4	to end wele were don	
Spake no word bot maked doile,		Then he seid me thyrstes sor'	
Thort no womman more.		a swayne start forth sone	16768
Hir care passed all other pine,		And bed hym galle and ayze to drynck	
Comforthe wald scho non,	8	wary hym sonne & mone	

COTTON

FAIRFAX (LAUD MS.)

[¹ Here begins a different hand. The other 3 MSS. do not correspond with this.]

EXCEPT MARY AND JOHN. TILL NOON IT WAS DARK. THE THREE MARIES NOW 957
STOOD NEAR; JESUS GAVE HIS MOTHER INTO JOHN'S KEEPING; HE THIRSTED SORE.

þat þu sal be in paradis
wid me þis ilke night." 16736
þis thef þat hang on his right hand,
dismas to name he hight,
Gesmas hight þe toper thef,
þat was all maledight. 16740
Bi þis was vndrin of þe dai,
þan mirkind all þe light,
[H]is apostlis was fled him fra,
durst na man wid him bide, 16744
Bot ane, his modir and saint iohn,
þat duelled bi his side.
Foluand him in wele and wa,
þai sau þat sorful tide, 16748
Fra þan was mirknes ai to none,
ouer all þis world wide.
[H]is modir and mari magdalene,
and mari cleophe, 16752
And iohn his dere cosin,
stode bi þe rode tre.
Iesus þan sau his modir wepe,
of hir he had gret pete, 16756
"Modir, iohn sal be þi sun
fra nu, instede of me.
And þi modir, mi dere cosin,
þu loke hir hir," said he, 16760
Fra þan he his leuedi lagh[t]
in his ward for to be.
[B]i þis it was þe dai sua gane,
þat comen was to none, 16764
Iesus wald wele þe prophecis
war all til ending done.
þan he said, "me threstes sare,"
a suain stirt forth alsone, 16768
And bedd him bitter gall to drinc,
bath weri him sun and mone! ^[up to p. 961]

GÖTTINGEN

To day þou shalt be wiþ me
he seide in paradis
þis þeof þat on his riȝt side heng :
dismas he het þe wis
Gesmas het þe opere :
þe fend him made nys
¶ Bi þis was vndren of þe day :
þe liȝt bigan to hyde
His apostlis were flowen him fro :
durst noon wiþ him abide
But his modir & seynt Ion :
þo dwelled bi his syde
þei sewed him in wele & wo :
& say þat sorweful tyde
Fro þenne hit derked til þe mone :
ouer al the world wide
¶ His modir & þe maudeleyn :
& marie cleophe
And Ion his dere cosyn :
stood bi þe rode tre
Ihesus say his modir wepe :
of hir he had pite
Modir Ion shal be þi son :
fro now in stude of me
And she þi modir my cosyn :
loke hir wel seide he
Fro þenne he oure lady lafte :
his keypyng to be
¶ Bi þis was þe day so goon : [leaf 104]
þat comen was to none
Ihesus wolde þe prophecie :
to ende wele were done
þenne he seide me þirstes sore :
a swain stert forþ soone
And bed him galle & eysel to drynke :
warye him sonne & mone

TRINITY

þe sverð of sorow was at hir hert, Als sayde san symeon. ¶ þen spake our lord ful pitus-ly, And saide, "mé thristes sore," 16767 Vinegre & gaH þe jews blend 13 And to his mouth put þore, He tast it with tonge, Bot þer-of toke he noght, 16 Alas! iesu to aH þi woo, Slik drink þai þe broght; When he it feled he wald not drínk Bot sayd þis word ful soyn, 20 þat aH herd þat stode be syde, "Til end þis dede is doyn." þen wex þe day dym & merke, þat men mozt se no light, 24 Thoru-out all þe werd [col. 2] Os it wore merke night. Fro vndre vnto none it last, þe son wex blak & bloo, 28 Agayns kynd hit mizt not schine, And the moyne als-soo. Litel wondre me think it was, þaf þai mizt not schine, 32 When þe lord of son & moyne Tholed in erth slik pyne. þe son withdrogh his light, And non til erthe it sent, 36 Apon hom to schine þat his lord so schent. ¶ Mony grete clerkez þat were Far in other land, 40 Seghen þe son fare soo And koud not vnderstand, For of our lord nozt þai knew, 43 Bot thoru clergy þai soght, [up to next col.]	pat wikked men here on erth Godis son to ded hade broght; And vnderstode of mans kynd þat he hade flesche & bone. 48 Som of þaim toke cristendam, San dynis he was one, He wond þat time in atens, And godisson knew he noght 52 Bot be pure clergy, þis word com in his thoght. He saide þat god tholed Ded in mannes kynd, 56 Or vn-kyndly þe werld is tourned, þes word was lang in mynd. ¶ About þe neghent oure of þe day, Our lord loude gon cry, 60 And saide, "Eloy Eloy, lamazabatani," 1 þat was to say "my god, my god, Whi has þou forsaken me;" [leaf 92, bk, col. 1] For þe grete thraws of ded, 64 These ilk wordez said he. þe Iews when þai herd þis, þai saide, "he calles hely, Lett vus se whether heli com 68 To liuer him in hy." Softly spake our lord þen, For ded was neze comand, "Fader," he saide, "I here betake 72 My saul into þi hand." Right os he saide þat word To-geder fell his eghen, And boghed doun his heued, 6 þe gast þen was geen. When him was bed þat bitter drynk Of aysell & of gaH, 16780 pat blissed saul he gaf for vus, [up to next col.]
--	--

His hede doun lete he faß.	81	rest on is wery heued.	117
þe son wex merke, þe erth quoke,		Him was not geue so mikel plas,	
þe stons clef als-soo,		War-on he mißt dee fayre,	
Dede men risen out of þer graue,	84	Ne a torf of herd erth	120
þe temple vayl clef in twoo.		but deed heze in þe air ¹	
Syn þe erthe mißt not thole þi ded,		His sely lyms mißt he not rest.	
Als we in boke rede,		To put hom to ne fro	
Ful hidously þen con it quake,	88	For non of þam mißt other helpe,	124
When þou deed for drede.		How mißt he haf more woo?	
Tres ne stons tholed it noght,		His armes wore so streyned oute,	
For þen brast þai als-soo,		His hend nayled so fast	
þe clothe þat in þe temple was,	92	þat he mißt not in all his woo,	128
In middes it clef in twoo.		Vntil his hede hom cast,	
Throgh stones in sunder brast,		Ne he mißt not bere vp his hede.	
And ded bodyes gon rise,		Ne nawhar it doun lay,	
Loke ilk a creature for his ded	96	Bot os it til his scholder fetß;	132
Made doyl on þer wise.		Ful woo was him þat day!	
Alas! man, where is þi hert,		Hou mißt euer ani man	
How may þou here þis?		More cruel ded see,	
Bot if þou quake for care,	100	Bitter strang & pore als so,	136
Grete doyl of þe it is.		Iesu loued þou bee.	
'Al creatures for his ded		No wonder þof þe son wore merk,	
made doil & pite,	[col. 2]	And þe moyne als-so,	
And þou þat he deed fore	104	Trees & hard stones,	140
cannot sorus be		And clothes brast in two.	
¶ A prophet spekez of our lord		þe Iews þat him sloghe,	
os we fynd it writen		When þai saze þis cas,	
A word of grete doyl,	108	Som of þam sayd "for-sothe	144
os þese clerkez witen,		þat he godis son was."	
þe fox has his den		Mony þat stode & saze	
and ilk foghel is nest,		þoo mervels doyn in dede,	
And man son has nothing	112	Torned & wore baptized,	
apon his hed to rest;		For þai hade of him drede.	149
For til our lord in erth			
so mikel was not leued,	115		
Whar on þat he mißt	[up to next col.]		

COTTON

COTTON

[1.—1 These lines in the MS. are written in 9 long and 2 short lines.]

¶ To that bytter drynkⁱ hym bodyn
he beð his mowthe ther-tille
he tastidⁱ it but nought he dronkⁱ
hit was so wonder ille

Alle for bled as he might
he spak these wordes stille
To the fader I yeld my gost
now haue I done thy wille

¶ After hym was bodyn this bytter
of eyzeH & of galle [drynk^t

his blessid soule he yaf for vs
the heȝt downe lete he falle
The day was derker then the night
þe erthe quoke *with-alle*
The stonys brast the temple clefe
in ij^o bothe rofe & walle

[.
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.
.
.
.
.
no gap in the MS.]

¶ So Grylsly the erthe quoke
that gravis it vndid
Dyverce bodijs rose to lyf
in erthe by-for were hid
And comyn to toun among men
and ther' wer' knowyn & kyd
Many iewis by-gon to drede
for wondirs þo bytid

þen com word to sir pilat [leaf 93, col. 1]
Of þam þat wore þere stad, 16804
Of all thingez þat by-fell,
Wharfor he wex radd.

¶ The word come to Sir pilat
ther' as he was stad
Of tho thyngges that then by-felle
wher-for' he was vnglad

LORD, WHO HOLDEST THE WORLD IN HAND AS A BALL, PITY MEN ON DOOMSDAY ! 961
MANY ROSE TO LIFE AND CAME INTO TOWN. MEN WERE AFRAID AT THESE MARVELS.

[þ]at bitter drinc þat he him gaf,
he bedd his muth þar till, 16772
He tasted it, bot noght he dranc,
for it was selcuth ill.

For þe mekil blod he bled
als he moght, spac he still, 16776
"To þe fadir 3eilde i mi gast,
nu haue i done þi will."

[Q]uen him was bedd þat bitter drinc
of aisel and of gall, 16780
þat blisced saule he 3eild for vs,
his heued dune lett he fall.

þe dai wex mirk þan þe night,
þe erd it choke wide all, 16784
þe stanes brast, þe temple clef
in tu, bath rofe and wall.

[L]auerd ! þat all þis world in hand
has lokin als a balle, 16788
þu reu on care of cristen men
þat can bot on þe call ;

Nameli on þat dreri dai,
quen þu þaim deme sall, 16792
þu lat þaim noght þat þu sua boght
bicum þe feindes thrall.

[S]ua fersli þe erd quock
þe grauis it vndid, 16796
þat mani man ras to þe lijf
in erd was forwid hidd.

And come to tune emang þa men,
to þair freindes þaim kidd ; 16800
þan bigan mani a man to drede
for farlis þat bitidd.

[þ]e word it come to sir pilate
to þaim þat war on stadd, 16804
Of all-kin things þat bifell,
quarfor hē wex ful radd.

¶ To þat bittur drynke him boden :
He bed his mouþ þer tille
He tasted hit but not he dronk :
hit was so wondir ille

Al for bled as he myzt :
he spak þese wordis stille
To þe fadir I 3elde my goost :
now haue I don þi wille

¶ Aftir him was boden þis bittur
of eisel & of galle [drynke :

His blessed soule he 3alde for vs :
þe heed doun lete he falle
þe day wex derker þen þe nyzt :
þe erþe quook wip alle
þe stones brast þe temple cleef :
in two boþe roof & walle

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no gap in the MS.]

¶ So grisly þe erþe quoke :
þat graues hit vndid
Dyuerse bodies ros to lif :
in erþe bifore were hid
And coomen to toun amonge men :
& þere were knowen & kid
Mony iewes bigon to drede :
for wondris þo bitid

¶ þe word coom to sir pilate :
þere as he was stad
Of þo tipingis þat þenne bifel :
wherfore he was vnglad

With-outen mete & drink þat day
In sorouyng was he sadd; 16808
After þe maister Iews he send,
þai com as he þam bad,
"Haf 3e þam sene, what say 3e me
Of thingez þat are doyne?" 16812
"Oft sithes haf we sene," þai saide,
"þe clipes in son & moyne." 16814
1 ¶ þen was þe laze if ani man
At paschez to ded wore broght,
Hit schold be take doun away,
And for þe fest lef noght. 4
An old knight þat loued our lord,
Iosephe of abaramathy,
Vnto pilat hertly went
And asked his body.
Pilat him granted his askynge,
Agayn euen he 3ode,
Nicodemus he toke with him,
To take him doun of þe rode. 12
Pilat send & told þe Iews
He hade geen his body,
And bad þat þai suld loke
þat he wore ded for-thy.
þe Iews 3ode by-fore
Vnto þe theues twoo,
And broken bothe þer thees
Or þai parted hom froo. 20
Of oure lord brake þai no lym,
For he was ded by-fore,
Bot calden a blynd knight
To wirk after þer lore,
With a spere in hand
And til his hert hit sett,
þer-with he thirled h[is] hert, [col. 2]
Bothe blode & water oute lett. 28

COTTON

With-outyn mete or drynk^t that day
in sorow he was bylad^t
After the master iewis he sent
they comyn as he hym bad^t
¶ Haue ye thise wondirs sene he seið
that now to-day is don^t
Oft haue we seynethe clyppes seide they
bope of sonne & mone
[.
. no gap in the MS.]
fforth come Ioseph of Aramathy
and askyd^t of pilat a bone
Iesu body to bury tho
he hym grauntid^t sone
¶ Moche wondird^t pilat
8 his dethe so sone to se
The iewis for their^t muche fest
that on þe morn^t shuld^t be
Seidyn no body shuld^t be left
12 hongyng on no tre
Dothe hym doune as you thenkyth^t
pilat seið^t paide be we [best^t
The ij^o they fond^t somdele in lyf^t
16 of eythir they brak^t the thie
¶ When that they to Iesu come [leaf 153,
they fond^t hym dede as stone back]
ffor they wyst him fully dede
20 of hym brak^t they no bone
But blynde longeus with a sper^t
that a knyght was oon^t
The iewis made² hym thorough his side
24 to putte it sone anon [2 iewis made
repeated in MS.]
A-yenst his wille he it did^t
therefor^t he made mone
¶ Blode and water out of his side
28 muche tho þer ranne

FAIRFAX (LAUD MS.)

widvten mete and drinc þat dai
in soru was he stadd ; 16808
Eftir þe maistir iuus he sent, [leaf 113]
þai come als he þaim badd,
“[H]aue 3e nu sene, quat sai 3e me
of thinges þat er done ?” 16812
“Oft siths haue we sene,” said þai,
“esclepis of sun and mone.”
A rightwis man was in þat lede
als þar was funden quone, 16816
Ioseph of arimathi he hight,
till heuen þan gan he hone.
Of *iesus* bodi all for to beri
he askid pilate his bone, 16820
And pilate had selcuth þat he had
giuen þe gast sua sone.
[þ]e iuus for þe mekil fest,
þat on þe moru suld be, 16824
þai said þat bodi suld be nane
left hangand on þe tre.
“Fellis þaim dune als 3e best thinck,
for paid i am,” said he, 16828
þe tua þai fand sumdel in lijf,
of eþer þai brac þe thie.
[B]ot quen þat þai till *iesus* come,
þai fand him dede as stone, 16832
For þai wist þat he was dede,
of him þai brac no bone.
Bot longeus þe blind, wid a spere
(of knightes was he one) 16836
Thoru his side vnrekenli
apon his herte it rane ;
[.
. no gap in the MS.]
[B]lod and watir vte of his side ran,
selcuth mekil wane, 16842

Wipouten mete or drinke þat day :
in sorwe he was bi-lad
Aftir þe maistir iewes he sent :
þei coomen as he hem bad
¶ Haue 3e þese wondris seen he seide :
þat now to day are done
Ofte haue we seyn þe clippis seide þei :
boþe of sonne & mone
[.
. no gap in the MS.]
Forþ coom Ioseph of Aramathi :
& asked of pilate abone
Ihesu body to bury þo :
he him graunted soone
¶ Muche wondride pilate :
his deef so soone to se
þe iewes for þe mychel feest :
þat on þe morn shulde be
Seiden no bodi shulde be laft :
hongynge on no tre
Doþ hem doun as 3ou pinkest best :
pilate seide paide be we
þe two þei fonde sumdel in lif :
of eiþer þei brake þe þe
¶ whenne þat þei to ihesu coom :
þei fond him deed as stone
For þei wist him fully deed :
of him brake þei no bone
But blynde longeus wip a spere :
þat a knyzt was one
þe iewes made him þourze his side :
to put hit sone anone
A3ein his wille he hid dude :
perfore he made mone
¶ Blood & watir out of his syde :
muchel þo þere ran

And þou gaf vs ilk-a drope,
þat þere leued riȝt noght.
þe Iews miȝt do no more to þe
Of vilany & woo,
þen be-twix theues þe hange;
And in vile stede als-soo ;
For on þe hil of caluarie
When theues taken wore,
If þat þai wore dampned
þai wore hanged þore,
Apon arode os þou was,

COTTON

For more vile ded was none
þen was on þe rode by-fore.
þat þou deed þer apon. 64
1 þe dome was wrang, þe stede was vil,
Bot noble was þe tre, [1 leaf 93, back,
col. 1]
þat þou was on to ded broght ; 56
Loued mot þou be. 68
When þe Iews wist þe sothe
þat he was ded þere,
His body bode be taken doun,
For þe fest, os I saide ere. 72

COTTON

And of þat blod ran till hiȝs ei
he gate his sight on-ane. 16844
He þat sau it þus he said,
his wittnes es, saint iahne,
For þat man of his freinschip,
was sua ner was bi him ane. 16848
Ioseph, þat his freind was lele,
was of arimathie,
Ne grantted neuer wid will ne werk,
to þaire gret felune, 16852
He and sir nicodeme alsua,
als tellis vs þis storie.
wid leue of pilate to þe rode
þai went þaim priueli, 16856
þar sorfulest of all þai fant,
saint iohn and mari.
[þe rode it was wid lieif and brac
florist wele selcuthli, 16860
Fra þe middai to þe complene
þat mani toȝht farli ;
Bot þogh þe iuus þat it sau
thoght selcuth ne for-þi, 16864

GÖTTINGEN

Of þat blood ran to his hond :
his sizte soone he wan
Seynt Ion hit say- & þus seide :
his witenes is þat man
He was of cristis frenshepe greet :
& was nyȝe him þan
¶ Ioseph þo his trewe frend :
was of aramathie
He graunted neuer in wille nor werk :
to her felonye
He & nichodeme also : [leaf 104, back]
as telleþ þis storye
wiþ leue of pilate to þe rode :
went hem priuelie
þere þei fonde þe sorwefulest :
boþe Ion & marie
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. no gap in the MS.]

TRINITY

366 JOSEPH AND NICODEMUS TOOK DOWN THE BODY, WRAPT IT IN WINDING CLOTH AND RICH OINTMENT, AND BURIED IT IN A GARDEN NEAR THE TOWN.

Noijer þai gaf man, ne tok emsample gode þar-bi ;	[.]	
Bot on þe morn o þat grening,		
þe tre als ar was dri.		16868
¶ Vte þai drou þaa nails thre,		
And tok his bodi dun,		
Wit winding clath and riche smerl,		
his birring mad þai bun.		16872
[.]		
.		
<i>no gap in the MS.</i>		
A stan he til him-self had wrought,	Wyth wyndyng-clothe of sendeþ riche	
Ioseph, þat godd barun,	made his burying bound	
16876	Wyth oynementes the body enbawmyd	
þai delued him, þat derworth,	riche of grete renoun	
in a yerd be þe tun.	In a tombe to hym-self wrought	
¶ þe murning þat his moder mad	Ioseph þat riche baroun	
mai naman rede in run.	There-ynne they leide hym derworthely	
16880	in a yard be-side þe toun	
Son o þis was tipand tald	¶ The monyng that his moder made	
vnto þaa Iuus felun,	might no man telle ne rede	
þai com to pilate and þus-gat	Sone was his burying cowthe	
þai did him to resun.	to that fals lede	
16884	They come to pilat and þus seid	
“Sir,” þai said, “nu we hus dred	as they wold wede	
men sal us do tresun,	Sir of treson now	
¶ Sir,” þai said, “he, yond traitur,	ow we most to drede	
yond letter of vr lai,	¶ Sir they seid of this traytour	
16888	lettar of our lay	
Vs meins quils he was in lijf	Vs menys whan he was alyfe	
þat we herd him sai,	some we herd say	
þat he suld haf might and strength	That heshuld haue might and strengthe	
to rise þe thrid dai ;	to ryse þe iij ^e day	
16892	And for that skylle lette wacche hym	
For-þi es skil þir dais thre	iij ^e dais we you pray	
yeming on him yee lai.	¶ yff his dissipils come be nyght	
¶ If his disciplis cum bi nyght	to stele hym vs fro	
to stel him son a-wai,	and seid to oper he is resyn	
16896	it wold kyndiþ mucche wo	
And sais til all, he risen es,	Alle our law in short while	
þar bes an iuel plai ;	might be for-done so	
þan sal rise mar þan be-forn		
errur of vr fai.”		16900

Nouper þai gauge man, ne þai toke ensampel god þar-bi ;	[.
Bot on þe morn of þat grening,	
þe tre als ar was dri. 16868	 <i>no gap in the MS.</i>]
[V]te þai drou þe nailes thre,	¶ Out þei drouze þo nailes þre :
and toke his bodi dune,	& toke his body doun
wid winding clath and riche smerel,	wiþ wyndyng cloop of sendel riche :
hiis birijng made þai bune. 16872	made his buriynge boun
[.	wiþ oynementis þe body enbaumed :
. . . <i>no gap in the MS.</i>]	riche of greet renoun
A stane he til him-self had wroght,	In a tounge to him self wrouzt :
ioseph, þat god barune, 16876	Ioseph þat riche baroun
þai delued him þare derworthli,	þerynne þei leide him derworþely :
in a ȝard bisides þe tune.	in a ȝard bi syde þe toun
[þ]e murning þat his moþer made	¶ þe mournyng þat his modir made :
mai na man rede in rune. 16880	mizt no mon telle ny rede
Sone of þis was tipand tald	Soone was his birying coup :
to þaa iuus felune,	to þat fals lede
þai come to pilate and þus-gat	þei coom to pilat & þus seide :
þai did him resune. 16884	as þei wolde wede
"Sir," þai said, "nu will vs drede	Sir of tresoun now :
men sal vs do tresune,	ow we moost to drede
Sir," þai said, "he, yon traitur,	¶ Sir þei seide of þis traitour :
yon letter of vr lai, 16888	letter of oure lay
vs menis quilis he was in liue [r113, bk]	Vs meues whil he was in lif :
þat we herde sum say,	somme we herde say
þat hesuld haue bath might and strenth	þat he shulde haue myzte & strengþe :
to rise þe thred day ; 16892	to rise þe þridde day
For-þi es skill þat daies thre	And for þat skil let wacche him :
ȝeming on him we lay.	þre dayes we ȝou pray
[I]f his disciplis cum bi night	¶ If his disciples com bi nyzt :
to stele him þan away, 16896	to stele him vs fro
And sais till all he resen es,	And seiden to opere he is risen :
þar bes ane iuel play ;	hit kyndeled muchel wo
þan sal rise mare þan bi-form	Al oure lawe in short while :
euer again ur lay." 16900	mizt be fordone so

"Gas," coth pilate, "and dos him kepe pe best wis yee mai." 16902 ¶ pe prince o preistes o þair lagh went to þat monument, And sperd it wit a mikel stan, to turn i-nogh had tuent. 16906 pai did þair seles þar-apon, ar þai þeþen went, Armed knightes þar þai left þat to þe tumb suld tent; 16910 Bot <i>quen</i> þat <i>iesus</i> ras to lijf þaa caitefs war bot scent. ¶ Ioseph wald haf awai þe rode, þe Iuus it him for-bedd, 16914 þat ilk night þai feld it did awai for to be ledd; Wit þe theifs croices tuin, <i>quen</i> al war gan to bedd, 16918 And grofe þaim thre for <i>cristen</i> men, wit-in a priue sted. For-þi þai bar þe malescun of him þat þaron bled. 16922 ¶ Nu is þe croice grauen vnder greit, and <i>iesus</i> vnder stan, And hinges all hope of hali kirc in maria mild allan. 16926 Ai til <i>iesus</i> þe thrid dai had fughten gain sathan, And werid him on his aun bit, als hund es on a ban, 16930 ¶ And als þe fisch right wit þe bait apon þe hok es tan, For þof he sagh him man als man, his godd-hed sagh he nan. 16934 ¹To quils his flesche lai vnder greit, his gast til hell es gan, [leaf 94, col. 1]	pylat seid on your best wyse to kepe hym sone ye go ¶ The prynces of prestes of þe law went to þat monvment And made yt sykry as hem thought while they wer' present They set her selis ther-vpon er they then went Armyd knyghtes ther' they left to þat tombe to tent But whan he rose to lyf tho caytifs ar' but shent ¶ Ioseph wold haue had the rode þe Iewis it hym for-bede The self nyght they yt did away to be led with tho thevis crossis to when men wer' in bed They beried hem fro Crystyn men in a preuy stede There-for they had the maleson of hym þat þer-on bled ¶ Now is the cros vnder erthe & <i>Iesus</i> vnder stone and alle the feith in holy chirche left in mary alone <i>Iesus</i> had foughtyn with satan [leaf 154] fro helle was comyn & goon And worthid hym on his oune vile as hound is on a bone ¶ As fishe with bayte was he takyn & on the hoke brought ffor he sie hym lyke to man his godhede saw he nought while his flesh lay vnder stone his gost to helle sought
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“Gas,” said pilate, “and dos him kepe
þe best wise þat 3e may.” 16902

[þ]e prins of þe preistes of þe lau
went to þat monument,
And sperid it wid a mekil stane,
to turne enogh had tuent. 16906

þai did þair selis þar-apon,
are þat þai þeþen went,
Armed knyghtes þar þai left
þat to þe tumb suld tent; 16910

Bot quen þat he ras to liue
þai caitiues war bot schent.
[I]oseph wald haue a-wai þe rode,
þe iuus it him forbedd, 16914

þat ilke night þaim-self it did
a-way for to be ledd;
wid þe theifs croices tuin,
quen all war gane to bedd, 16918

And groue þaim thre for cristen men,
widin a preue stedd.
Forþi þai bar þe maliscon
of him þat þar-on bledd. 16922

[N]u es þe crois grauen vnder grete,
and iesus vnder stane,
And hinges all hope of hali kirc
in mari mild allane. 16926

Ay till iesus þe thrid dai
had fughten again sathane,
And werid him in his auen bitt,
als hund es on a bane, 16930

[A]nd als þe fiss wid a baite
apon þe hoke es tane,
For if he sau him man als man,
his goddhed sau he noght. 16934

To-quilis his fless lay vnder grete,
his gast till hell es gane,

GÖTTINGEN

Pilate seide on 3oure best wise :
to kepe him soone 3e go

¶ þe princes of prestis of þe lawe :
went to þat monument
And made hit sikur as hem þouzt
whil þei were present

þei sett her seles þer vp on :
ar þei þennes went
Armed knyztis þere þei laft :
to þat toumbe to tent

But whenne he ros to lyue :
þo caitifs were but shent
¶ Ioseph wolde haue had þe rode :
þe iewes hit him forbed

þat selue nyzt þei hit dud :
Awey for to be led
Wip þo þeues croises two :
whenne men were in bed

þei buried hem fro cristen men
in a priuey sted
þerfore þei hadde þe malisoun :
of him þat þeronne bled

¶ Now is þe crois vndir erþe :
& ihesus vndir stone
And al þe feiþ of holy chirche :
laft in mary allone

Ihesus had fouzten wip sathan :
fro helle was comen & gone
And worped him on his owne wile :
as hounde is on a bone

¶ As fisshe wip bait was he taken :
& on þe hok brouzt
For he say him lik to mon :
his godhede say he nouzt

Whil his flesshe lay vndir stoon :
his goost to helle souzt

TRINITY

pat wit þe might of his godd-hed,		And <i>with</i> the might off his godhede
he ras him-self o-nan.	16938	he ros that vs had bought
Thoru a tre, sum yee haf herd,		¶ Thorough a tre as ye haue herd
was al mankind mad thrall,		was man-kynd made thralle
And thoru þis hali rode tre,		And thorough the holy rode tre
þan war we frehed all.	16942	freedom come vs alle
Again pat apell adam ete		Ayen the Appil adam ete
was gin iesu þe gall,		was yef Iesu the galle
Alle þe pines o þis werld		Alle the paynys of this world
to tell þai war ful small,	16946	to his ner but smalle
Ogains leist of his to drei,		[.
if i ne lei yow sall ;		 <i>no gap in the MS.</i>]
¶ For he pat neuer sin did,		¶ he that neuer synne did
vr sinnes all he bar,	16950	our synnys alle he bar
And vili for us was ledd,		dispytously for vs wo lad
als i haf tald yow ar.		buffetid & betyn sar
For ur sakes pat we haf don		ffor our sake he suffird þus
he sufferd al þe sar,	16954	much sorow & car
Noght o lime of his licam		lym nor lyf of his
he sufferd noght to spar ;		for vs wold he spar
And sipen his lijf for us he gaf,		[.
quat moght he þan do mar.	16958	 <i>no gap in the MS.</i>]
¶ He pat neuer did vilani,		¶ he that nevir synne did
ne neuer þar-to thought,		ne so moche as it th[ought]
Vr sinnes and vr wickednes		Our synnys and our wrecchidnes
Ful dere on him he boght ;	16962	der he hem bought
Sa wel he luued us at na thing		So welle he louyd vs that no thyng
of him-self ne roght,		of hym-self he roght
And all the wrak on him he tok,		Alle the wrake on hym he toke
pat oper men had wroght.	16966	that oper men had wroght
¶ All þe thinges o þis werld		[.
cuth noght tell þe teind,		
Ne all þe hertes cuth noght thinc		
hu he til us was heind.	16970	
Es nan pat he ne aght sare to reu		
þe soru o suilk a freind,		 <i>no gap in the MS.</i>]

HE SUFFERED FOR OUR SINS, HE SPARED NOT A LIMB OF HIS BODY ; HE LOVED 971
US SO, THAT HE TOOK OUR WRATH ON HIM. NONE CAN THINK HOW GOOD HE WAS !

þat wid þe might of his goddhed,		And wip þe myzt of his godhede :
he ras him-self on-ane.	16938	he ros þat vs had bouzt
[T]horu a tre, als 3e haue herd,		¶ þour3e a tre as 3e haue herd :
was all man-kind mad thrall,		was mankynde made þralle
And throru his hali rode tre,		And þour3e þe holy rode tre :
þan war we frelsed all.	16942	freedom coom vs alle
Again þat appil adam ete		A3eyn þe appel þat adam eet : [leaf 105]
was giuen <i>iesus</i> þe gall,		was 3yue <i>ihesu</i> þe galle
All þe pinis of þis world	16945	Alle þe peynes of þis world :
to tell þaim þai war ful small,		to his nere þei but smalle
Again þe lest of his to drei,		[.
if i 3u lije na sall ;		 <i>no gap in the MS.</i>]
[F]or he þat neuer no sin did,		¶ he þat neuer synne dud :
vr sinnes all he bare,	16950	oure synnes alle he bare
And vilelik for vs was ledd,		Dispitusly for vs was lad :
als i haue tald 3u are.		buffeted & beten sare
For vr sakis þat we had done		For oure sake he suffred þus :
he suffred all þe sare,	16954	muchel sorwe & care
Noght a lim of his licame		Lymme on his licam ny lif :
suffred he to spare ;		for vs wolde he not let spare
And siþen his lijf he for vs gaue,		[.
quat might he þaim do mare.	16958	 <i>no gap in the MS.</i>]
[H]e þat did velani3e neuere,		¶ He þat neuer synne dud :
ne neuer þar-to thoght,		ne so muche as hit þouzt
vr sinnes and vr vilaniie		Oure synnes & oure wrecchednes :
ful dere on him he boght ;	16962	dere he hem bouzt
Sua wele he luued vs þat na-thing		So wel he loued vs þat no þing :
of him-self he roght,		of him self he rouzt
And alle þe wrake on him he toke, [r 114]		Al þe wrake on him he toke :
þat oper men had wroght.	16966	þat opere men had wrouzt
[A]ll þe tungen of þis werld		[.
cuth noght tell þe tend,		
Ne all þe hertis cuth noght thinc		
hu he till vs was hend.	16970	
Es nane þat he ne aght to reu sare		
þe soru of suilk a freind,		 <i>no gap in the MS.</i>]

972 IF A MAN BORE ALL THE SUFFERING OF OTHER MEN, IT WERE NOTHING AGAINST
ONE HOUR OF CHRIST'S PAIN. TO DIE DAILY FOR 100,000 YEARS WERE NOTHING.

pat sli baret wald on him ber
to lede us all to lend. 16974

[*No gap in the MS.*]

¶ And thinc yow na selcuth o þis,
for yeit i sai yow mar ;
All þe seknes o þis werld
if a man on him bar, 16978

And þat man of all oper men
moght suffer all þair sar,
Ogain his pine bot of an vure, [col. 2]
ful littel or noght it ware. 16982

Quar-thoru þat i moght liue in lijf
an hundret thusand yere,
And moght ans for his luue
ilk dai dei sere ; 16986

And al þat i moght drei to pine,
to sare and to torfere,
Again þe pine he for me drou,
bot als a noght it were. 16990

¶ þan mai men sai wel þat his pine
es herder for to drei,
þan it war þe pine of hell,
in als lang a wai. 16994

þa forsoth þat mai men se,
þat es a skil oght slei,
He was sa mighti in him-self,
his kind it was sa hei. 16998

¶ And for þat iesus had in him
sua gret might and vertu,
þat it was neuer man þat had
sua mikel als we tru. 17002

þof sumkin scaft moght thole þe pine
of hell, als we wat hu,
þat es to sai, witvten end,
þan semes wel, þat iesu 17006

Thold herder pine in als lang,
men mai it well a-vou.

HIS PAIN WAS HARDER TO BEAR THAN THE PAIN OF HELL, HIS NATURE WAS 973
SO HIGH ; HE HAD GREATER MIGHT AND VIRTUE THAN WE, AND SO SUFFERED MORE.

þat sli baret on him wald bere
to lede vs all to leind 16974

[A]nd thinc 3u na selcuth of þis,
for 3eit i sai 3u mare ;

All þe sekenes of þis werld
if a man on him bare, 16978

And þat man of all oþer men
might suffer all þair sare,
Again his pine bot als ane vre,
littel or noght it ware. 16982

[Q]uar thoru i might liue in lijf
a hundred thousand 3ere,
And i might anis for his luue
ilk dai dey sere ; 16986

All þat i might drie to pine,
to sare and to torfere,
Again þe pine he for me dregth,
bot als i-noght it were. 16990

[þ]an may men say þat his pine
was hardir for to drei,
þan it war þe pine of hell,
in als lange a quili.¹ [1 read quile]

Ya ! forsoth þat mai men se, 16995
þat es of skil aght sley,
He was sua mighti in him-self,
his kind it was sua hei. 16998

[A]nd for þat *iesus* had in him
sua grete might and vertu,
þat þar was neuer man þat had
sua mekil als we trou. 17002

In sum-kin schaft might thole þe pine
of hell, als we wat hu,
þat es to say, widvten end,
þan semis wele, þat *iesu* 17006

Tholed harder pine in als lang,
men mai it wele avou.

[No gap in the MS.]

¶ Mans saul all thoru kind
it luues þe bodi sua, 17010
þat it wald neuer if it moght
þe bodi self for-ga.

Do man it neuer sa mikel pine,
ne sua mikel wa, 17014
Til bodi haf tint his wittes fue,
þe saul wil noght þar fra.

¶ Hering, sight, smelling and fele,
cheuing er wittes five, 17018
All sal be tint er saul pas,
quen þe hert sal riue.

Kynd na saul suffers ar
to part wit man o-liue; 17022
Bot *iesus* þat was sua mighti,
sufferd herder þis strijf,

þan euer ani man was or es,
or sal be born o wijf. 17026

¶ For sin þat suet *iesus* had ^[leaf 94, back, col. 1]
sua mikel might and main,
þan it semes wel to be,
and soth it es al plain, 17030

þat he has a hundret sith
dublid þis ilk pain,
And es naman þat es in skil
þat agh sai her again. 17034

¶ Quils he hang on þat suet tre
als it es for-wit tald,
His hali saul to fader his
wit uoice ful hei he yald. 17038

þar scheud he him for mighti godd,
þat al thing has in wald,
And sua to mak vs ranscuning,
for us him-self he sald. 17042

¶ A ha! þou bliscd-est of all,
o þe quat mai i sai?

COTTON

¶ Many soule thorogh kynde
the body yt lound so
That it wold neuyr yef yt might
þe body to parte fro
do man yet neuer so muche pyne
ne yet so muche wo
Tille body haue lost wyttes ffyve
the soule wille not go
¶ Heryng / speche / sight / smellyng
& felyng ar wyttes v.

Alle thise wille go ar the soule
when he hens shalle ryve
kynd no soule suffer may
to part fro man alyve
But *Iesus* that so mighty was
suffird harder stryve
Then eny man that euyr was born
or yet shalle of wyve

¶ ffor this ilk *Iesu* had so muche
might and mayne
That yt semyd wele to be
and sothe is it certayne
That he hym-self an hundyrð sithe
dobelid þis payne
Ther is no man that reason can
may sey her agayne

¶ While he hyng on that tre
as it byfor is told
his holy soule to his fader
with his voyce he yold
Ther he shewid hym mighty god
that alle thyng hath in wold
Thus to make our raundson
for vs hym-self he sold

¶ A thow blessid maide of all
of the what shalle I say

FAIRFAX (LAUD MS.)

[M]annes saul thoru kind
it lous þe bodi sua, 17010
þat it wold neuer if it might
þe bodi self forga.
Do man it neuer sua mekil pine,
ne sua mekil wa, 17014
Till bodi haue tint his wittes fyue,
þe saule wil noght þar fra.
[H]ering, sight, smelling and fele,
cheuing er wittes fyue, 17018
All sal be tint ar saule passe,
quen þe herte sal riue.
Kind na saule suffris are,
to part wid man a-loue; 17022
Bot *iesus* þat swa mighti was,
suffred harder þe striue,
þan ani man þat es or was,
or sal be born of wijfe. 17026
[F]or þis ilke suete *iesus* had
sua mekil might and maine,
þat it semis wele to be,
and sotht it es all plaine, 17030
þat he has an hundreth syth
dublid þis ilke paine,
And es na man þat es in skill
þat agh say here againe. 17034
[Q]uilis he hang on þat suete tre,
als it es forwid tald,
His hali saule till fadir his
wid voice ful hei he ȝald. 17038
þar scheud he him for mighti god,
þat all thing has in wald,
And sua to make vr ransuning, ^[leaf 114, back]
for vs him-self he sald. 17042
[H]a! þu bliscd mai of all,
of þe quat mai i say?

¶ Monnes soule þourȝe kynde :
þe body hit loueþ so
þat hit wolde neuer of hit myȝt :
þe body departe fro
So mon hit neuer so muche pyne :
ny ȝitt so mychel wo
Til body haue lost þe wittes fyue :
þe soule wol not go
¶ Heryng speche siȝte smellyng :
& fele are wittes fyue
Alle þese wol go ar þe soule :
whenne þe hert shal ryue
Kynde no soule suffreþ er :
to parte fro mon a lyue
But *ihesus* þat so myȝty was :
suffered harder stryue
þen any mon þat euer was born :
or ȝitt shal be of wyue
¶ For þis ilke swete *ihesu* :
had so myche miȝte & meyn
þat hit semeþ wel to be :
& soþ is hit certeyn
þat he him self an hundride siȝe :
doubled þis peyn
þer is no mon þat resoun con :
may say þer aȝeyne
¶ whil he hong on þat tre :
as hit bifore is tolde
His holy soule to his fadir :
wiþ his vois he ȝolde
þere he shewed him myȝty god :
þat al þing haþ in wolde
þus to make oure raunsoun :
for vs him self he solde
¶ A þou blessed maide of alle :
of þe what shal I say

O þi sorus, maria mild,		Of thy sorow mary myld	
þou had in hert þat dai.	17046	þou haddist in hert þat day	
þat dai it was þi passiun,		That day was also thy passion	
mai nan sai þar-wit nai,		may no man sey nay	
Quen þai þi suet sun sua sagh		when thow þy sonne sie so by-led	
be ledd wit tene and trei.	17050	with tene & eke with tray	
¶ Bot cummen it es þe nu þe suerd		¶ But comyn was tho the swerd	
þat thoru þi hert stang,		that thorough þyn hert stong	
þat symeon wit propheci		That Semeon with prophesie	
had hight þe forwit lang.	17054	had yt by-forn long	
Bot o ioi an hundret fald,		But yet of ioi an hundird-fold	
he dublid þe þi sang,		he doublyd þe thy song	
Quen he ras fra ded to life,		When he rose fro dethe to lyff	
wit his godd-hed sa strang.	17058	with his godhede strong	
¶ For þe birth and þe passiun		Bothe byrthe and passion	[leaf 154, back]
o iesu þat us boght,		of the that vs boughit	
If he ne had risen fra ded to lijf,		But he had resyn from deth	
had ben us all for noght.	17062	alle had be for noughit	
Nu þou seis all openli,		¶ Thus may we seyne opynly	
þe fight til end es broght,		how it to end was brought	
þe werld succurd, þe feind es feld,		The world socourid the fende fald	
þat man wit soru soght.	17066	þat alle þe sorow sought	
¶ All ur truth in þe, leuedi,		In the mary tho hyng alle	
hang, and al ur fai,		our trouthe and eke our fay	
All men was in dute and wer		Alle men wer in doute	
bot þou, leue hali mai!	17070	but þou that ilk day	
Til þi suet sun up-ras		¶ Tille thy swete sonne vp-rose	
þi trouth was stabil ai,		þou keptist alle our lay	
Hu men aght in ur lauerd to leue, [col. 2]		how we shuld kepe our byleve	
þou lerd us þare þe lai.	17074	ther tawghtyst þou vs the way	
¶ Maria meke, þou moder es,		Mary welle of mercy	
o reuth ful and o pite.		willyng euyr pyte	
Mirthful maiden, mild of all!		fflour of maydyn-hede	
blisced of all bu[n]te.	17078	that euer was or shalbe	
Qua mai tel þe teind part		May no man telle the tennyth part	
þe blisced-nes o þe!		the blessidnes off the	

Of þi soru, mari milde,
þu hade in hert þat day. 17046
þat dai it was þi passiunē,
mai nane þarwid sai nay,
Quen þu þi suete sun sua sau
be ledd wid tene and tray. 17050
[B]ot comen it es þe nu þe suord
þat thoru þine herte stang,
þat symeon wid propheci
had hight þe forwid lang. 17054
Bot of ioy ane hundreth fald,
he dublid þe þi sang,
Quen he ras fra dede to lijf, 17057
wid his godde-hed sua strang.
Bath þe birth and þe passion
of *iesus* þat vs boght,
If he ne had resin fra þe dede,
had bene vs all for noght. 17062
Nu mai we se all opinli,
þe fight till end es broght,
þe werld succurrid, þe feind es feld,
þat man wid soru soght. 17066
[I]n þe þan, leuedi, hang all
vr trouth and fai,
All men was in dute and were
bot þu, leue hali mai! 17070
Til þi suete sun vp-ras
þi trouth was stabil ai,
Hu men agh vr lauerd leue,
þu lered vs þar þe wai. 17074
[M]ari meke, þu moder es,
ful of reuth and pete.
Mirthful maiden, mild of all!
fulfid of all bunte. 17078
Na man mai tell þe teind part
þe bliscednes of þe!

Of þi sorwe marye mylde:
þou haddest in hert þat day
þat day was also þi passioun:
may no mon say nay
whenne þou þi son say so biled:
wiþ tene & eke wiþ tray
¶ But comen was þo þe swerd:
þat þourze þin hert strong
þat symeon wiþ prophecie:
had het biforn long
But zitt of ioye an hundride folde:
he doubled þe þi song
Whenne he ros fro dep to lif:
wiþ his godhede strong
¶ Boþe burþe & passioun:
of *ihesus* þat vs bouzt
But he had risen from dep:
had ben al for nouzt
þus may we seen openly:
how hit to ende was brouzt
þe world socoured þe fend fals:
þat al þe sorwe souzt
¶ In þe marye þo heng al:
oure trouþ & eke oure fay
Alle men were in doute: [leaf 105, back]
but þou þat ilke day
Til þi swete son vp ros:
þou keptest al oure lay
How we shulde kepe oure bileue:
þere tauzttest þou vs þe way
¶ Mary welle of mercy:
wellyng euer pite
Floure of maydenhede:
þat euer was or shal be
May no mon telle þe tenþe part:
þe blessednes of þe

978 MARY ! PRAY FOR US TO THY SON. I HAVE TOLD HIS PASSION, HOW HE FOUGHT
AGAINST OUR ENEMY, THOUGH OURS WAS THE SIN. GRANT GRACE TO ENTER HEAVEN !

Vr trouth and hope bath bar þou þan, Pray for vs to thy blessid sonne
ur bliscd leuedi nu be. 17082 in his blis we mote be

And pais us wit þi suet sun

þat hang for us on tre,

And help us to þat ilk sted

þar we him euer se. 17086

¶ Of him i haf þe passium

said, efter mi might,

Hu he again ur wyþerwin,

ur bateil tok to fight. 17090

þof his it war þe paines all,

urs it was þe plight,

He grant us grace, haf part o blis,

þat he til us hight; 17094

And send us space al of his grace,

ur wranges here to right,

þat we mai at vr ending da[i], 17097

cum in til heuen light. Amen

Site þaim o mang wit angels sang,

Al on his hali hand right. Amen

[*No gap in the MS.*]

[*A Discourse between Christ and Man.*]

¶ "Iesus o maria born

[*No gap in the MS.*]

For sinful man þat was for-lorn,

I forsok mi fader blis, 17113

And com in-til erth, i-wis.

COTTON

FAIRFAX (LAUD MS.)

PRAY ALSO FOR ME, JOHN OF LINDBERGH, WHO GOT THIS BOOK MADE. IF IT BE 979
LOST I WILL PAY HIM WHO RESTORES IT, BUT WILL CURSE HIM WHO WITHHOLDS IT.

vr trouth, vr hope, all bar þu þan, Preye for vs to þi blessed son :
 vr beild leuedi nu be, 17082 in his blis we mot be

And pais vs wid þi suete sun

 þat hang for vs on tre.

[.

[No gap in the MS.]

. no gap in the MS.]

Of him i haue þe passiun

 nu said, eftir mi might,

Hu he egain vr witherwine,

 vr bataile toke to fight. 17090

pogh his it war þe paines all,

 vrs it was þe plight,

He giue vs grace, haue part of blis,

 þat he til his has hight. 17094

And þat we mai widvten end,

 be wid him in his sight,

par ioy and blis es lastand ay,

 þat es in heuenes light, 17098

And speciali for me 3e pray

 þat þis bock gart dight,

Iohn of lindbergh, i 3u sai

 þat es mi name ful right. 17102

If it be tint or dune a-way,

 treuli mi trouth i plight,

Qua bringes it me widvten delay,

 i sal him 3eild þat night. 17106

And qua it helis and haldis fra me,

 treuli i 3u tell,

Curced in kirc þan sal þai be

 wid candil, boke, and bell.¹ 17110

[¹ The long lines end here, and the bottom of the page is written in two columns again. See the facsimile.]

[A Discourse between Christ and Man.]

“[I]esus of mari born [col. 1]

[No gap in the MS.]

For sinful man þat was for-lorn,

I forsok mi fadir blis, 17113

And come in-til erde, i-wis.

I lete me tak and herd bind
For luue i had to mans kind, 17116
I thold pouerd, pine, and scame,
Al for sinful mans name.
Thine, ai thine, ai sinful man,
þou thine on iesu, þi lemman. 17120
I stode naked als i was born
þe wicked Iuus þaim bi-forn,
Bunden til a piler fast,
To-quils þe bandes moght last; 17124
On mi back i bar þe rode,
Quen i vnto mi ded yode,
Had neuer man sa mikel scam
In erth for nakins blam. 17128
þou sinful man þat gas bi me, [leaf 95,
Duel a quile and þou mai se, col. 1]
Duell a quile and fond to stan, 17131
Bi-hald mi fote, bi-hald mi hand!
Mi bodi es wit scourges suongen,
Brest, and hand, and fote thurgh
I hing apon þis herd rode, [stungen.
For þe i gaf mi hert blode; 17136
þe thornnes o mi hede standes,
Thirled am i, fete and handes.
Bi-hald and se mi blodi side,
þat for þi luue es opend wide; 17140
Put in and grappe, mi suet freind,
Tak ute mi hert bituix þine hend;
þan mai þou wit þine eien se
Hu treuli man i luued þe. 17144
Fra mi crun unto mi ta
Ful i am o pine and wa;
Bituix tua theifs hing i here
Als i theif and traitur wer, 17148
Befor mi moder eien, mare,
Sufferd i al þis wilani. [up to p. 981]

COTTON

I let me take and hard bind [col. 2]
For luue i had to manes kind, 17116
I tholid pouert, pine, and schame,
All for sinful manes ane.
Thine, ai thine, ai sinful man, [leaf 115,
þu thine on iesu, þi lemman. col. 1] 17120
I stod naked als i was born
þe wiked iuus þaim biforn,
Bunden till a peler fast,
To-quiles þe bandis might last; 17124
On mi bac i bar mi rode,
Quen i to mi dede ȝode,
Had neuer man sua mekil schame
In erd for man-kin blame. 17128
þu sinful man þat gas bi me,
Duel aquile and þu mai se,
Duel aquile and fand to stand, 17131
Bihald mi fote, bihald mi hand!
Mi bodi es wid skurges suongen,
Breist, and heued, and fote thoru stongen
I hing apon þis hard rode,
Eor þe i gaue mi herte blode; 17136
þe thornis on mi hefd standis,
Thirld am i, fote and handis.
Bi-hald and se mi blodi side,
þat for þi luue es opend wide; 17140
Put in and grape, mi suete freind,
Take vte mi herte bituix þi heind;
þen mai þu wid þin eien se
Hu truli þat i loued ai þe. 17144
Fra mi croune vnto mi ta
Ful i am of pine and wa;
Bituix tua theues hang i here
Als i thef and traitur were, 17148
Bifor mi moder eien, mari,
þan tholid i all þis velani. [up to p. 981]

GÖTTINGEN

SINFUL MAN, I HAVE BOUGHT THEE DEAR ; WHY DOST THOU NOT LOVE ME ? 981
 THINK ON ME, TRY TO RISE OUT OF SIN ; I WILL KISS THEE." JESUS, SEND US GRACE !

I haf þus mani blodi wondes, 17151
 And sufferd her þis herd stondes,
 And ded on þis rode tre,
 þou sinful man ! for luue o þe.
 Sin i haf þe sua dere boght, 17155
 Quat ailes þe þou luues me noght ?
 Wit þi sin þou pines me,
 Als did þe Iuus on rode tre.
 [.
 *no gap in the MS.*]
 þou sinful man ! if þou cuth god,
 Oft bird þe thinc a-pon mi blod
 Night and dai, and al þe time, 17163
 Wel bird þe thinc a-pon mi pine.
 Waila wai ! þou sinful man,
 Ne haf i mad þe mi lemman,
 Ne haf i gin þe al mi blis, 17167
 And mi-self þar-wit, i-wiss,
 If þou neuer sa nobul war ;
 Quat thing moght i giue þe mare ?
 I wat neuer o nakins wise, 17171
 þan bird þe thinc ai to rise,
 Suith to rise and faand to blin,
 And for mi luue for-sak þi sin. 17174
 For-sak þi sin *pur*¹ charite, [*read par*]
 And faand to rise, and com to me !
 I sal þe hals, i sal þe kiss, [col. 2]
 And bring þe to mi fader blis." 17178
 Iesu, for þi hali blod
 þat þou secd a-pon þe rode,
 þou send us grace, þou send us might,
 Euer and ai to luf þe right ; 17182
 And sua ur sinnes for to sake,
 þat us to ioi wit þe þou take,
 And night and dai, and all time,
 Sua to thinc a-pon þi pine, 17186

COTTON

I haue nu mani blodi wondis,
 And suffrid here mani stondis, 17152
 And dieid on þis rode tre,
 þu sinful man ! for luue of þe.
 Sifen i haue þe sua dere boght, 17155
 Quat ailis þe þu loues me noght ?
 wid þi sine þu pinis me, [col. 2]
 Als did þe iuus apon þe tre,
 wid athes grete and wick dede,
 oft þu geris mi wondis blede. 17160
 þu sinful man ! if þu cuth gode,
 Of agh þe thinc apon mi blode
 Night and dai, and all time,
 Birt þe thinc apon mi pine. 17164
 wailewai ! þu sinful man,
 Ne made i þe mi lemman,
 Ne haue i giuen þe all mi bliss
 And mi-self þar-wid, i-wiss, 17168
 If þu neuer sua nobile ware ;
 Quat þan might i giue þe mare ?
 I ne wate on nanekin wise,
 þan bird þe thinc ai for to rise, 17172
 Suith to rise and fand to blin,
 An for mi luue forsake þi sin.
 Forsake þi sin par charite, 17175
 And fand to rise, and cum to me !
 I sal þe hals, i sal þe kisse,
 An bring þe to mi fadir blisse."
 Iesus, for þi hali blode
 þat þu sched apon þe rode, 17180
 þu send till vs grace and might,
 Euer and ai to luue þe right ;
 And sua vr sines to forsake,
 þat vs to ioi wid þe þu take, 17184
 And night and dai, and all time,
 Sua to thinc apon þi pine,

GÖTTINGEN

982 JESU ! THY DEEDS ARE JOYFUL, THOU GIVEST THE KISS OF RECONCILIATION.
THOU SAY'ST, "LET NOT MY DEED BE LOST TO THEE; BE WISE, AND DO WHAT I BID."

þat we mai, quen we heþen wend,
Cum to þi ioi wit-vten end. Amen.
¶ Iesu ! ioiful er þin dedes, 17189
þat þou wit to luue us ledes,
Defend þi folk nu þat þou fedis,
And giue þaim might to win þi medis.
Quen i þi bodi se þat bledis, 17193
Fulsare mi hert mi sinnes dredes,
þat vnnethes dar i sceu mi nedes
Bot wit þi hend to me þou spreadis.
þi paine and ioi bath þou me redis,
And blith o saghting þou me bedis.
¶ And sais to me, "al thol i þis
To bring þe, wreched man, to blis.
If þou wil werc als i þe wiss 17201
Mi merci sal þou neuer mis."
I ask þe grace, þou sais me þis,
And kindeli bedis me to kis. 17204
¶ "Man," þou sais, "cum nerr and se,
þou wat i thol al þis for þe,
þat i am hanged on þis tre ;
Quat wil þou do þan nu for me ?
þus am i thrald to ma þe fre, 17209
Warr þe þou namar thrald be.
¶ Late noght in þe be tint mi dede,
And thral þe na mar wit þe fede,
For þat blod þou wist i sced ; 17213
Be wise and werc efter mi rede.
O lastand lijf i giue þe bred,
¶ Ask quat þou will, am i na qued.
Ask me þi will, þin es þi nede, 17217
For am i noght of giuetes gned.
þou mai be ful trest to sped
Wald þou for me do sumkin dede,
For-ber þat i þe sal for-bede, 17221
Do þat i bide and ha þi mede." [to p. 983]

COTTON

þat we mai, quen we heþen wend,
Cum to ioi widvten end. Amen.
[O] Iesu ! ioiful er þine dedis, 17189
þat þu wid to lijf vs ledis,
þe feinde þi folk þat þu fedis,
And giue vs might to wine þi medis.
Quen i se þi bodi þat bledis, 17193
Ful sare mi hert mi sinnes dredis,
þat vnethes þar i scheu mi nedis [leaf 115,
Bot þi hend to me þu spreadis. back, col. 1]
þi pine and ioi bath þu me redis,
And kisse of saghtling þu me bedis.
[A]nd sais to me, "all thole i þis
To bring þe, wreche man, to bliss.
If þu will wirck als i þe wisse 17201
Mi merci sal þu neuer misse."
I aske þe grace, þu sais me "3eis,"
And kindli biddis me to kiss.
"[M]an," þu sais, "cum nere and se,
þu wate i tholed all þis for þe, 17206
þat i am hanged on þis tre ;
Quat will þu nu suffer for me ?
þus am i thralld to make þe fre,
war þu namare thralld be. 17210
[L]at noght in þe be tint mi dede,
Ne thral me namar wid þe fede,
For þat blod þu seis me schede ;
Be wise and wirc aftir mi rede. 17214
Of lastand lijf i giue þe brede,
Aske quat þu wil, am i na quede.
[A]ske me þi will, þin es þi nede,
For am i noght of giftes gned. 17218
þu mai be ful traist to sped
wald þu for me do sumkin dede,
Forber þat i þe sal forbede, 17221
þo þat i þe bidd and haue þi mede."

GÖTTINGEN

ALAS ! I AM THRALL TO MY FLESH. "MY FRIEND, HAVE NO MISGIVING, FOLLOW 983
ME ; FORSAKE SILK AND LINEN ; LEAVE ALE AND WINE ; SEEK NOT TWO LORDS."

¶ Quin suld i, iesu, do þi will? ^[leaf 95, bk, col. 1]
Al wil tu þat i do bot ill, 17224

Bot i þat es sa dedli dill,
Me spedis ai me-self to spill,
Wit mi flexsli lust to fill.
Forget i oft þine greues grill. 17228

¶ I mai mi-self sai walwa !
þat to mi thrist suld be sa thra,
Foluand þat flexs þat es mi fa,
Mi wai i wander in-to wa. 17232

And ai þow sais "a ha ! a ha !
Mi leue freind do namar sua ;
¶ O þi misgaing þou weind again,
And i me-self al sal þe sain 17236

Bath to giue þe might and main.
If þou wel thinc al o mi pain,
I sufferd me for þe be slain,
Mi ded mai noght be don in wain.

¶ If þou wil folu me and mine 17241
þou most nu thol sum part o pine.
For-sak þi serc o silk and line,
And temper þe wit alle and wine,

þou ful þi flexs þat wiper-wine, 17245
And seke þi saul medicine.

¶ For for to serue lauerds tuin
It es vngainand to be-gin,
Me to seke in lust o sin, 17249

Mi kyngrik sua mai naman win,—
Fra blis to blis mai þou noght rin,
Ne nan þat es of adam kin."

Oft þou beddes me to lete 17253
Apon þi lare iesu, sua suete,
For al mi mis þou wil me mete,
Mine bales ouer es bone to bete.

For-þi iesu als þou has hete, 17257
þou gif me grace on þe to grete,

COTTON

[Q]ui ne suld i, iesu, do þi will ?
All wil þu þat i do bot ill, 17224

Bot i þat es sua dedeli dill,
Spedis ay me-self to spill,
wid mi fless lust to fulfill.
Forget i oft þis greues grill. 17228

[I] mai me-self sai walaway !
þat to mi thrist suld be sua thra,
Foluand mi fless þat es mi fa,
Mi wai i wander in-to þe wa. 17232

And ay þu sais, "a ha ! a ha ! ^[col. 2]
Mi leue frend do namar sua ;
[O]f þi misgang þu wend again,
And i mi-self sal þe sain 17236

Bath to giue þe might and main.
If þu will thinc apon mi pain,
I suffred me for þe be slain,
Mi dede mai noght be done in vain.

[I]f þu will folu me and mine 17241
þu most wele thole sum part of pine.
Forsake þe sarke of silk and line,
Full þi fless¹ þi witherwine, ^[1 MS. fcees]

And tempre it fra ale and wine,
And seke þe saule medicine. 17246

[M]an, to serue lauerdis tuin
It es vngainand to bigin,
Me to seke in lust of sin 17249

Fra blis to blis þu mai noght rin.
Mi kingrike sua mai na man win,
Ne nane þat es of adam kin."

[O]ft þu biddes me to lete 17253
Apon þi lare, iesu, sua suete,
For all mi sinnes þu will me mete,
Mi balis art þu bune to bete.

Forþi iesu, als þu has hete, 17257
þu giue me grace on þe to grete,

GÖTTINGEN

¶ To wepe for wrang þat i haf wrought, And euer apon þi ded haf thoght, Hu þou for-bar us first and boght, O þi boghtlinges hu þou boght, 17262 Of hell quen þai soruful thoght, For þi wit-stande na mightes moght. ¶ þat ranscuni[n]g wald i of tell, þou spede me, lauerd ! for-to spell Hu mighteli þou harud hell, 17267 And queld him þat all wald quell. þe iestes o þaa Iuus fell, Wald smor þi mightes þaim emell. [col. 2]	[T]o wepe for wrang þat i haue wrought, And euer apon þi dede haue thoght, Hu þu forbar vs first and boght, Of þi choselinges hu þu broght, 17262 Of helle quen þaa sorful soght, For þe widstand na mightes moght. [þ]at ransuning þat i of tell, 17265 þu spede me, lauerd ! for to spell Hu mightili þu herid hell, And quellid him þat all wald quell. þe gestes of þa iuus fell, 17269 wald smore þi mightes þaim emell.
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[Of Joseph of Arimathea.]

¶ Lauerd, nu wit þi leue, wald i O ioseph tell of aramathi, 17272 Hu Iuus had til him envie, For he þe laid in tumb to lie. Him and nichodeme for-þi þai karked wit þair caitif cri. 17276 ¶ þis nichodeme was, crist, þi knitht, þat com to spek wit þe bi night; Quen he nan oþer wai ne might, And sagh þe dome bifor his sight, O þi pine he was vte o plight, 17281 For he wist well þou had þe right. ¶ Bot þat folk war sua ful o flitt, þat he ne moght þair muthes ditt. þaa quon þat heild wit þe þair-witt, Wel sene it was þaim wanted wijt, þar-for wrought nichodeme a writt, I tell nu wit þi leue of itt.¹ 17288	[L]auerd, wid þi leue wald i [1f 116, col. 1] Of ioseph tell of arimathi, 17272 Hu iuus had till him enuei, For he þe laid in tumb to ly. Him and nichodeme for-þi þai karked wid þair caitiue cri. 17276 [þ]is nichodeme was, crist, þi knight, þat come to speke wid þe bi night; Quen he nan oþer wai ne might, And sau þi dome bifor his sight, Of þi pine he was vte of plight, For he wist þu had þe right. 17282 [B]ot þat folk was sua ful of flitt, þat he ne might þair muthes ditt. þa quone þat held wid þe þair-witt, wele was sene þaim wantand witt, þarfor wrought nichodeme a writt, I tell nu wid þi leue of it. 17288
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[¹ The narrative goes on at p. 992.]

[OF THE RESURRECTION.¹]

2¶ On sononday in þe daghyng,	^{De resur- reccione}	þe sext day afterward	
he ros fro ded to liue,	^[* Here the 2nd hand again begins.]	he made man als-soo,	
When þe knightes sleped fast		þe seuent day toke he rest,	
with him þai might not striue.	4*	on þe aghtand come our woo.	36*
When he ros þe erthe con quake,		For on þat day adam ete	
þen hade þe Iews doute,		þe appel of þe tre,	
And ded men ros of þer graues		Ful litel while it was	
and 3ode walkand aboute.	8*	þat he in ioy wald bee.	40*
In witnes þai ros with him,		Sithen lang afterward,	
and honoured his rising,		fif thowsand 3ere & moo,	
For þe Iews suld not with-say		Our lord 3oght to tak mankynd	
þat gart to ded him bring.	12*	and bring <i>vus</i> oute of woo.	44*
Our lord opend not his throgh		þe same day þat adam did	
when he ros at morne,		þe syn agayns þe right,	
No more he did his moder wombe		þat ilk day os it felle,	
when þat he was borne.	16*	godisson in marie light.	48*
Al hole he left his graf		3it lange bi-fore bad our lord	
when he went þer froo,		to moyses in old daghe,	
Als he did his modir womb,		Apon þe Mount of sinay,	
when he was born als-soo.	20*	þer he gaf him þe laghe,	52*
Wele wist our lord by-fore		þat men schold ilk 3ere þat time	
all þat was to doyn,		þer sacrificise þore doyne,	
For he ordend his ded		Of a lamb þat were clene	
be cours of son & moyne ;	24*	at heghe ful of þe moyne.	56*
In þe hegh ful he deed,		þis bitokend þat he wald	
& þat it friday were,		for <i>vus</i> marterd bee,	
þe aungel grette our leuedy,		þat time when þe moyn wor ful,	
þe same time of þe 3ere.	28*	and by <i>vus</i> on þe tree.	60*
þat ilk day seuennight bi-fore,	^[leaf 96, col. 1]	For þus þen bode it nede be	
þat same day it is,		be þis skil þat I say,	
þat oure louerd made		In þe heghe fulle of þe moyne	
both heuen & erth I wis.	32*	and als on a friday.	64*

COTTON (INSERTION)

COTTON (INSERTION)

[¹ In the Cotton MS. only.]

And on our laidy day als-soo, þe syn was first wroght, For-þi þat day bi reson bode man agayn be boght. þese thre thinges a-bod our lord, or he to ded wald goo, Vre leuedy day & friday als and ful moyne als-soo. þat friday was our leuedy day on wilk our lord slayn was, And þe moyne at heghe ful þat day os god gaf gras ; Bot now ful selden fallez it soo, for-þi vse we ay After heghe ful of þe moyne to take þe next friday, And þat hald we our gode friday ; þe thrid day after soyne, Hald we hely pasche day, and so haue all men doyne. Ilk cristen man at þat day take his flesch & his blode, þat he gaf to strang ded for <i>vus</i> apou þe rode.		þe erthe quoke & made sown, Our lordez aungel fro heuen to þe graf þen light doun. Of his sepulcre þore he put away þe stone, And þer-apon him sett, [leaf 96, back, col. 1] faire & briȝt he shone. His loking was als briȝt os is þe rede lempninge, And als white oos snaw was alle his clethinge. þe knightez wore so ferd þat kepped him in þat sted, þat þai lay ful lang right os þai hade bene ded ; For brightnes of þis aungel sore þai were adredd. þe clothez þat <i>iesus</i> was wonden in aboute þai saȝe hom spredd, And when þai missed his body fast away þai fledd, And told vnto þer maisters how þat þai hade spedd. þese thre maries come þiderward, for drede þai stynted oft For ferd of þe Iews, and siþen welk ful soft. When þai be-hild þiderward with ful drery mone, þai saȝe þe lidd ouertorned þat was a ful grete stone. In ¹ was in maner of a hows þat crist laide in was, Grauen depe in a roche, a wonder mikel plas ; þer was our lord sepulcre,	[col. 2] 68* 72* 76* 80* 84* 87* 92* 96* 100*	104* 108* 112* 116* 120* 124* 128* 132* 136*
¶ M ary maudlayn & mari Iacobe, þat was our leuedi sister, And marie salome, Hade boght þam oynemenz for oure lord ennoyntynge, And went to þe sepulcre on sononday in þe daghyngre, Toward his graf þai went, þese thre, makand þer mone, And saide, “ who sal <i>vus</i> helpe to remou þat heuy stone ? ” When þat our lord vp-rose	De resurreccione			
COTTON (INSERTION)		COTTON (INSERTION)		

THE WOMEN SAW AN ANGEL, WHO BID THEM TELL PETER AND THE REST. 987
 (WHY HE SPECIALLY CALLED PETER.) PETER AND JOHN RAN TO LOOK IN THE TOMB.

in þe northside I-wis,		þof alle he him for-soke,	
So heghe be thre spane		To haf mercy of synful men	
no nother graf þer is.		ensaumple at him he toke.	175*
When þese wymmen come	140*	þus was marie maudlayn	
til his monument þore,		erly forthe went,	
þai saze an aungel sit,		Ho ran to peter & to Iohne,	178*
a 3ong child os it wore,		and told hou þe aungel hir sent.	
Cled in white clething.	144*	"þai haf taken my lord," scho saide,	
þen hade þai drede in thoght,		"and out of graf him broght."	
þis aungel saide to þam,	[col. 2]	þof alle þe aungel hir told	
"wymmen dred yow noght,		ful siker was scho noght.	183*
3e seke iesu of nazarethe	148*	Peter & Iohne to-geder ran [leaf 97, col. 1]	
þat doyn was on þe tre,		to wit how it were,	
He is risen & not here,		Bot Iohne was þe swifter,	
be-hald þe stede & see!		and þe ere come þere,	
To petre & his deciples	152*	And loked in & saze þe schetez,	188*
hastile tell 3ee,		bot he dorst not gang in.	
þat he is risen fro ded		Peter come after & in he went	
and gon to galile,		or euer he wald blyn,	
On-lif in flesch & felle,	156*	And saze þe schetez spred,	192*
os he told 3ow by-fore.		and þe sudary þore leued	
Highe vnto þat plas,		þat was in þe sepulcre	
for 3e sal fynd hym þore."		laide on our lordez heued.	
For he neuend peter by name,	160*	þe went in Iohne þat first com	196*
a skill I tel yow qwy,		to þe monument,	
For he for-soke our lord,		And saze & trawed wele	
he come not in company		þat he away wore hent.	
Amang þe apostels for schame,	164*	þai couthe not vnderstand,	200*
for-þi his name neuend hee,		ne were not 3it so wise,	
þen þai sold not him blame		To traw þat him bode nede	
þen he in wanhope bee.		fro ded to lyue rise.	
And qui he for-soke our lord	168*	þen went þai home agayn	204*
more þen hese falas?		þore where þai come froo,	
It was our lordez ordinans,		And wend he hade bene born away,	
for-þi no wonder has,	171*	bot maudlayn wald not soo.	
He ordend him hede of beli kirk,		Marie wald not away	208*

COTTON (INSERTION)

COTTON (INSERTION)

til þat scho wist more, With-oute þe monument scho stode, and grette wonder sore.		bot to my brether þou goo, And say, I to my fader wend, þaire god & myn als-so."	
Als scho stouped doune, and loked farre & neghe, Within þe monument two aungels scho seghe	212*	Til his deciples maudlayn com, and told þam alle bi-dene þat scho of our lord hade bothe herd & sene.	248*
Cled in white clothez sitand in þat stede, þat one at þe fote of þe graf, þat other at the hede.	216*	þis was þe first time þat iesus, heuen kynge, Schewed til anyman after his vp-risung.	252*
þe aungels saide, "womman whi gretez þou so sore?" "For þai haf taken my lord," scho seide, "and doyne him Ine wote whore."	219* [col. 2]	A grete honour to wymmen did he in þat cas, Namly to þoo þat synful are, for scho synful was.	255* [leaf 97, back, col. 1]
With þat word scho tourned hir and saze our lord stand nere, Scho wend not it had bene he, bot a gardiner.	224*	Here may we see ensauple þat wymmen mony are gode, When Iohne and Iames & þai alle fro our lord 3ode,	260* 263*
"Whi gretez þou, womman?" quod Maudlayn said ful soyne, [our lord, "For þai haf taken my lord, I ne wote whore he is doyne. Sir," scho saide, "if þou him haf auther tane away, Tell me whore he is þat I him take may." "A! mary," saide our lord, and scho tourned hir in hy, And felle vnto his fete, and saide "raboni," (þat is on englis maister) and wald nede neghe him neghe. "Neghe me not," he saide, "yhit steghe I not on heghe To my fader in heuen ;	227* quod [our lord, 231* 236* 240* 244*	With brennand luf scho dwelled, and after him scho so3t, And til scho wist an end away wald scho noght. þis was on of þe creatures þat euer on erthe was, þat kydd most luf til our lord, als me think in this cas. Als mikel os scho loued bi-fore þe dele & wricchednes, Als mikel & more loued scho crist thoru hir grete godenes. Scho alle-one kid him more luf, þen alle men þat wore borne, His disiples or alle his kyn, os I ere saide be-forne,— Oute-taken his moder	268* 272* 276* 280*
COTTON (INSERTION)		COTTON (INSERTION)	

pat loued him tenderly		of his desciples alle,	
By-fore alkyn creatures,		To gif <i>vous</i> ensauple	
and pat was no ferly.		neuer in wanhope falle.	
Toward desiples marie went,	284*	T wo of his disciples,	320*
þe other two maries scho mett		als þai welk þat day	
And told hom þis tizand,		To þe castel of Emaus,	
for ioy alle thre þai grette.		os it stode in þer way ;—	323*
And alle to-gedir þai ȝode	288*	þat was fro Ierusalem os I vnderstand	
to telle þe apostels þis.		About seuen myle & a half,	
With þese thre maries os þa went,		halden of þat land ;—	
mette our lord I-wis,		Of thinges þat were doyn	
“Hayl ȝe bee !” he saide,	292*	þai spake be-twix hom two,	328*
als þai him gon mete.		Iesus com him-self,	
þai ran to him ful soyn,		& with þam con he go.	
and þore þai hiled his fete,	295*	“What wordez are þos,” he saide,	
1“Leues þis,” he saide, “& telles fast		“þat ȝe to-gedir talk ?	332*
mi brether whore þai bee,	[1 col. 2]	Ful carfully me-think	
pat þai sal see me als I saide		be þis way ȝe walk,	
be-for þam in galile.”	299*	Whi ȝe are mournand ?	[leaf 98, col. 1]
To his diciples ȝode þai þenne,		telles me þe cas.”	336*
and fond þam gretand sore,		þen answerd on of þaim,	
For þai wist not where iesus was,		his name was cleophas,	
ne saȝe of him no more.	303*	“Art þou not a pilgrim	
þese wymmen told amang hom all		þat walkes here in land,	340*
of oure lord tithing,		And als fro Ierusalem	
His desiples trawed hom noght,		me think þou art comand,	
bot said it was lesynge.		And knaws not of þo wonders	343*
þen ran san peter forthe,	308*	þat þere now late wore wrought ?”	
til his graf alle his one,		“What thinges ?” quod our lord,	
(ȝit was þis on pasche day,) .		for þai ȝit knew him noght.	
and þore he made his mone.		“Of iesu nazarene,” he saide,	
Our lord apered to him soyn,	312*	“þat was a prophete treu	348*
an alle in priuete,		Both in word & dede,	
Bot whore & what þai saide		pat god & man knew ;	
nauther writen fynd wee.		And how þe princes & þe prestes,	
First to peter he aperyd	316*	thoru þer fals rede,	352*
COTTON (INSERTION)		COTTON (INSERTION)	

Gart him hang on rode
 and dampned him to þe ded.
 We wend þat he alle Israel
 of woo suld haf broght. 356*
 And now is þis þe thrid day
 þat all þis was wroght,
 Bot wymmen flayed *vus* foule
 with wordez þat þai saide, 360*
 þat were at his sepulcre,
 þer he in graf was layde.
 þai saide aungels þai saze,
 and told *vus* soo ilkone, 364*
 And þat he was on-lif,
 and out of his graf gone!
 þen som of our felaghs
 went vnto þat plas, 368*
 And als þe wymmen told
 þai fand þat it so was.
 Bot him-self fond þai noght, [col. 2]
 ne more of him we knaw." 372*
 "A! foyls," quod our lord,
 "ful latt are 3e to traw.
 In alle thinkez þat þe prophetz
 han spoken I-wis, 376*
 Crist nede be-hode
 suffer it for his,
 And soo com til his ioy."
 and þus he told gode wone 380*
 To þam first of moyses,
 and of þe prophetez ilkone,
 And expounded þe prophesyes¹
 thoru his hely lore, [MS. propheties] 384*
 Of alle thingez þat wore writene
 and sayd of him by-fore.
 Als þai come narre þe castelle,
 to-geder carpand soo, 388*

COTTON (INSERTION)

Iesus made hom semblant
 os he wald ferrer goo.
 Bot þai constroynd him to dwelle,
 þat he no farrer might, 392*
 And said, "*sir*, dwelle with *vus*,
 for it is nerhand night,
 And þe day is passed on,
 no farrer may þou wyn." 396*
 An þen our lord mildle
 with þam he went in,
 And with þam at þe mete he sat,
 euen be-twix hom twoo. 400*
 He blissed þe bred & after brak,
 and gaf it þaim als-soo,
 And þe[n] he fro þam went
 an vanisth sodanly. 404*
 When þai him misse þai loked about,
 and saide þis word in hy,
 "Was not our hert bremmand in hus
 of iesu þat was here, 408*
 þat with vs spake & schewed *vus*
 of him þat writen were?"
 2 þar eghen wore hid þat þai ne knew
 þat he was in þat stede, [2 leaf 98, bk, col. 1]
 Als it was his aughen wille, 413*
 til he brake þer brede.
 þen ros þai vp & forth went
 til Ierusalem ful euene, 416*
 All to-geder þai fond pore
 his apostels elleuene.
 And other moo of his diciples,
 and told þam openly, 420*
 How þai saze crist & with him spake,
 on-liue ful veraily.
 And he was risen fro deed,
 and þus said þai pore, 424*

COTTON (INSERTION)

AND GO TO JERUSALEM TO TELL THE OTHERS. HE APPEARED AMONG OTHERS 991
THE SAME DAY ; THEY WERE ASTONISHED, BUT HE SHEWED THAT IT WAS HE INDEED.

pat crist was risen & apered		pat I þe same [be]	
to peter a while be-fore.		Gropes & sees oueralle,	
How he þam schewed þe propheties,		and know þat it be.	448*
þai told in þat stede,	428*	Spirit has nauther flesh ne bone	
And how þat þai him knew		as I now haf sohtly."	
thoru brekyng of þer brede.		3it al þat menze hade	
3it apon þe pasche day		grete wonder in þar thoght,	452*
þis thing doyne it was,	432*	"Haf 3e," quod our lord,	
pat he apered to þoo twoo,		"to þe mete diȝt oght?"	
luk & cleophas.		þai broȝt som of arosted fische,	
In-til a strang plas for drede		a hony combe als-soo,	*458
all þe [apostels] wore goone,	436*	Be-for hom he ete þer-of,	
And alle to-geder þai whore		þe relef gaf him froo	
sauf thomas of ynde allone.		Til þam ilkon, & saide	
¶ 3it apon þe same day		"þese are þe wordez, I-wis,	460*
he schewed to þis menze,	440*	pat I haf spoken to 3ow,	
And stode amang hom alle,		for prophecy it is."	
and bad "pees to 3ow bee."		And told how it writen was	
þen were þai stoned ilkone,		pat iesu crist bode nede	464*
"no drede," he saide, "has 3e,	444*	Thole ded, & rise thridday,	
Lokes side, hand, & fote,	[col. 2]	and bring til end his dede.	466*
COTTON (INSERTION)		COTTON (INSERTION)	

[End of the Cotton insertion of "The Resurrection."]

¶ Ioseph, wen þe Iews wist
þat he hade doluen iesu crist, 17290
Wrothe with him þai wore & wode,
Alle for-menged in þar mode.
þai send *sergantz* for to nym
both *sir nichodem* & him; 17294
[¹ And *oper* xij that for hym spake
when they sought Iesu with wrake,
Alle they hem hid to queme
But forth come Sir Nicodeme] 17298
sir nichodeme sone come þan,
als *þer* prince & ouerman.
[¹ he come to hem with-outyn spare
As in her synagog they ware] 17302
“say, 3e man mortherar so crus,
How dare 3e come in godis hus!”
þai said, “bot what *þer-in* dose þou?
þat hild agayns *us* with iesu. 17306
þi part mot euer with him be.”
“Amen, amen, amen,” said he.
¶ þen com Ioseph of abaramathi,
vnto þe Iews & asked “qwy 17310
Blame 3e me with-outen plizt,
for I aman in graf dizt, 17312
In a toubm þat was my nawen?
me think 3e haf to me misknawen
of þat prophetz þat 3e gart hang,
Als men say alle with wrang.” 17316
² At þir wordes forth þai lepe, [1799, col. 1]
And son laid hand on ioseph,
þair lailers to þaim þai cald, 17319
And bad þam do him up at hald,
In a hald in prisun state, [² Here begins 1st
hand again.]
Bituixand efter þair sabat. 17322

COTTON

[¹ From Laud MS. 416.]

Off Ioseph off aramathy
To speke now spede wolle y

O^{ff³} Ioseph when þe iewis knew
That he had buried swete Iesu
wrothe wer they to hym & wood
And alle mengid in her mode
They sent sergeauntes þen to nym
Bothe Nicodeme and hym
And *oper* xij that for hym spak
when they sought Iesu with wrake
Alle they hem hid to queme
But forth come Sir Nicodeme
ffor he was ouyr the iewis þan
As her prynce an hie man
he come to hem with-outyn spar
As in her Synagog they war
Ye men mvrdras he seid so crows
how dar ye come in goddes hows
They seid what her-ynne dost þou
That so hast spokyn for Iesu now
Thy part mote euyr with hym be
Amen Amen euer seid he
¶ Also Ioseph of Aramathie
Come forth tho & askyd why
That ye me wyte for I weh did
with Iesu body that I haue hid
In a tomb was myn owen
Euyh haue ye do wold ye be knowen
Of that rightfuþ that ye did hong
And wroght hym mekyh wo with wrong
At thise wordes forth they leppe
And leid hondes on Ioseph
To calle Iaylars wer they bold
And bad do hym vp in hold
do hym by kept in presoners estate
Till yt be past our sabate

FAIRFAX (LAUD MS.)

[³ MS. Off; the short lines begin again.]

Of Ioseph of aramathi :

To speke now spede wol .I.

[O]f ioseph, quen þe iuus wist 17289

þat he had doluen iesu crist,

þai wid him ful wrath & wod,

And all formenged in þair mod.

þai sent þair sergantz forto nim 17293

Bath sir nichodeme and him ;

And oper twelue þat for him space

Quen þat þai soght iesu wid sake,

Al þai hidd þaim-self to zeme, 17297

- Bot fort þan come sir nichodeme.

For he was ouer þe iuus þan,

Als þair prins and ouer-man.

He come to þaim in þat squar, 17301

þat in þair sinagog þai war,

He said " 3e men, murtherers sua curs,

Hu dar 3e cum in goddes hus !"

þai said, " bot quat þar-in dos þu ?

þat sua spac and held wid iesu. 17306

þi part mot euer and wid him be."

" Amen, amen, amen," said he.

Alsua ioseph of arimathi, [col. 2]

C[u]me forth and sais me[n] " qui,

wite 3e me, for i wele did 17311

wid iesus bodi, þat i haue hid

In a tumb þat was mine auen ?

Ill haf 3e done wald 3e be knauen

Of þat sight þat 3e did hang, 17315

And wroght him mekil wa wid wrang."

[A]t þir wordis forth þai lepe,

And sone laid hand on sir ioseph,

þair iaioleris to þaim þai cald, 17319

And þaim badd do him upp in hald,

In a hald in presune state,

Bituix and eftir þair sabate. 17322

O f Ioseph whenne þe Iewes knew.

þat he had buried swete iesu
wroþe were þei to him & wode

And al menged in her mode

þei sent sergeauntis þenne to nym

Boþe nychodeme & him

And opere twelue þat for him spake

whenne þei souzte iesu wiþ wrake

Alle þei hem hid take zeme

But forþ coom sir Nichodeme

For he was ouer þo iewes þan

As her prince an hy man

He coom to hem wiþouten spare

As in her synagoge þei ware

3e men murþereres he seide so crous

How dar 3e com in goddes hous

þei seide what her In dost þow

þat so hast spoken for iesu now

þi part mot euer wiþ him be

Amen amen amen seide he

¶ Also Ioseph of Aramathie

Coom forþ þo & asked whye

þat 3e me wite for I wel dud

Wip iesu body þat I haue hud

In a toumbe was myn owen

Euel haue 3e done wolde 3e be knowen

Of þat riztful þat 3e dud honge

And wrouzt him muchel wo wiþ wronge

At þese wordes forþ þei lep

And leide hondes soone on Iosep

To calle Iayleres were þei bolde

And bad do him vp in holde

Do him be kepte in prisouns astate

Til hit be past oure sabate

“He has us don despit and scam
For-pi yee loke þat his licam 17324
Be noght doluen under lame,
Bot taght to beistes wild and tame.”
þan said ioseph of aramathi, 17327
“Me-thinc ye spek als did goli,
þat vnder-tok to striue and fight
Wit child dauid gain godd almight.
For godd had said gan sipen lang,
‘Mi-self es sett to wreke þe wrang.’
Pilate was þar, his blod was blend,
Quen he wessen had his hend, 17334
‘O þis man,’ said he, ‘lele and godd,
I am vn-saked of his blod,’
And yee me gaue to your ansuer,
‘Late us and urs þe birthen ber,’
And als yee said, it sal i wene 17339
On yow and yours bath be sene.”
þai ledd ioseph, þaa bremlī bald,
To prisun in a stalworth hald,
þar he o naman suld ha sight, 17343
Ne nankins leme o dais light,
For mete and drinc bath for to fast,
And did to sper þe dors fast, 17346
Locked bath wit-vte and in
And seild wit þair seiles tuin ;
And sett þair waites þaim a-bute,
þat he suld noþer-quar get vte. 17350
And eftir þai sabat þai badd togedir,
þat þai suld all þaim gedir pider
For to lok al wit a rede,
Hu to do ioseph to dede. 17354
[.
. *no gap in the MS.*]
þai sperd fast wit lok and kai,
þe seles als-sua þai bar away, 17358

COTTON

he hath vs done dispyte & shame
There-for loke that his licame
Vnder erthe not by grave
But takyn wild& bestes to haue
Then seid Ioseph of Aramathie
Me thynckyp ye speke as did goly
That vnder-toke to stryve & fight
with dauy a-yen goddes might
God hath seid& gone fult long
My-self shalle suffer the iewis wrong
Pilat was ther but he was blend
Whan he washyn had his hend
he seid of this man trew & good
I wilbe sakeles of his blode
And ye hym yaf to answeere
lete vs and ouris þe blame bere
Now yt shalle as I fulle wene
On you and yours be alle sene
They lad Ioseph as I haue told
To preson in-to a strong hold
There he of no man shuld haue sight
Ne no lym of dais light
ffro mete and drynck for to fast
And shyte the dorys at the last
with-ynne and with-out lokyn so
The lokkys asselid with selis ij^o [1155]
They sent spius also abowte
That he shuld not passe out
After hir sabot so to-gedir
Alle wold they come thedir
ffor to loke aft with oo rede
ffor to do Ioseph to dede
After that sabot-day was gon
Thedir come they euery-chon
vndid the lokkys with the key
And als the selis did away

FAIRFAX (LAUD MS.)

"He has done vs despite and schame
For-þi we loke þat his licame 17324
Ne be noght doluen vnder lame,
Bot taght to bestes wild and tame."

[þ]an said ioseph of arimathi, 17327

"Me thinc 3e speke als did goli,
þat vnder-toke to striue and fight
wid child dauí again god of might.
For god had said gone siþen lang
'Me self es sett to wirke þe wrang.'

[P]ilate was þar, his blode was blend,

Quen þat he wassen had his hend,

He said, 'of þis man lele and gode

I am vnsakid for his blode,' 17336

And 3e me gaue to 3ur ansuer,

'Lat vs and vrs þe blame bere,'

And als 3e said, it sal i wene

On 3u and 3uris bath be sene." 17340

[þ]ai ledd ioseph, þaa brimli bald,

To presune in a stalworth hald,

þar he of na man suld haue sight

Ne nanekin leme of dais light, 17344

Fra mete and drinc þat he suld fast,

And did to spere þe doris fast,

Lockid bath widvten and in, ^[ff 116, bk, col. 1]

And selid wid þair selis tuin; 17348

And sett þair waites þar a-bute,

þat he suld neuperquar win vte.

And eftir þair sabath bad togedere,

þat þai suld all þaim geder depire

For to loke all wid a rede, 17353

Hu to do ioseph to dede.

[.

. no gap in the MS.]

vndid þair lock all wid þe kay,

þe selis alsua þai did away, 17358

GÖTTINGEN

He haþ vs don despit & shame

þerfore loke þat his licame

Vndir erþe not be graue

But taken wilde bestes to haue

þen seide Ioseph of aramathi

Me pinke 3e speke as dud goly

þat vndirtoke to stryue & fízt

Wíþ dauíd a3eyn goddes myzt

God haþ seide gone ful longe

Mi self shal suffre þe iewes wronge

Pilate was þere but he was blende

Whenne he wasshen had his hende

He seide of þis mon trewe.& gode

I wol be sakles of his blode

And 3e him 3af to vnswere

lete vs & oures þe blame bere

Now hit shal as I ful wene

On 3ou & 3oures be al sene

þei ladde Ioseph as I haue tolde

To prisoun in to a strong holde

þere he of no mon shulde haue sizt

Ny no leme of dayes lîzt

Fro mete & drinke for to fast

And shutte þe doris at þe last

Wípinne & wíþoute loken so

þe lokes asseled wíþ seles two

þei sent aspies also aboute

þat he shulde not passen oute

Aftir her sabat is to gider

Alle wolde þei com þider

For to loke alle wíþ o rede

[leaf 106]

For to do Ioseph to dede

Aftir þat sabot day was gone

þidur coom þei euerychone

Vndud þe lokes wíþ þe key

And als þe seeles dud away

TRINITY

Bot ioseph, þat þai left had þar,
Was son awai, bot þai ne wist ware !
Ful for-farled þan war þai, 17361
þat þat ne wist quat to sai,
For sele and lok all fast þai fand, [col. 2]
þe keis þam-self þai had in hand.

Bothe Ioseph that thei left there
was away they ne wist where
So ferd and masid tho stode they
That they nyst what to sey
Sele and lok fast they fond
The key had they in her hond

[*The Resurrection of Christ.*]

¶ Quils þai spak þus o þat selcut,
A neu tipand þam com vneuth, 17366
Sum o þaa knightes þat war sent
Al for to kepe þe monument ;
And tald þam hu of angels an 17369
Had lifted a-way þat mikel stan ;
His clething als þe suan his suire,
And his cher lik was slaght o fire.
“ þis angel saitt apon þat stan, 17373
For drede we fell als dede ilkan,
To þaa wimmen þat iesum soght
We herd he said, ‘ ne dredes noght,
Yee seke þe bodi o iesu, 17377
Raisd es he, and noght or nu.’
His wordes wel we vnderstode,
‘ Iesus,’ he said, ‘ was don on rode,
Es risen als he for-wit said, 17381
Los here þe sted quar he was laid.
Bot til disciplis his sai yee,
Fra ded to lijf þat risen es he, 17384
And bidd þam wend to galilee,
Als he for-tald þai sal him se.’
Of us ne thar yow noght mistray,
For þus it was als we tel yow.” 17388
¶ þan þai badd be-for ham call
þat gett þe thoru þe knightes all,
“ Quat war þaa wimmen, wat yee, or
queþen? 17391

While they speke of þis selcowþe
A new tydyng hem come to mowþe
Oon of the knyghtes that were sent
ffor to kepe the monument
Told hem that of angils oon
had lyft away the grave-ston
That clothid was as snow shir
And his semblaunt like to ffyr
This angil satte hym on þe stone
ffor drede we fille doune dede echon
To tho women that Iesu sought
he bad they shuld drede nought
ye seke the body of Iesu dere
Resyn is he / he is not her
his wordes wele we vnderstond
Iesu that on Crosse did hong
is resyn as he by-fore seid
lo here the stede he was in leid
But to his dissiplis sey ye
ffrom dethe to lyff vp-resyn is he
Byd hem to Galile go fulle right
To se hym ther as he hem hight
This knyght seid leve yt wele
That I haue told euery dele
¶ Then they bad by-forn hem calle
That kept the grave the knyghtes alle
what wer tho wymmen that hym
sought

THE SOLDIERS TELL HOW THE ANGEL, WHITE AS SWAN'S NECK, SAT THERE; 997
 HOW THE WOMEN CAME, AND HOW HE SAID JESUS WAS RISEN. THE JEWS ASK MORE.

Bot ioseph, þat þai left had þare,
 Awai was, þai ne wist qu^{er} þer ne quare !
 Fulferlid all þan war þai, 17361
 þat þai ne wist neuer quat to say,
 For sele and look all fast þai fand,
 þe cay þaim seluen had in hand.

But Ioseph þat þei lafte þere
 Was away þei ne wiste where
 So ferde & mased þo stood þai
 þat þei nuste what to say
 Seel & lok fast þei fond
 þe kaye had þei in her hond

[*The Resurrection of Christ.*]

[Q]uiles þai spek þus of þis selcuth,
 A new tipand þaim come vncuth,
 Sum of þe knightes þat war sent
 All forto 3eme þe monument; 17368
 And tald þaim of angelis ane
 Had lifted awai þat mekil stane;
 His clething als þe suannes suyre,
 And his chere like slaght of fire.¹

“þis angel sat apon þe stane, [1 MS. free]
 For drede we fell als dede ilk ane,
 To þaa wimmen þat iesus soght 17375
 He said, we herd, ‘ne dredis noght,
 3e seke þe bodi of iesu,
 Resin he es, and noght here nu.’

His wordis wele we vnderstand,
 ‘Iesus, þat on crois hij hang, 17380
 Es resen, als he forwid said.

Lo ! here þe stede quar he was laid.
 Bot till his descipilis sai 3e,
 Fra dede to lijf vp-resen es he, 17384
 And bidd þaim wend into galile,
 Als he for said þai sal him se.’

Of vs ne thar 3u noght mistrou [col. 2]
 For þus it es als we tell 3u.” 17388
 þan þai badd bifor þaim call
 þat kepte þe graue þe knightes all,

“Wate 3e quat þaa wimmen ware or
 queþen ? 17391

¶ whil þei speke of þis selcouþ
 A new tiping hem com to moup
 Oon of þo knyztis þat were sent
 For to kepe þe monument
 Tolde hem þat of aungels one
 Had lifte away þe graue stone
 þat cloped was as snow shire
 And his semblant like to fire
 þis aungel set him on þe stone
 For drede we fel doun dede vchone

To þo wymmen þat ihesu souzt
 He bad þei shulde drede nouzt
 3e seke þe bodi of ihesu dere
 Risen is he he is not here
 His wordis wel we vndirstonde

Ihesu þat on cros dud honge
 Is risen as he biforn seide
 Lo here þe stud he was in leide
 But to his disciplis saye 3e
 From deþ to lif vp risen is he
 Bidde hem to galile go ful riȝt
 To se him þere as he hem hiȝt

þis knyzt seide leue hit wele
 þat I haue tolde euerydele

¶ þenne þei bad biforn hem calle
 þat kepte þe graue þe knyztis alle
 what were þo wymmen þat him
 souzt

Quin had yee broght þam wit yow
þepen?" 17392

"þaa wimmen knau we noght," coth þai,
"Als we war ded all dun we lai,
Quen we self war vte o maght, 17395
Hu suld þai þan for us be laght?"

þan suar þaa Iuus and war ful wrath,
"Drichtin liues!"—þis was þair ath,
"We trou yow noght, wijt yee ful wel,
Your sagh es lese, euer-ilk del." 17400

¶ þe knightes ansuerd to þaa Iuus,
"Yee ar þe folk þat ai mistruus,
Quen ye sagh him forwit your sight,
Sua mani maistris mak o might
Bath herd and sene o þat iesu, 17405
Na selcuth yee us wil noght tru.

Yee said ar we it vnderstode, ^[leaf 99, bk, col. 1]
þe lauerd liues yee did on rode,
For we omen haf herd be said, 17409
Ioseph, þat in his thugh him laid,
Yee loked under lok and sele,
þat nan yow moght of him bitell.

Bot yee him mist þar alsun, 17413
Als your steckles war vndon,
If yee þan rightwisli wil deme,
Yeild vs ioseph þat yee suld yeme,
And we sal iesu yeld wit dett 17417
þat in his grafe we suld ha gett."

¶ þe Iuus said, "iesu yeild yee,
We sal yeild ioseph yee sal se,
We wat quar ioseph es al bun,
In aramathi, his aun tun." 17422

¶ þe knightes said, "if ioseph be
In aramathi, his aun cite,
þan dar we sai o iesu þat he
Es redi stad nu in galilee. 17426

why ne had ye hem with you
brought

we knew hem nought þo seid they
As we wer' dede alle doune we ley
when we wer' so out of might
how shuld they for vs be kyth

Then swor þo iewis þat wer' wroth
By leuyng god þat was her oth
Beleve you not wete it weþ
Your sawis bene fals eueri dele

The knyghtes answerd alle in greve
ye ar eyr in mysbyleve
When ye hym sie byfor your sight
So many mastries made of might
Bothe hard and sene of hym now
No marvayle though ye vs not trow

They seid wele we yt vnderstond
The lord levyth ye did on rode
Also we haue of men hard seid
Ioseph that in tomb hym leid
ye diddyn hym vnder lok and sele
That he away shuld not stele

But ye hym myssid right sone
And non off your dorys vndon
Thus if ye rightwysly wille deme
Yeldyth Ioseph ye had to yeme
And we shulle yeld Iesu sone
Into our kepyng that was done

The iewis seid Iesus yeld ye
And we shulle Iosep ye shulle se
We wote where Ioseph is albound
In Aramathy his oune toune
The knyghtes seid if Ioseph be
In Aramathy his owne Cite
Then dar we sey off Iesu þat he
is redy now in galilee

Qui ne had 3e broght þaim wid 3u
þeþen?" 17392

"þa wimmen knau we noght," said þai,
"Als we war dede alle dune we lay,
Quen we self war vte of maght,
Hu suld þai þan for vs be laght?"

þan suar þa iuus þat war wrath, 17397

"Drichtin liues!"—þis was þair ath,

"we tru 3u noght, witt 3e wele,
3ur saues er les, euer-ilk-a dele."

[þ]aa knightes ansuerd to þa iuus,

"3e er þat folk þat ai mistrouis, 17402

Quen 3e him sau forwid 3ur sight,

Sua mani maistris make of might

Bath herd and sene of þat iesu, 17405

No selcuth 3ee vs will noght tru.

He said are wele we vnderstode,

þe lauerd liues 3e did on rode, 17408

For we of men has herd and said,

Ioseph, þat in tumb him laid,

3e lokid vnder lock and sele,

þat nane 3u suld of him bitele. 17412

Bot 3e him mist þar alsone,

Als all 3ur stedis had bene vndone,

þan if 3e reghtwisli will deme,

3eild vs ioseph þat 3e suld 3eme,

And we sal iesu 3eild wid dett 17417

þat in his graue we suld haue gett."

þe iuus said þan, "iesus 3eild 3e,

we sal 3eild ioseph þat 3e sal se,

we wat quar ioseph es all bune,

In arimathi, his auen tune." 17422

[þ]e knightes said, "if ioseph be

In arimath, his auen cite,

þan þar we sai of iesu þat he

Es redi stadd in galile. 17426

[leaf 117,
col. 1]

why nadde 3e hem wiþ 3ou brou3t

We knew hem not þo seide þei

As we were deed al doun we lay

whenne we were so out of my3t

How shulde þei for vs be ki3t

þenne swor þo iewes þat were wroop

Bi lyuynge god þat was her oop

We lyue 3ou not wite hit wel

3oure sawes ben fals euery del

þo kny3tis vnswerede alle in greue

3e are euer in mis bileue

Whenne 3e him say bifore 3oure si3t

So mony maistries made of my3t

Boþe herde & sene of him now

No merueil þou3e 3e vs not trow

þei seide wel we hit vndirstode

þe lord lyueþ 3e dud on rode

Also we haue of men herde seide

Ioseph þat in toumbe him leide

3e duden him vndir lok & sele

þat he awey shulde not stele

But 3e him misten aftir soone

And none of 3oure dores vndone

þus if 3e ri3twisly wol deme

3eldeþ Ioseph 3e had to 3eme

And we shul 3elde ihesu soone

Into oure kepyng þat was done

þe iewes seide ihesus 3elde 3e

And we shul Ioseph we shul se

We woot where Ioseph is al boun

In aramathy his owne toun

þe kny3tis seide if Ioseph be

In aramathi his owne cite

þenne dar we saye of ihesu þat he

Is redy now in galile

1000 THE JEWS' BROWS GREW BLACK AT THE NEWS OF THE RISING OF JESUS. THEY RESOLVED TO BRIBE THE SOLDIERS NOT TO SPREAD IT, BUT TO TELL A LIE ABOUT IT.

O pis sothsau þan er we bald, 17427
 Als þe angel to þaa wimmen tald."
 ¶ Wit þis word scomed þan þe Iuus,
 To blacken þan bigan þair brous,
 To-gedir þai þam-seluen drogh, 17431
 "Nu es us nede o rede i-nogh,
 Bot we ne be-warr wit-stand in time,
 Yon iesu all sal ger tru in him, 17434
 Ne late we neuer þis tipand spred
 All be we scent, þat godd for-bede.
 þir knightes we sal giftes bede,
 And we sal ditt þair muthes wit mede."
 ¶ A sume o penis gadird þai, 17439
 And gaf þa knightes for to sai
 Til all þat þam wald tipand frain,
 At sai and ansuer þam a-gain,
 At quils bi night on-slepe þai lai
 Men com and stale iesu a-wai; 17444
 And said, "if ani man yow witte,
 We sal yow saue and mak yow quite."
 ¶ Alas! alas! o couaitis,
 Sua mani war it mas vn-wis! 17448
 It reues rightwisnes his wai,
 And lettes man þe soth to sai.
 For tor es right wai to find
 To man þat in sight es blind, 17452
 Quen giftes has for-don þe sight, [col. 2]
 Qua mai þan folu þe reul o right.
 Bot iesu crist þat rightwis es,
 And al he self es sothfastnes, 17456
 þof it neuer haf lasted sua lang,
 A-wai to wrenk he dos þe wrang,
 And sothfastnes, quen fals es flected,
 Halds foluand forth his sted. 17460
 þan sal falshed be fulli feldd,
 Wit all þat wit him heilded or held.

COTTON

Off this sothe sawe ar' we bold
 The angih so to the woman told
 Of thise wordes drað the iewis
 To blake tho bygon her browis
 To councele sone were they brought
 Now is vs nede of redy thought
¹But we wythstond be tyme now
 Iesu shalle make alle to hym bow
 Yff we let this tydyng sprede [^{leaf 155,}
 Alle be we shent þat may we drede
 Thise knyghtes anon we yestes bede
 That we may stoppe her mowþe with
 A somme of pens gadird they [mede
 And yaff to knyghtes for to sey
 To alle that wold hem tydyng frayne
 To answer hem þus ageyn
 While we be nyght in slepe lay
 Iesus meyne come and hym stole away
 They seid if eny man you wyte
 This may you save and make quyte
 Alas that tyme of covetyse
 So many men yt makyth vnwyse
 hyt revyth rightwysnes his wey
 And lettyth men the sothe to sey
 Right may come to non end
 Ther' covetyse man hath blend
 When yestes haue for-done the sight
 how may men folow þe rule of right
 But Iesu Cryst that rightwys is
 And alle hym-self sothefastnes
 Though yt lette neuer so long
 Alle-way to wrecche he doth the wrong
 And sothefast when fals is fled
 Holdyth forth his owne stede
 Then shalle falshed be fallid in feld
 with alle þo that with hym held

FAIRFAX (LAUD MS.)

of þis soth-sau þan er we bald, 17427
Als þe angel to þaa wimmen tald."
[Q]uid þis word dred þir iuus,
To blaken þan bigan þair bruus,
To-gider sone þai þaim broght,
"Nu es vs nede of redi thoght, 17432
Bot we bewar withstand in time,
þou iesu sal gere all tru in hime,
If we late ouþer þis tipand sprede
All be we schent, þat godd forbede.
þir knightes sal we giftes bede, 17437
And we sal ditt þair muth wid mede."
[A] sum of penis þan gadrid þai,
And gaue þe knightes forto say
Till all þat wald þaim tipand fraine,
To sai and ansuer þaim againe,
Quilis bi night on-slepe þai lay 17443
Iesu men come and stale a-wai ;
And said, "if ani man zu wite,
3e sal zu saue and make zu quite."
[A]llas ! allas ! of couaytise,
Sua mani war it mas unwise ! 17448
It rewis rightwisnes his way,
And lettes þaim þe soth to say.
For tor it es right wai to find,
To man þat couaitis has blind, 17452
Quen giftes has for-done þe sight,
Qua mas þan folu þe reule of right.
Bot iesu crist, þat rightwis es,
And all him-self es sothfastnes, 17456
þogh it neuer haue lated sua lang,
Awai to wreke he dos þe wrang,
And sothfastnes, quen fals es fledd,
Haldes foluand forth his stede.
þan sal falsed be fulli feld, 17461
wid all þat til him heilled or held.

Of þis soþ sawe are we bolde
þe aungel so to þe wymmen tolde
Of þese wordes drad þe iewes
To blake þo bigon her brewes
To counsel soone were þei brouzt
Now is vs nede of redy þouzt
But we wipstonde bityme now [1f 106, bk]
Ihesus shal make al to him bow
If we lete þis tiping sprede
Alle be we shent þat may we drede
þese knyztis anoon we ziftis bede
þat we may stoppe her mouþes wip mede
And somme of pens gedered þei
And 3af þo knyztis for to sei
To alle þat wolde hem tiping freyne
To vnsware hem þus a3eyne
whil we bi nyzte in slepe lay
Ihesus meyne coom & him stale away
þei seide if any mon zou wite
þis may zou saue & make quyte
Allas þat tyme of couetise
So mony men hit makeþ vnwise
Hit reueþ ríztwisnes his wey
And letteþ men þe soþe to sey
Rízt may com to noon ende
þat couetise mon hap blende
Whenne ziftis haue fordone þe sizt
How may men folwe þe reule of rízt
But ihesu crist þat ríztwis es
And al him self of soþfastenes
þouze hit lette neuer so longe
Alwey to wreche he doþ þe wronge
And soþfaste whenne fals is fled
Holdeþ forþ his owne sted
þenne shal falshede be falde in felde
Wip alle þo þat wip him helde

Sua did þir knyghtes i of mele, 17463
þai war for-boght þe soth to hele,
Als þai war for-boght sua þai did,
þat þai bath herd and sagh þai hidd.
And said, als þam was bidden sai,
Iesu cors was stoln awai. 17468

Bot wat yee þar-wit quat þai wan
Scencip and scam o mani man,
O man þai wan scencip and scam,
And o þair luueword tint þe nam.
All fals sal far þat ilk wise, 17473

And euer sal rightwisnes vprise,
Ful wa þam was þaa wreches wick,
Quen þis tipand bigan to thik.
For in þat siquar vte o Iudee
Com moned men to þaim thre, 17478
And til þat folk tald all bidene,
þat þai had wit þair eien sene.

"Iesus," þai said, "yee to ded did,
Sittand his disciplis mid
Wee sagh on mont of oliuete, 17483
And said to þaim, 'mi breþer suete,
Yee sal wend nu ouer al þis werld,
And sais als yee haf sene and herd,
All þat will tru and baptim tak,
Sal saued be of all þair wrak.' 17488

Quen he þam had þis talking teld,
Til heuen he stei, we all bi-held."

¶ Þe prestes and þas oper ald
Said to þam þis tipand tald, 17492
"And der yee suer, for godds blis,
þat yee herd and sagh al þis?"

"Ya, certanli, þat soth it es
We tak drightin til vr wittnes. 17496
If we ne soth said, quat suld we win?
For-soth nanoper thing bot sin."

COTTON

So did thise knyghtes that I of mele
Yeftes made hem the soth to hele
As mede hem bad so then they did
That they hard and sie they hid
They seid as hem was bedyn sey
That Iesu corse was stolyn a-wey
But after that there-with thy wonne
Shentship and shame of many a man
Men seid hem after mucche shame
And of her trowthe lost the name
Alle fals shulle ffar on that wyse
And euyr shalle rightwysnes vp-ryse
Wo was hem tho wrecchis wyk
When this tydyng by-gon to quykt
¶ In that tyme out of Iude
Off walkyng men wer comyn thre
To that folk told they alle by-dene
That they had with her eien sene
Iesus they seid to dethe ye did
Sytytyng his dissiplis amydt

We sey on mount of¹ Olyuete [1 MS. on]
he seid to hem brethir swete
ye shalle wend ouyr alle þis world
And preche that ye haue sene & herd
Alle that yt levyth and baptyne take
Shulle sauid be of alle her sake
When he had this tale hem teld
To heuyn he stie we alle by-held
The prestes and thise oper old
Seid to hem that this tale told
Dar ye swer the sothe y-wys
That ye hard and sie alle this
They seid certeyn the sothe it is
We take god fully to wytne
But we sothe seid what shuld we wyn
fforsothe no-thing but opyn synne

FAIRFAX (LAUD MS.)

AND TOLD THAT THEY HAD SEEN JESUS, SITTING ON MT. OLIVET, TALKING, 1003
AND THAT HE THEN ROSE TO HEAVEN. THEY SWORE IT WAS TRUE, WHY NOT?

Sua did þir knyghtes i of mele, [col. 2]
þai war for gifte þe soth to hele, 17464
Als þai war forboght sua þai did,
þat þai bath herd and sau þai hid.
And said, als þaim was bidden sai,
Iesu cors was stolin awai. 17468
Bot wate 3e quat þai þar-wid wan
Schenschip and chame of mani a man,
Of men þai wanschenschip and schame,
And of þar leute tint þe name. 17472
All fals sal fare on þat ilk wise,
And euer sal rightwisnes vp-rise,
Ful wa þaim was þaa wrechis wick,
Quen þis tipand bigan to thick.
[I]n þat siquar vte of iude 17477
Of moned men was comen thre,
And till þat folk tald all bidene,
þat þai had wid þair eien sene. 17480
“Iesus,” þai said, “þat 3e to dede did,
Sittand his disciplis emid
We sau on mont of oliuete, 17483
And said to þaim, ‘mi breder suete,
3e sal nu wend ouerall þis werld,
And sai als 3e haue sene and herd,
All þat will trou and baptim take,
Sal sauued be of all þair sake.’ 17488
Quen he þaim had þis talking teld,
To heuen he stei, we all biheld.”
[þ]e preistes And þas oþer ald
Said to þaim þis tipand tald, 17492
“And dar 3e suere, for godes blise,
þat 3e bath herd and sau all pise?”
“3a, sertainli, þat soth it es
we take drightin til vr witnes. 17496
If we ne said soth, quat suld we win?
For-soth na-thing bot sin.”

GÖTTINGEN

So dude þese knyztis þat I of mele
3iftis made hem þe soþe to hele
As mede hem bad so þenne þei dud
þat þei herde & say þei hud
þei seide as hem was boden sey
þat ihesu cors was stolen awey
But aftir þat þerwip þei won
Shenshepe & shame of mony mon
Men seide hem aftir muchel shame
And of her treupe loste þe name
Alle false shul fare on þat wise
And euer shal riȝtwisnes vp rise
Wo was hem þo wrecches wick
whenne þis tiping bigon to quyk
¶ In þat tyme out of Inde
Of walkyng men were comen þre
To þat folke tolde þei al bi-dene
þat þei had wip her ezen sene
Ihesus þei seide to deþe 3e didde
Sittyng his disciplis amydde
We say on mount of olyuete
He seide to hem breþere swete
3e shul wende ouer al þis werd
And preche þat 3e haue seen & herd
Alle þat hit leueþ & bapteme take
Shul sauued be of al her sake
Whenne he had þis tale hem telde
To heuen he steiȝe we alle biheld
þe prestis & þese oþere olde
Seide to hem þat þis tale tolde
Dar 3e swere þe soþe I-wis
þat 3e herde & say al þis
þei seide certeyn þe soþe hit is
we take god fully to witenes
But we soþ seide what shulde we wynne
Forsoþe no þing but open synne

TRINITY

Wit þis þe maisters suith up stert, ^[Of 100, col. 1]
þis word þam satt ful sar til hert,
In consail þai þaa thre men ledd,
Wit godds lai þai þam for-bedd,
And coniurd þaim, be godds lau,
þis words neuer mar to scau, 17504
þat þai þam tald had o iesu.
“þir giftes þar-for giue we yow,”
And gaf þam giftes gret to spend,
And thre men wit þair thre þai send
Hame to þair land þam for to ledd,
Ar þair tþand suld ferrer spredd.
þe Iuus drogh þam to-gedir þan,
A sari soruing þai bigan, 17512
And said, “quat talking mai þis be
In israel, an ur contre.”
Bot anna and caiphas, þir tua,
þat mast soght iesu for to sla, 17516
To comforth þam þat þai sagh care,
“Do wai,” þai said, “dos sua na mar,
Quer we þe knightes agh to tru,
þat gett þe graue o þat iesu,
þat tald us þat of angels an 17521
Had lifted of þe graue þe stan.
His disciplis al mai wel fall,
Said sua to þaa knightes all,
And gaf þam giftes sua to sai,
Quils þai his bodi bar a-wai, 17526
And leied þat þai sagh him rise.
For-soth it es nanoiþer wise,
For giftes gret of us þai tok,
And noght of urs þai for-sok, 17530
Als we þam badd or wald bidd,
Wel wat yee þat þai sua did.
Bot þaim bird better for to bou
þair trouth til us þan to iesu.” 17534

COTTON

with this the mastirs tho vp-stert
This world hem satte sore at hert
To couñcele tho iij^e men they led
On goddes half they hem for-bed
They kuryd hem by goddes aw
Thise wordes no more to shaw
That nevyr of Iesu mor spokyn be
There-for they yaf hem muche mone
They yaf hem yestes grete to spend
And thre men they with hem sen
To her lond home for to lede
ffor yt shuld no ferther sprede
¶ The iewis drew to-gedir then
And sory sorowyng they be-gon
They seid what tokyn may this be
In Israeþ in our contre
But Anna and Cayfas thise ij^e
That most sought Iesu to slo
To comfort hem that were in care
Do wey they seid let be your fare
We shulle not tho knyghtes trow
That kept the grave of Iesu now
They vs told of angils oon
had lyftyd of his graue the ston
his dissipils wel may ffatt
Seid so to tho knyghtes alle [leaf 156]
And yaf hem yestes so to sey
while they his body bar away
They lied that they say hym ryse
ffor-sothe it is non oþer wyse
ffor yestes grete of vs they toke
And nought of ouris they for-soke
As we hym bad or wille byd
Wele ye wote that so they did
But rathir shuld they to vs take
Then to Iesu for our sake

FAIRFAX (LAUD MS.)

wid þis þe maistris suith vp stirt,
þis word þaim satt ful sare to herte,
In consaile þai þaa thre men ledd, <sup>[if 117,
back,
col. 11]</sup>
wid goddes lai þai þaim forbedd,
And coniured þaim, bi goddes lau,
þir wordis neuermare to schau,
þat þai þaim had tald of iesu. 17505
“þir guiftes her for-giue we 3u,”
And gaf þaim giftes grete to spend,
And thre men wid þaa thre þai send,
Hame to þare land þaim for to lede,
Are þair tipand suld ferrer sprede.
[þ]e iuus þaim drou togeder þan,
And sari soruing þaim bigan, 17512
And said, “quat takening mai þis be
In israel, in vr contre.”
Bot anna and cayphas, þir tua,
þat mast soght iesus forto sla, 17516
To conford þaim þai sau in care,
“Do wai,” þai said, “dos sua no mare,
Queþer we þe knightes aght to tru,
þat gett þe graue of þat iesu,
þai tald vs þat of angelis ane 17521
Had lifted of his graue þe stane.
His desciples wele mai falle,
Said sua till þa knightes alle,
And gaue þaim giftes sua to sy,
Quillis þai his bodi bar away, 17526
And lieid þat þai sau him rise.
For-soth it es nanoper wise,
For giftes grete of vs þai toke,
And noght of vres þai forsoke, 17530
Als we þaim badd or wold bidd,
wele 3e wat þat sua þai did.
Bot þaim bird beter for to bu
þair thought till vs þan to iesu.” 17534

Wip þis þe maistris þo vp stert
þis word hem sat sore at hert
To counsel þo þre men þei ledde
On goddes babie þei hem forbedde
þei coniured hem bi goddes awe
þese wordis no more to shawe
þat neuer of ihesu more spoken be
þerfore þei 3af hem muchel mone
þei 3af hem 3iftis grete to spende
And þre men þei wip hem sende
To her londe hem for to lede
For hit shulde no furþer sprede
¶ þe iewes drow3e to gider þon
And sory sorwyng þei bigon
¹þei seide what token may þis be
In israel in oure cuntre <sup>[1 leaf 108, before
leaf 107 in MS.]</sup>
But Anna & caiphas þese two
þat moost sou3t ihesu to slo
To coumforte hem þat were in care
Dowey þei seide let be 3oure fare
We shal not þo knyztis trowe
þat kepte þe graue of ihesu nowe
þei vs tolde of aungels one
Had lifted of his graue þe stone
His disciples wel may falle
Seide so to þo knyztis alle
And 3af hem 3iftis so to say
Whil þei his bodi bar away
þei lyed þat þei say him rise
Forsope hit is noon opere wise
For 3iftis grete of vs þei toke
And nou3te of oures þei forsoke
As we hem bad or wolde bidde
Wel 3e woot þat so þei didde
But rapen shulde þei to vs take
þen to ihesu for oure sake

Vp-stode and said sir nichodeme,
 "God men, for goddes luue tas yeme
 Quat yee sai, and sais bot right, 17537
 And has sum drednes o your dright ;
 Ne herd yee quat pis thre men said,
 And on your lai pair hend pai laid
 And suar, þat pai and oþer fele 17541
 Sagh iesum wit his meigne mele
 And stei up in a littel stunt [col. 2]
 Til heuen fra oliuete þe mont ?
 And hali storis tels and sais
 þat helias, in ald dais, 17546
 Was taken up als vnto heuen,—
 I-nogh ha yee herd þar-of neuen ;—
 His sun men asked *quar* he was cum-
 men, 17549
 And he þam said he was be-nummen,
 'Reft awai for-soth es he
 'Reft,' coth pai, 'hu mai pis be ?
 Mai fall sum gast awai him ledd,
 And es vnto þe felles fledd. 17554
 In israel er hei felles.
 þar es he soth and noþer elles :
 Bot chese we dughti men and lele
 To seke þe montz of israel.' 17558
 pai praid his sun him ga to seke,
 And he went and oþer men him eke,
 Bot *quen* pai thre dais had him soght,
 Na tipand hame of him pai broght.
 For-þi," said nichodeme, to paa, 17563
 "Mi rede es if yee rede nu sua,
 Yee seke paa felles all to-gedir,
 þat iesus be noght rauist pider, 17566
 þat if we find him þar wit chaunce
 We mai do for ur plight penance."

COTTON

¶ Then stode vp and seid Nicodeme
 Good men for goddes love take yeme
 what ye sey and seith but right
 And dredyth som-what god alle-might
 Herd ye not what thise thre men seid
 And on your law hir hond thei leid
 They swor that they and oþer fele
 Say Iesu *with* his meyne mele
 And stie vs fro feire and swete
 ffrom the mount off Olyuete
 And holy story tellyth and says
 That Ely by old dais
 was takyn vp as into heuyn
 Muche haue ye herd ther-of nemyn
 his sonne men askyd where he was
 by-com
 And he hem seid was hym by-nomyn
 Raft away forsothe is he
 how they seid may this be
 May be sum gost away hym led
 And so to wyldyrnes is fled
 In Israel bene grete fellis
 There is he sothe and now-wher ellis
 But chese we dowghty men and lele
 To seche tho fellis off Israelle
 They went forth hym to seke
 his sonne and othir men eke
 When they iij^e daies had hym sought
 No tydyng home of hym they brought
 Therfor seid Nicodeme tho
 My rede is now yf ye witt so
 ye seke tho fellis alle to-gethir
 that Iesus be not raveshid thedir
 And if we fynd hym ther by chaunce
 we may do for our synne penaunce

FAIRFAX (LAUD MS.)

[V]p-stode þan and said nichodeme,
 "Gode men, for goddes luue tas 3eme
 Quat 3e sai, and sais bot right, 17537
 And has sum drednes of vr dright;
 Ne herd 3e quat þir thre men said, [col. 2]
 And on 3ur lay þair hend þai laid
 And suar, þat þai and oþer fele
 Sau *iesus*, wid his meigne, mele 17542
 And stei vp in a littel stund
 To heuen fra oliuete þe munt?
 And hali stori tellis and sais
 þat helias, in alde dais, 17546
 was taken vp als in-till heuen,—
 Inoght haf 3e herd þar-of neuen;—
 His sun men askid quer he was
 comin,
 And he þaim said he was binomin,
 'Reft away for-soth es he.' 17551
 'Reft,' said þai, 'hu mai þis be,
 Mai fal sum gast awai him ledd,
 And es vnto þe fellis fledd.
 In israel es ful grete fellis, 17555
 þar es he soth and nouþer ellis:
 Bot chese we dughti men and lele
 'To seke þe fellis of israel.' 17558
 þai praid his sun him ga to seke,
 He went, and oþer men him eke,
 Bot quen þai thre dais had him soght,
 Na tipand hame of him þai broght.
 For-þi," said nichodeme, to þaa, 17563
 "Mi rede es if 3e rede nu sua,
 3e seke þe fellis all to-gider,
 þat *iesus* be noght rauist þeþir, 17566
 þat if we find him þare wid chance
 we mai do for vr plight penance."

¶ þen stood vp & seide Nichodeme
 Gode men for goddes loue take 3eme
 what 3e sey & seiþ but riȝt
 And dredeþ sumwhat god of myȝt
 Herde 3e not what þese þre men seide
 And on 3oure lawe her hondes þei leide
 þei swor þat þei & oþere fele
 Say ihesu wiþ his meyne mele
 And steyȝe vs fro feire & swete
 From þe mount of olyuete
 And holy story telleþ & sayes
 þat elye Elie bi olde dayes
 Was taken vp as in to heuen
 Muche haue 3e herde þerof neuen
 His son men asked where he was bi-
 comen
 And he hem seide was him binomen
 Raſte away forsoþe is he
 How þei seide may þis be
 May be sum goost away him ledde
 And so to wildernes is fledde
 In israel ben grete felles
 þere is he soþ & nowhere elles
 But chese we douȝty men & lele
 To seche þo felles of israele
 þei wente forþ him to seke
 His son & oþere men eke
 whenne þei þre dayes had him souȝt
 No tiping hem of him þei brouȝt
 þerfore seide Nichodeme þo
 Mi reed is now if 3e wol so
 3e seke þo felles alle to gider
 þat *ihesus* be not rauyssed þider
 And if we fynde him þere bi chaunce
 we may do for oure synne penaunce

1008 THE JEWS SENT MEN TO SEEK JESUS O'ER HILL AND DALE. HOW BLIND THEY WERE! WHO WILL FIND HIM MUST BE MEEK, AND THEY'LL FIND HIM EVERYWHERE.

¶ All þe Iuus, less and mare, O þis consail þai paid war, 17570 And ches men þat þai wel a-woud And wel right als þaim-self þai troud; Bath þai soght þaim don and dale, Bot o iesu herd þai na tale. Walawai! quat þai war blind, 17575 Quen þai wend <i>iesum</i> sua to find. For him to find qua will him seke, þair mode til him þai most meke To knau him godd of all weldand, þan sal he find him bun at hand, Mightili in al his nede, 17581 To suilk he wil his bodi bede. For þof he sitt in heuen hall, Yeitt es he þar-wit ouer all, Mightili bath ferr and nere, 17585 And mist noiþer in heuen þen here. þai þat traistli in him truus, ^[leaf 100, back, col. 1] His blissing to þaa men he buus; Bot sua did noght þir caitif Iuus, Sent in to clinttes and in to clous To seke iesu if he was reft, 17591 Wit ani gast and þar bi-left; He þat alle gastes, god and ill, Has for to weld all at his will! For-þi þaa Iuus war full medd, 17595 þair sandes come again vn-spedd þai war for-soght þam vp and dun; Bot ioseph in his aun tun, þai said þai fand, in aramathi, 17599 For þar þai sagh him sikerli. Princes and preistes o þe lai, All on þis tipand wonder þai, And thanked þair godd of israel, þat sua-gat can his dedis dele, 17604	alle tho iewis lesse and more Of this councele apaid they wore And chese men þat þo were myzty and lele to leue ynne fulle truly Bothe sowght they doune and dale But of Iesu herd they no tale wele-away that they were blynd When they went Iesu so to ffynd hym to ffynd who-so wille hym seke Her mode to hym moste they meke To know hym alle wendond Then may they fynd hym nye at hond Myghtly at alle his nede To suche he wille his body bede ffor though he sytte in heuyn haH yet is he in Erthe ouyr alle Mighty bothe ffarre and nere And nowthir myste in heuyn ne here They that truly in hym lyff his blessing he wille hem yef Thise caytyf Iewis did not so now Send hym to seche in clyffe & clow To ffynd Iesu yf he were reft With eny goste and there by-left He that alle gostis good and ille Hath to weld at his wille Thus wore tho iewis alle mysled Hir sondes come ayen vnsped That had hym sought vp and down But Ioseph in his owne toun They seid they sie in Aramathy And ther they left hym sekryrly Prynces and prestes off the lay Off this tydyng wondir thay And thankyd hir god off Israeth That so coude his dedis dele
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[A]ll þa iuus, bath lesse and mare,
Of þis consaile þai paieid ware, 17570
And ches men þat þai wele avoud
And right wele als þaim self troud ;
Bath þai soght dune and dale, 17573
Bot of iesu herd þai no tale.
Walawai ! quat þa men war blind,
Quen þai went sua iesus to find. 17576
¹ For him to find qua wille him seke,
þair mode till him þam most þai meke,
To knau him drightin all weildand,
þan mai þai find him bune at hand,
Mightili in all his nede, [¹ leaf 118, col. 1]
To suilk he wille his bodi bede. 17582
For þoght he sitt in heuenes hall,
zeit he is in erd ouer alle,
Mightili bath fer and nere,
And nouþer mist in heuen ne here.
þai þat traistli in him trous, 17587
His bliscing to þa men buus ;
Bot sua did not þir caitif iuus,
Sent in-to cliftes and in-to clous
To seke iesu if he war reft, 17591
Wid ani gast and þar bileft ;
He þat all gastis, gode and ill,
Has to weld all at his will !
For-þi þa iuus war ful medd, 17595
þair sandes come again vnspedd
þat had him soght vp and dune ;
Bot ioseph in his auen tune,
þai said þai sau, in arimathi,
For þar þai left him sekirli. 17600
Princis and prestes of þe lay,
All of þis tīþan wondrer þai,
And thanked þair godd of israel,
þat suagat can his dedis dele, 17604

Alle þe iewes lasse & more
Of þis counsel apayed þei wore
And chees men þat þo were myȝty
And lele to leue In ful trewely
Boþe souȝte þei downe & dale
But of ihesu herde þei no tale
Weylawey þat þei were blynde
Whenne þei wende ihesu so to fynde
Him to fynde who so wol him seke
Her mood to him most þei meke
To knowe him al weldonde
þenne may þei fynde him nyȝe at honde
Miȝtily at al his nede
To suche he wol his bodi bede
For þouȝe he sitte in heuen halle
ȝit is he in erþe ouer alle
Miȝti boþe fer & nere
And nouþer mist in heuen ny here
þei þat truly in him lyue
His blessyng he wol hem ȝyue
þese caitif iewes dud not so now
Sende him to seche in clif & clow
To fynde ihesu if he were reft
Wiþ any goost & þere bileft
He þat alle goostis gode & ille [¹ f 108, bk]
Haþ to welde at his wille
þus were þo iewes al mis led
Her sondes coom aȝeyn vnsped
þat had him souȝt vp & doun
But Ioseph in his owne toun
þei seide þei sey in aramathi
And þere þei lefte him sikurly
Princes & prestes of þe lay
Of þis tīþing wondride þai
And þonked her god of israele
þat so coude his dedes dele

pat ioseph suld be funden þus 17605 That he shuld be ffoundyn þus
pat prisund was, and noght *iesus*. That was in preson & not *Iesus*
¶ þai mad a gadring gret in dern, They made a gaderyng grete & deirn
"God men," þai said, "lok we nu gern, And seidyn goodmen loke we yern
Hu we moght do yon dughti gum, how we might do that dowghty grome
Ioseph, until us for to cum, 17610 Ioseph of Aramaty to vs to come
To tel vs of his aun state, To telle his state eche grotte [17 156, bk]
And oþer thinges þat he wate." 1 And other thyngges that he wele wote
þai did þan for to write a writt— Then did they sone to wryte a wrytte
pis þan was þe tenur of hit. 17614 This was the tenour of yt
"Pais," þai said, "ioseph and grith, Pees it seid Ioseph and grith
Haf þou and all þat es þe wit, haue þou and alle that is þe with
We haf we wat wel don plight, Welle we wote we haue done mys
Bath agains þe and dright, 17618 Ayen the and thy lord that is
And þat-self drightin has to broght And god hym-self hath the broght
Fra wicked wrang we on þe soght. ffor wyckyð wrong we on the sought
It sal be beit al þe to queme; 17621 Hyt shalbe bote to queme
Wald þou me leif freind te seme lefe frend woldyst þou þe seme
For to cum wit us to mele; To come with vs to speke and mele
Pais haf þou, Ioseph, and hele." Pees to make with vs and hele
¶ þai send forth seuen men o wale, They sendyn vij men full dere
War mast to ioseph speciale, 17626 That Ioseph's most frendes were
And badd *quen* þai wit ioseph mett, And bad when they with hym met
Wit pais and luue he suld be grett. With pees and loue he shuld be gret
Son in his hand he þe letter sett, Sone in his hond they *lettre* sette
For wel suld all þe brest be bett. Welleshuld they seid *hismysse* be bette
Ioseph þai faand, þe stori sais, [col. 2] Ioseph they found the story seis
Al bun at ham in his palais; . 17632 Redy at home in his paleis
þai hailed him wit-vten let, They heilseð hym with-outyn wyte
And raght him for to rede þat scritte. And raught hym to rede that seryte
Quen he had þat letter redde, 17635 Sone when he had red that dede
Vp til-ward heuen his hend he bedd, Toward heuyn his hede he bede
"I blisce þe, lauerd, þou me has gett I blesse the lord me kept hast yet
And sauf vnder þi wenges sett;" And sauf vnder thy wyngges set
þaa messagers he kist þam all, 17639 he kyste tho messangers alle
And hendli gesten þam in hall, And hendely gestynnyð hem in halle

THEY SENT SEVEN CHIEF MEN, FRIENDS TO JOSEPH, WITH THE LETTER. THEY 1011
FOUND HIM, EMBRACED HIM, AND GAVE THE LETTER. HE ENTERTAINED THEM.

pat [Ioseph] suld be funden þus 17605
pat presuned was, and noght *iesus*.
[þ]ai made a gedring gret in dern,
And said, "gode men loke 3e gern,
Hu we might do yon doghti gome,
Ioseph, vntil vs for to cume, 17610
To tell vs of his auen state,
And oþer things þat he wate."
þai did þan for to write a write—
þis þan was þe tenur of itte. 17614
"Pes," it said, "ioseph, and grith, [col. 2]
Haue þu and all þat es þe wid,
we wat wele we haue done plight,
Bath againes þe and dright, 17618
And self drightin has þe broght
Fra wicked wrang we on þe soght.
It sal be bot all to queme ;
Leue freind wald þu þe seme 17622
For to cum wid vs to mele ;
Pes haue þu nu, ioseph, and hele."
[þ]ai sent forth seuen men of wale,
war mast to ihosep speciale, 17626
And bad quen þai wid iosep mett,
wid pes and luue he suld be grett.
Sone in his hand þat letter sett, 17629
Ful wele suld all þat miss be bett.
Ioseph þan þai fand, þe stori sais,
All bune at hame in his palais ;
þai hailed him widvten lite, 17633
And raght him forto rede þat scrite.
Sone quen he had þat letter redd,
vp tillwar heuen his heued he bedd,
"I blisce þe, lauerd, þu me has gett
And sauf vnder þi winges sett ;"
þa messengeris he kist þan all, 17639
And hendli gestind þaim in hall,

GÖTTINGEN

þat he shulde be founden þus
þat was in prisoun and not *ihesus*.
¶ þei made a gederynge greet & dern
And seiden gode men loke we 3ern
How we myzt do þat douzti gome
Ioseph of aramathi to vs to come
To telle his state vche grot
And opere þingis þat he wol wot
þenne dud þei soone to write a writ
þis was þe tenure of hit
Pees hit seide Ioseph & griþ
Haue þou & al þat is þe wiþ
wel we woot we haue done mys
A3eyn þe & þi lord þat is
And god him self hap þe brouzt
Fro wickede wronge we on þe souzt
Hit shal be but to queme
Leue frende woldestou þe seme
To com wiþ vs to speke & mele
Pees to make wiþ vs & hele
þei senden seuen men ful dere
þat Iosephes moost frendes were
And bad whenne þei wiþ him met
wiþ pees & loue he shulde be gret
Sone in his hond þei lettre set
Wel shulde þei seide his mys be bet
Ioseph þei fonde þe story seis
Redy at home in his paleis
þei heilsed him wiþouten wite
And rauzt him to rede þat scrite
Soone whenne he had rad þat dede
Towarde heuen his heed he bede
I blesse þe lord me kepte hast 3et
And saf vndir þi wynges set
He cust þo messangeres alle
And hendely gestened hem in halle

TRINITY

1012 NEXT MORNING JOSEPH WENT TO JERUSALEM PEACEFULLY, GREETED THE
 JEWS, AND WAS THE GUEST OF NICODEMUS. THEY ALL BEG HIM TO SHRIVE, AND

Ful wel war þai wit him þat night.
 þe morn his ass þan can he dight,
 To ierusalem he tok þe strete, 17643
 þe Iuus cum him for to mete.
 And all þai said ioseph to-gedir,
 "Paisful bi þi cuming hider."
 And ioseph sli greting þam gaf,
 "Godds peis mot yee all haf," 17648
 He kist þaim all, wit-vten blin,
 Wit nichodeme he tok his hin,
 He was gestend ful wel at es.
 þe toþer morn, als þe stori sais, 17652
 Come caiphas, anna, nichodemus,
 þat ioseph did to resun þus,
 ¶ "Ioseph, to godd of israel
 Scriue þe, and sai þe soth and lele
 O thing þat we sal at þe frain, 17657
 þe soth we prai þe noght to lain,
 All we cund þe mikel graim
 For iesu þou grufe his licam ;
 In a hus we lokked þe, 17661
 Bot *quen* we com þe for to se,
 O þe na takning fand we þar,
 Quarfor we for-wondred ware,
 And war we for þe dredand sare
 Til nu. tel us nu o þi fare, 17666
 To godd and hus, wit-vten hon,
 þou tell quat thing o þe was don."
 ¶ Ioseph ansuand, "i sal yow sai,
 Yee sperd me soth on a fridai, 17670
 At euen-tide in to þat stede ;
 And als i stod saiaand mi bede,
 þe seterdai, þan at mid-night, 17673
 þat i þar sagh suilk was þe sight.
 Bi nokes four þe hous up hang, <sup>[leaf 101,
 col. 1]</sup>
 And son þar-after, was noght lang,

COTTON

Welle ferd they *with* hym that nyȝt
 The morow his asse did he to dight
 To Ierusalem he toke the strete
 The iewis hym come for to mete
 To Ioseph seid they alle to-gedir
 Pesefuht be thy comyng hethir
 Ioseph sone this ans wre yaf
 Goddis pees mote ye haue
 he kyst hem alle *with*-outyn blynnē
 With Nicodyme toke he his ynne
 Welle was he gestid *with* good feith
 The todyr morn the story seith
 Come cayphas Anna nycodemys
 And Ioseph they askyd thus
 ¶ Ioseph to grete god of Israel
 Shryve the and telle vs lele
 Of thyng that we wylle at þe freyne
 þe soth we pray the not to leyne
 Alle we cowde the mucche grame
 ffor þou burydiddyst *Iesus* licame
 In an hous therfor we lokkyd þe
 But when we come the to se
 No tokyn off the fford we there
 Wherfor we for-wondird were
 And for the dred we alle in care
 Tylle now þou telle vs off thy fare
 To god and vs telle now sone
 What off the then was done
 ¶ Ioseph seid I shalle you say
 ye shytte me in oon a friday
 At Euyntide in-to þat stede
 And as I stode sei yng my bede
 The saterday sone at mydnyght
 That I sie this was the sight
 By nokys iiij^e the hous vp-hong
 And sone after was yt not long

FAIRFAX (LAUD MS.)

TELL THEM TRUE ANSWERS TO WHAT THEY ASK. THEY ASK WHAT BECAME OF 1013
HIM AFTER THEY LOCKED HIM UP. HE SAYS THE HOUSE WAS HUNG UP BY 4 HOOKS.

Ful wele war þai wid him þat night.
þe morn his asse þan did he dight,
To ierusalem he toke þe strete, 17643
þe iuus him come for to mete.
To ioseph said þai all to-gedir,
"Paisful be þi coming hedir." 17646
And ioseph sli greting þaim gaue,
"Goddess pais þan mot 3e all haue,"
He kised þaim all, widvten blin,
wid nichodeme toke he his in,
He was gestind ful wele at ais. 17651
þe toþer morn, als þe stori sais,
¹ Come cayphas, anna, nichodemus,
þat ioseph did to resun dus, <sup>[¹ leaf 118,
back, col. 1.]</sup>
" [I]oseph, to godd of israele 17655
Schriuue þe, and sai soth and lele
Of þing þat we sal at þe frain,
þe soth we prai þe noght to lain,
All we cund þe mekil grame
For þu grof iesu licame ; 17660
In a hus we loked þe,
Bot quen we come þe for to se,
Of þe na takinge fand we þar,
Quarfor we for-wondred ware, 17664
And war we for þe dred-ful sare.
Til nu þu tellis vs of þi fare,
Til godd and vs, wid-vten hone,
þu tell quat of þe was done." 17668
[I]oseph answered, "i sal 3u say,
3e sperd me vp-on a friday,
At euentide into þat stede ;
And als i stode saiand mi bede,
þe setirday, sone at midnight, 17673
þat i sau þan suilk was þe sight.
Bi noukes four þe hous vp hang,
And sone þar-estir, was noght lang,

wel ferde þei wiþ him þat nyȝt
þe morwe his asse dud he to diȝt
To ierusalem he toke þe strete
þe iewes him coom for to mete
To Ioseph seide þei alle to gider
Peseful be þi comyng hidur
Ioseph soone þis vnswere 3aue
Goddess pees mot 3e haue
He cust hem alle wiþouten blyn
wiþ nychodeme toke he is In
Wel was he gestened wiþ good feiþ
þe toþer morn þe story seiþ
Coom cayphas Anna Nichodemus
And Ioseph þei asked þus
¶ Ioseph to grete god of israele
Shryue þe & telle vs lele
Of þing þat we wol at þe freyne
þe soþe we preye þe not þou leyne
Alle we coude þe muchel grame
For þou buriedest iesu licame
In an hous þerfore we louked þe
But whenne we coom þe to se
No token of þe fonde we þere
wherfore we forwondride were
And for þe drad we alle in care
Til now þou telle vs of þi fare
To god & vs telle now soone
What of þe þenne was done
¶ Ioseph seide I shal 3ou say
3e spered me In on o friday
At euentide in to þat stede
And as I stode seyinge my bede
¹ þe satirday soone at mydnyȝt
þat I say þis was þe siȝt <sup>[¹ leaf 107, after
leaf 108 in MS.]</sup>
Bi nokes foure þe hous vp hong
And soone aftir was hit not long

1014 JOSEPH RELATES HOW JESUS (WHOM HE TOOK TO BE ELIJAH), CAME TO HIM,
 ·BLESSÉD HIM, AND LED HIM TO THE TOMB, WHERE HE SAW THE GRAVE-CLOTHES ;

I sagh cumand iesu sa bright, 17677 Als þof it were o leuening light, Vntil þe hus þar i was stadd, And fell i dun, sa was i radd ; Vp he me lift, wit-vten lett, 17681 And wit a deu mi face he wette, And quen he wipped had mi face, He bliscéd me all wit his grace, And said, ‘ioseph be noght sori, Bi-hald on mè, pis ilk es i.’ 17686 Bi-heild him als i was And cald him maister helias, ‘Helias es i noght,’ he said, ‘Bot iesus þat in graue þou laid.’ He ledd me to þat sted onan, 17691 þar i had lukéd him in stan, His fasciale, his windingelath, þar war pai left, i sagh þam bath. þat it was iesus þan wist i wel, And cuthli for him can i knele, 17696 And i said, ‘ai lauerd ! bliscéd þou be And þat es cummen in nam o þe,’ And bi þe hand þan he me hent, And forth me broght, wit-vten stent, Right to min aun hus at hame, 17701 And to mi quem i peder came, ‘Pes,’ he said, ‘haf þou ioseph, Ga þou noght o þi hus a stepe Til fourti dais be cummen til end, For i to mi disciplis wend.’” 17706 Quen nichodeme his tale has teld, þai fell als pai in duale war dueld, Grufinges dun to erth plate,— War neuer þaa Iuus als mate. And ilkan can til oþer sai, 17711 “Quat a sing es þis !” coth þai,	I sie comyng Iesu so bright As yt were a lemyng light In that hous there I was stad And I felle doune alle for-drað Vp he me toke with-outyn let And with a dew my face he wet Sone wypid he my face And blessid me then with his grace he seid Ioseph be not ferdy By-hold on me this ilk is I I byheld what he then was And callid hym master Elias Elias am I not he seid But Iesus that þou in grave leid he led me to that stede anon There I had hym sperid in a ston his fudary his wyndyng¹ clope^[MS. wyngd- yng] There were they left I sie hem bope That he was Iesus tho wyst I wele Cowthly by-fore hym gon I knele lord I seid blessid þou be That here is comyn in name of the By the hond tho he me hynt and brought me forth with-outyn stynt Right to myn owne hous at home And to me when I theder come Pees mote þou haue he seid Ioseph Go not out of thy hous a step [leaf 157] Tille xl dais be comyn to end Now to my dissipils wille I wend When Iosep had told this tale They fille as they had dronekyn dwale Grovelyng doune on erthe-plat Were they nevir mete or þat Echon to othir þus gon sey What signe wille this be quop they
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I sau comand iesu sua bright, 17677
Right als it war of leuening light,
In-til pis hus þar i was stadd,
And i fell dune, sua was i radd ;
vp he me lifted, widvten lett, 17681
And wid a deu mi face he wett,
Quen he wiped had mi face,
He bliscd me all wid his grace,
And said, 'ioseph be noght eri, 17685
Bihalde on me, þis ilk es i.'
I biheld him als i was
And cald him maistir elias,
'Helias es i noght,' he said, 17689
'Bot iesus þat þu in graue laid.'
He ledd me to þat stede on-ane, [col. 2]
þar i had sperd him in stane,
His faciale, his winding clath, 17693
þar war þai left, i sau þaim bath.
þat he was iesus þan wist I wele,
And cuthli for him gun i knele,
And i said, 'lauerd ! ai bliscd þu be
þat here es comen in þe name of þe,'
And bi þe hand he me hint, 17699
And forth me broght, widuten stint,
Right to min auen hus at ham,
And to me, quen i deþer cam, 17702
'Pes,' he said, 'haue þu ioseph,
Ga noght vte of þi hus a step
Til fourti daies began till end,
Nu i to mj descipulis wend.' " 17706
Quen ioseph all his tale had teld,
þai fell als þai in duale war delued,
Grouelinges dune on erd plate,—
war neuer þa iuus als mate.
And ilkan gun til oper say, 17711
"Quat a signe es þis !" said þai,

I say comyng ihesu so briȝt
As hit were a lemyng liȝt
In þat hous þere I was stad
And I fel doun al for drad
Vp he me toke wiþouten let
And wiþ a dew my face he wet
Soone wiped he my face
And blessed me þenne wiþ his grace
He seide Ioseph be not ferdy
Biholde on me þis ilke is I
I bihelde what he þenne was
And called him maistir helias
Helias am I not he seide
But ihesus þat þou in graue leide
He bad me to þat stud anoone
þere I had him spered in a stone
His sudary his wyndyng cloþe
þere were þei lafte I say hem boþe
þat he was ihesus þo wist I wele
Couþely bifore him gon I knele
Lord I seide blessed þou be
þat here is comen in nome of þe
Bi þe hond þo he me hynt
And brouȝte me forþ wiþouten stynt
Riȝt to myn owne hous at home
And to me whenne I pidir come
Pees mot þou haue he seide Ioseph
Go not out of þi hous a step
Til fourti dayes be comen to ende
Now to my discipulis wol I wende
Whenne Ioseph had tolde þis tale
þei fel as þei had dronken dwale
Grouelynge doun on erþe plat
Were þei neuer mate ar þat
Vchone to opere þus gon say
What signe wol þis be quod þai

"In israel we here nu min 17713 We knau bath ioseph and his kin." Vp þai ras and stode þam bi, A dughti gum þat hight leui, 17716 "I kneu," he said, "of his kin bredd Dughti men þat drightin dredd, Desseli to godd praiand, [col. 2] Wit sacrificjs and wit offrand, 17720 Quen symeon, þat mikel prist, þat bar the hali-gast in brest, þat <i>iesus</i> tuix his handes fang, And said, 'lauerd liued haf i lang Bidand to se þe light of hel 17725 þat þou has dight to israel ; Nu haf i sene it wit min ei, Lat nu in rest þi seruand dei.' þat ilk symeon þar was bun, 17729 Gaf sant mari his benisun, And til hir said, 'i wil þe warn þat quillum sal þis ilk barn Be to sum men in uprising, 17733 Til oþer sum in dun falling ; He sal find mani bern vn-bain, For mani sal him sai again. Of his ded als þe sorful ord 17737 Sal thril þin hert thoru als a suord. O mani hert þe thoghtes hidd Sal for him be knaun and kydd.'" þan said þe Iuus, "do þan send wee Efter þaa ilk preistes thre 17742 þat tald þat þai sagh <i>iesu</i> sitte Apon þe mont of oliuete." And sua þai did, quen sua was dun þaa men þai did to resun sun, 17746 And þai ansuand, "be godd o might, We sagh him þar wit open sight.	In Ierusalem we her' now myn We knew bothe <i>Iesus</i> & his kynne ¶ vp rose tho and stode hem by. A doughty man that hight levy I know he seid of hem bred dowty men that godd dred Besyly to godd prayond With sacrefice and with offronð When Symeon þe mekyH preste That bare the holy gost in brest <i>Iesus</i> by-twene his armys fong he seid lord levid haue I long Bydyng the the sight of hele That þou hast dight to Israele Now haue I sene yt with myn cie let me in pees thy seruant die That ilke Simeon tho was bound And yaf mary his benesoun To hir he seid I wille þe warn That yet som tyme þis ilk barin Shalbe to som men vprysyng And to some doune-fallyng Many shalle he fynd to hym vnbeayne Many shulle sey hym a-yen The swerd of sorow and of of wo Shalle thorogh thyne hert for hym go Of mannys hert the thoughtes hyd Shalle for hym be knowyn and kyð ¶ Then seid the iewis now send we Aftter tho ilke prestes iij^e That told they sie <i>Iesus</i> sete On the mount of Olyuete They sent for hem when þis was don And hem thei did to reason sone They answerd by godd of might We sie hym ther with opyn sight
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AND WHEN HE BLESSED MARY, AND PROPHESED THE FAME OF HER CHILD, 1017
AND HER GRIEF AT HIS DEATH. THEY SENT FOR THREE PRIESTS WHO SAW JESUS.

"In ierusalem we here nu min 17713
we knau bath *iesus* and his kin."
[V]p he ras and stod þaim bi,
A doghti gome þat hight leui, 17716
"I knau," he said, "of him bredd
Dughti men þat drightin dred,
Desseli to godd praiand,
wid sacrefice and wid offrand,
Quen symeon, þat mekil prest, 17721
þat bar þe hali-gast in his breist,
þat *iesus* tuix his hend he fang,
And said, 'lauerd liued haue i lang
Biddand to þe þe sight of hele,
þat þu has dight to israel; 17726
Nu haue i sene it wid min eie,
Lat nu in rest þi seruand deie.'
þat ilk symeon þar was bune, [17.119,col.1]
Gaue sainte mari his benisune, 17730
And till hir said, 'i wil þe warn
þat quillum sal þis ilke barn
Be till sum men vprising,
Till oper sum in dune falling;
He sal find mani barn vnbain, 17735
For mani sal sai him again.
Of his dede als þe sorful ord
Sal thril þine herte als wid a suord.
Of mani hert þe thoghtes hidd 17739
Sal for him be knauen and kid.'"
[þ]an said þe iuus, "do nu send we,
Efter þaa ilk preistes thre,
þat tald þat þai sau *iesus* sitte
Apon þe mont oliuete." 17744
And sua þai did, quen sua was done
þaa men þai did to resun sone,
And þai ansuerd, "bi gode of might,
we sau him þar wid open sight. 17748

GÖTTINGEN

In ierusalem we here now myn
We knew boþe *ihesus* & his kyn
¶ Vp ros þo & stood hem by
A douzty mon þat het leuy
I knowe he seide of hem bred
Douzti men þat god dred
Bisili to godd preyonde
Wiþ sacrific & wiþ offronde
Whenne symeon þe muchel prest
þat bar þe holy goost in brest
Ihesus bitwene his armes fong
He seide lord lyued haue I long
Bidynge þe þe sizte of hele
þat þou hast dizte to israele
Now haue I seen hit wiþ myn eze
Lete me in pees þi seruauant deze
þat ilke Symeon þo was boun
And 3af marie his benesoun
To his he seide I wol þe warn
þat 3it sum tyme þis ilke barn
Shal be to summen vp risyng
And to somme dounfallyng
Mony shal he fynde to him vnbeayne
Mony shul seye him azeayne
þe swerde of sorwe & of wo
Shal þourze þin hert for him go
Of monnes herte þe þouztis hid
Shul for him be knownen & kid
¶ þenne seide þe iewes now sende we
Aftir þo ilke prestes þre
þat tolde þei sey *ihesus* sete
On þe mounte of olyuete
þei sent for hem whenne þis was done
And hem þei dud to resoun soone
þei vnsverde bi god of myzt
We sey him þere wiþ open sizt

TRINITY

We sagh him þar and herd his steuen,
And openli stegh in til heuen." 17750
"On yow," he said, "al thinc us wonder,
And þaa thre men þan at sundre,
And asked ilkan seluen sere, 17753
O þair for-king fain wald þai here,
If ani gain oper sai wald oght,
Bot all þair fanding was for noght,
For all þai said soth þat þai sei
þat ilk iesu til heuen vp stei. 17758
¶ þan said anna and caiphas,
"Vr lagh will, bath þat es and was,
þat in þe muth o tua or thre
Suld alkin soth stand and be." 17762
1 "And quat thing sal we sai yow þan?
I-nogh was of a rightwis man, [^{leaf 101,}
And paid sa wel godd in his state,
þat wit his word he was translate.
And o þe prophet als moyses 17767
þat nan wat quar he doluen es.
Bot iesus, þat in hand was laght,
And to sir pilat was bi-taght, 17770
Bath bi-scurget and bi-spit,—
For he o mani plight was wijt,—
Wonded wit spere, naild on tre,
Wit thorns crund als was he; 17774
pis menskful ioseph did him delue
In tumb þat wroght was til him-selſe,
And als thre men witnes her,
þai sagh bi-for þair eien clere
pis ilk iesus spekand wit his, 17779
And sipeñ stei til heuen blis."

We sie hym and herd his stevyn
And opynly he stie to hevyn
Of you they seid vs thynckyp wonder
And did tho iij^e men in sondre
And by hem-self askyd hem sere
yf they wold lie for to here
yf eny fro oper wold sey ought
But alle her fondyng was for noght
Alle seid right as they sey
Iesus on height to hevyn stei
¶ Thenne seid Anna & cayfas
Oure law wole bothe that is & was
That in the mowthe of ij^e or iij^e
Shuld alle the sothe stond & be
What more shulle we sey you than
I trow yt was a rightfule man
And paide so welle god in his state
That with his word was he transolate
Of the prophete Sir moyses
That non wote wher he dolvyn is
But Iesus in hond was lawght
And to sir pilat sone be-tawght
Bothe by scorgid and by spytte
ffor he of many gilt was wyte
Woundid with spere naylid on tre
with thornys Crounyd also was he
This menskef ioseph did hym delve
In a tombe made to hym-selve
And iij^e men als now wytnes her
They sie by-fore hir eien cler
This ilk Iesus speke with his
And sithen stie to hevyn blis.

[*The Resurrection of Simeon's two Sons.*]

Ioseph of aramathi vp-ras
And said til anna and caiphas, 17782

COTTON

I Ioseph of Aramathy rose in place
And seid to Anna & cayfas
FAIRFAX (LAUD MS.)

we sau him þar and herd his steuen,
And openli he stei till heuen." [der,"
"Of 3u," þai said, "zeit thinc vs won-
And did þaa thre men þan to sunder,
And askid seluen ilkan sere, 17753
Oo þair forking fain wald þai here,
If ani gain oþer wald sai aght,
Bot all þair fanding was for noght,
For all said soth þat þai sei 17757
Iesus on hight til heuen stei.
[þ]en said anna and cayphas,
"vr lau wil, bath þat es and was,
þat in þe muth of tua or thre 17761
Suld all þe soth stand for to be."
"And quat thing sal we say 3u þan?
Inoght it was a rightwis man, 17764
And paid sua wele god and his stat,
þat wid his word he was translate.
And of þe prophet sir moyses [col. 2]
þat nane wate quare he doluen es.
Bot iesus, þat in hand was laght,
And to sir pilate was bitaght,
Bath biskurged and bispitt,— 17771
For he of mani plight was witt,—
wonded with spere, nailed on tre,
wid thornes crouned als was he;
þis menskeful ioseph did him delue
In tumb þat wroght was till him-selue,
And thre men als nu witnes here,
þai sau bifor þair eien clere 17778
þis ilke iesus spekand wid his,
And siþen stei till heuen blis."

We sey him & herde his steuen.
And openli he stey to heuen
Of 3ou. þei seide. vs. þinkeþ wondir
And dud þo þre men in sondir
And bi hem self asked hem sere
If þei wolde lize for to here [1107, bk]
If any fro oþere wolde saye ouzt
But al her fondyng was for nouzt
Alle seide rízt as þei sei
Thesus on heizte to heuen stey
¶ þenne seide Anna & caiphas
Oure lawe wol boþe þat is & was
þat in þe mouþ of two or þre
Shulde al þe soþe stonde & be
What more shul we saye 3ou þan
I trowe hit was a ríztful man
And payed so wel god in his state
þat wiþ his word was he transolate
Of þe prophete sir moyses
þat noon woot where he doluen es
But ihesus in honde was lauzt
And to sir pilate soone bitauzt
Boþe biscourged & bispit
For he of mony gilt was wit
Woundide wiþ spere nayled on tre
Wiþ þornes crowned also was he
þis menskeful Ioseph dud him delue
In a tounge made to him selue
And þre men als now witnes here
þei say bifore her ejen clere
þis ilke ihesus speke wiþ his
And siþen steize to heuen blis

[The Resurrection of Simeon's two Sons.]

[I]oseph of arimathi vp-ras 17781
And said till anna and cayphas,

¶ Ioseph of aramathi roos in plas
And seide to Anna & cayphas

1020 JOSEPH SAYS NOT ONLY JESUS HAS RISEN, BUT TWO OTHERS, SONS OF OLD SIMEON, WITH HIM. HE SAYS THEIR TOMBS ARE EMPTY, AND THAT THEY ARE GOING

“Yow thinc selcut wit right i-wiss
 O *iesus* vp-ras, for-soth it es. 17784
 [.
 *no gap in the MS.*]
 Vp-risen es, dut es þar nan,
 Bot he es noght risen vp allan, 17788
 For summen o þis ilk kyth
 Es risen up for-soth him wit
 þat sene was in ierusalem.
 Ald symeon suns to barn-tem 17792
 Had suns tua, bot lang es gan
 Sin þai war ded, laid vnder stan,
 All war we at þair end dai
 And help þam in erth to lai. 17796
 Gas, seis nu, for þe hali-dom,
 And yee sal find þair tums tome ;
 In mi cite of aramathi,
 þar ar þai walkand witerli. 17800
 þar ar þai samen in þat tun,
 In kneling stade and orisun ;
 Ai vm-quil man heres þam cri,
 Bot wit nan spec þai o þat bi. 17804
 Ga we nu þan lufsumli pider,
 And faand we for to bring ham hider,
 And we þam sal thoru coniuring,
 Do tell us of his up rising.” 17808
Quen þat þai herd þis word be said, [col. 2]
 Ful smertli þai þam pider graid,
 Bath Caiphas and als anna,
 Ioseph, and nichodeme, wit ma,
 Wit an þat hight gamaliel, 17813
 Of him bot truthe es noght to tell.
 þai sagh þaa tums, tum war þai,
 til aramathi þai went þair wai,
 On þir tua breper þai hitt in hi
 þar þai can in þair beddes lij. 17818

COTTON

You thyneck wondir here-of I-wys
 Of *Iesus* vp-ryste & sothe yt is
 ye wold nevir yt leve or now
 That he was *Iesus* god to bow
 Vp-resyn he is doute is it non
 But he is not vpresyn allone
 ffor som men of this ilke kyth
 Bene resyn vp forsothe hym wyth
 That seyen was in *Ierusalem*
 Of old Symeons barntem
 ijº sonnys had he long is it gon
 Syn they wer dede and leid vnderstone
 Alle were we at her endyng day
 And halp hem in erthe to lay
 Go se now for the holy dome
 And ye shulle fynd her gravys tome
 In my Cety of *Aramathy*
 There ar they walkyng wytterly
 There men sene hem in þat toun
 In knelyng state & oreson [leaf 157, back]
 Euyr among men her hem Cry
 With no man speke they hem by
 Go we with a wyle theder
 And fond we to bryng hym heper
 And we shulle hem with congeryng
 make to telle of this vp-rysyng
 Sone when thise wordes wer out-past
 They hied hem theder wonder fast
 Cayfas and Anna also
 Iosep nycodeme & mo
 And oon that hight gamelieth
 Of hym is noght but trowth to tell
 They sie the tombys tome þat day
 To *Aramathy* tho wentyn thay
 With thise brethirn they met in hy
 They fond hem in her bedes ly

FAIRFAX (LAUD MS.)

"3u thinc selcuth wid right i-wiss
 Of iesu vpras, for-soth it es, 17784
 For 3e ne wold it neuer trou,
 þat he was god self and iesu.
 vp-resin he es, dute es þair nane,
 Bot he es noght vpresen allane, 17788
 For sum men of þis ilke kith
 Es resen vp forsoth him with
 þat sene was in ierusalem. 17791
 Of ald symeon barntem
 He had suns tua, bot lang es gane,
 Sipeþ þai war dede and laid vnderstane;
 All war we at þar ending day, 17795
 And helped þaim in erd to lay.
 Gas, seis nu, for þe hali-dome,
 And 3e sal find þair tumbes tume;
 In mi cite of arimathi, 17799
 þar er þai walkand witterli.
 þar men seis þaim in þat tune,
 In kneling state and orisune;
 Ai vmquile men heris þaim cri, 17803
 Bot wid nane speke þai of þat bi.
 Ga we þan fulsumli þeder, ^[leaf 119, back, col. 1]
 And fand we forto bring þaim heder,
 And sal we þaim wid coniuring,
 Ger tell vs of þis vp-rising." 17808
 [Q]uen þai herd þis word was said,
 Smartli þeder þai þaim graid,
 Bath cayphas and alsua anna,
 Ioseph, nicodeme, and ma, 17812
 And ane þat hight gamaliel,
 Of him es noght bot treuth to tell.
 þai sau þa tumbes, tome war þai,
 Til arimathi þai went þair wai, 17816
 On þir tua breþer þai hitt in hij,
 þai fand þaim in þair beddis lij.

3ou þinke wondir her of I wis
 Of ihesus vprist & soþ hit is
 3e wolde neuer hit leue nor nowe
 þat he was ihesus god to bowe
 Vp risen he is doute is hit none
 But he is not vp risen allone
 For sommen of þis ilke kþ
 Ben risen vp for soþe him wiþ
 þat seyñ was in ierusalem
 Of olde symeones barntem
 Two sones had he longe is hit gone
 Siþ þei were dede & leide vndir stone
 Alle were we at her endyng day
 And halpe hem in erþe to lay
 Goþ seep now for þe holy dome
 And 3e shul fynde 3oure graues tome
 In my cite of Aramathi
 þere are þei walkyng witturly
 þere men seen hem in þat toun
 In knelyng state & orisoun
 Euere among men here hem cry
 wiþ no mon speke þei hem by
 Go we wiþ a wile þidur
 And fonde we to bryng hem hidur
 And we shul hem wiþ coniuryng
 Make to telle of þis vp risyng
 ¶ Soone whenne þese wordis wore out
 þei hyzed hem þider wondir fast [past
 Caiphas and anna also
 Ioseph nychodeme & mo
 And oon þat het Gamaliel
 Of him is not but troupe to tel
 þei sey þese tumbes tome þat day
 To Aramathie þo wenten þai
 Wiþ þese breþer þei mett in hije
 þei fonde hem in her bedes lyze

pai hailed þaim wit suetli suar,
 Wit kissing wirseip þai þam bar;
 To iursalem wit mikel dred 17821
 In sinnagog þai can þam lede.
 Quen þai in-to þat hus war ledd,
 Son was in hand þe lai þam bedd,
 Baþ thoru þe lagh of moysi, 17825
 And thoru þair godd adonai,
 þair mikel godd of israel,
 þai coniurd þam na soth to hel.
 þai said, "he þat has raised yow,
 Sais us now if it was iesu; 17830
 And tell us all, wit-vten strijf,
 Hu yee war raised fra ded to lijf."
 ¶ Quen karius and lintheus
 War coniurd o þaa Iuus þus, 17834
 Wit al þair flesche þai quok on-nan,
 And wit þair hertes can þai gran.
 Til heuen þai lifted þair eien brade,
 On þair tunges þai takening made
 Wit þair fingers al o þe croice, 17839
 And als sun þai spak wit voice.
 "Lauerd," þai said, (þat hei drigh-
 tin 17841
 þan badd þai giue þaim parchemin)
 "We sal yow write and nathing lei
 All þat we herd and sagh wit hei."
 Sundri þai þam fra oper saite, 17845
 And aiper be him-seluen wrate,
 Bot þof þai sundri sittand were,
 Was na-thing in þair saghes sere.

They haylid hem with muche far
 And worshippid hem and with hem bare
 To Ierusalem with mochiht drede
 To her chireh they gon hem lede
 When they were in the temple wroght
 Moyses law in hond was hem brought
 And thorough that lawis of moysy
 And by her grete god Adonay
 her mechiht god of Israell
 They conjourid hem no soth to hele
 They seid he that hath reysid you
 Sey vs yf it was Iesus now
 Telle vs alle with-out stryf
 how ye were reysid from depe to lyff
 ¶ When Carius and lenthius
 Were congeourid of thise iewis þus
 with alle her flesh they quoke anon
 And with her hertes yaf a grone
 To hevyn they lyft her eien glad
 And on her tongges thonekyng mad
 with her fynggys of þe Croyse
 And sone spak with mannys voyse
 Worshippid they seid lord be þou and
 thyn
 Anon they callid after parchemyn
 We wille you wryte with-outyn lye
 That we herd and saw with eie
 A-twynne they sette hem to þat note
 And eithir by hem-selvyn wrote
 And though they sondry syttyng were
 Was no-thing in her sawis sere

[The writing of Carius and Lenthius as to Christ's entry into Hell.]

"Lauerd iesu crist," said pai, 17849
 "Godd, þat al mightes mai,

lord Iesu Cryst seid they
 God þat alle myghtes may

THEY TREMBLED AND GROANED, ASKED FOR PARCHMENT, AND SAID THEY 1023
 WOULD WRITE WHAT THEY HEARD AND SAW. SEATED APART, THEY WROTE ALIKE.

þai halsid þaim wid sueteli sare,
 wid kissing worschip þai þaim bare ;
 To ierusalem wid mekil drede 17821
 In synagog þai gun þaim lede.
 Quen þai in-to þat hus war lede,
 Sone was in hand þe lau þaim bedd,
 Bath thoru þe lau of moysi, 17825
 And thoru þair godd adonay,
 þair mekil god of israel,
 þai coniured þaim na soth to hele.
 þai said, " he þat has raised 3uu,
 Sais vs nu if it was iesu ; 17830
 And tell vs all, widvten striff,
 Hu 3e war raised fra dede to lijf."
 [Q]uen carius and lenthius
 was coniured of þir ius þus, 17834
 wid all þair fless þai quoke onane,
 And wid þair hertis gun þai grame.
 Till heuen þai lifted þair eien brad,
 And on pair¹ tunges þe takni[n]g made
 wid þair fingres all of þe crois, [MS. þari]
 And alsone spac wid manes vois. 17840
 "Lauerd," þai said, (þat hei drigh-
 tin [MS. þai]
 þan² bad þai giue þaim parchemine)
³ " We sal 3u write and na-thing lij
 Quat we herd and sau wid ei." 17844
 Sundri þai þaim fra oper sate, [col. 2]
 And aip̃er bi him-seluen wrate,
 Bot þogh þai sundri sattand were,
 was na-thing in þair saus sere. 17848

þei heiled hem wiþ muchel fare
 And worshiped hem & wiþ hem bare
 To Ierusalem wiþ muchel drede
 To her chirche þei gon hem lede
 whenne þei were in þe temple wrought
 Moises lawe in honde was brouzt
 And þour3e þo lawes of Moisy
 And bi her grete god Adonay
 Her muchel god of israele
 þei coniured hem no soþe to hele
 þei seide he þat haþ reised 3ou
 Say vs if hit was ihesus now
 Telle vs alle wiþouten strif
 How 3e were reised from deþ to lif
 Whenne carius & lenthius [leaf 110]
 Were coniured of þese iewes þus
 wiþ al her flesshe þei quoke anone
 And wiþ her hertis 3af a grone
 To heuen þei lifte her 3e3en glade
 And on her tongis þonkyng made
 Wiþ her fyngris on þe crois
 And soone spake wiþ monnes vois
 worshiped þei seide lord be þou &
 þine
 Anoon þei calde aftir parchemyne
 We wol 3ou write wiþouten lye
 þat we herde & say wiþ y3e
 A twyn þei set hem to þat note
 And eiþer bi him seluen wrote
 And þou3e þei sundri sitting were
 Was no þing on her sawes sere

[The writing of Carius and Lenthius as to Christ's entry into Hell.]

"[L]auerd iesu crist," said þai, 17849
 "Godd, þat all þir mightes may,

lord ihesu crist seide þay.
 God þat alle my3tis may

þat es up-raſ o ded and lijf, 17851
And has us kyð þi right sa rif,¹

[Lete vs lord, by leue of þe, ^[Arundel MS., leaf 104, col. 1]

Telle of þyn owne priuete.

þourȝe vertu of þi swete croys 17855

Coniured are we to telle wiþ voys,

þou bad vs we shulde no mon telle,

þi dedes derne þou didest in helle,—

þo dedis of þi maieste,— 17859

But þourȝe þi-self coniured are we,

Sip hit is so now most we nede

þe myztis telle of þi godhede. 17862

As we were stad in merkful stalle,
we & als oure elders alle,

To vs þer brast a goldein leme, ^[col. 2]

Briȝter þenne þe sonnes beme, 17866

So riȝt purpur hwe is noone,

þat ilke liȝt vpon vs shone.

Adam, þat was man formast,

Bigon þeine to glade in hast, 17870

wiþ patriarkes and prophete,

In merke setes þere þei sete,

þei seide for glad wiþ gretyng gle,

‘ þis ilke liȝt forsoþe is he 17874

þat maker is of lastyng liȝt,

Now haþ he sent vs þat he hiȝt.’

þenne bigon seynt ysaye

þe holy prophete, for to crye, 17878

‘ þis ilke liȝte is goddis sone

þat I in erþe telle of was wone.

þo folk in dedly derkenes stad

þis greet liȝt made hem glad.’ 17892

[.

. no gap in the MS.]

And as þis briȝtenes gon vs bolde,

Oure fadir Symeon, þe olde, 17896

COTTON (ARUNDEL MS.)

That is vp-rysyng from deþe to lyf

And hast vs kyð thy Right so ryfe

let vs lord by leue of the

Telle of thyne oune prevyte

Thorough vertu of thy swete croyse

Congeourid ar we to telle with voyse

Thow bad vs we shuld no man telle

Thy dedis dern þou diddist in helle

Thow diddyst off thy mageste

But thorough thy-self conjeourid ar we

Synne yt is so now must we nede

The mightes telle off thy godhede

¶ As we were stad in markesful stalle

we and als our Eldirs alle

To vs ther berst a goldyn leme

Brighter thanne þe sonnys beme

So riche purpowr hew is non

That ilk lyȝt vpon vs shon

Adam that was man formest

By-gon then to glad in hast

With patryarkes and prophete

In merke setis ther they sete

They seid for glad with gretyng gle

This ilk lyȝt for-sothe is he

That maker is off lastyng lyȝt

Now haþ he sent vs that he hiȝt

Then by-gon seint ysay

The holy profyte for to Cry

This ilk lyȝt is goddes sonne

That I in erthe telle of was wonne

Tho folk in dedly derkenes stad

This grete light made hem glad

[.

. no gap in the MS.]

And as this brightnes gan vs bold

Our fader Symeon the old

FAIRFAX (LAUD MS.)

[¹ The Cotton MS. seems to have lost a leaf here, as the catchwords “ þou late us ” are not on the next page.
The blank is filled from MS. Herald’s College, Arundel 57.]

ADAM AND THE PATRIARCHS ON THEIR DARK SEATS REJOICED, "THIS LIGHT 1025
IS HE!" ISAIAH CRIED, "IT IS GOD'S SON, THE LIGHT IN THE SHADOW OF DEATH."

þat es upras of dede and lif, 17851
And has vs kid þe right sua riȝt,
þu late vs lauerd, wid leue of þe,
To tell nu of þi auen priuete.

Thoru dede of þi suete croice 17855
Coniurd er we to tell wid voice,
For þu bad we suld na man tell,
þi dedis dern þu did in hell,—
þe dedis of þi maieste,— 17859
Bot thoru þi-self coniuurd er we,
Sipen it es sua nu most we nede
þe mightes tell of þi godd-hede.

[A]ls we war stad in mu[*rn*]ful stall,
we self and vr eldris all, 17864

Brathli þar brast a golden leme,
Brighter þan ani sunes beme,
Sua right purprin heu es nane,
þis ilk light apon vs schane. 17868

Adam, þat was man formast,
Bigan þan forto blith in hast,
wid patriark and wid prophete,
In m[*i*]rk settlis þar þai sete, 17872
Said wid gladnes gretand gle,
'þis ilke light forsoth es he
þat maker es of lastand light, 17875
Nu has he sent vs þat he hight.'

[þ]an bigan saint isay
þe hali prophete, for to cri,
'þis light it es of goddes sun 17879
þat i in erd tell of was won.

þe folk in dedeli mirknes stadd [leaf 120, col. 1]
Sau grete light þat made þaim glad,
þat light es nu apon vs schede 17883
þar we sitte in þe schadu of dede.'

[A]ls þis brightnes þus gun vs bald,
vr fadir symeon, þat ald, 17886

þat is vp risen from deþ to lif
And hast vs kud þi riȝt so rif
Lete vs lord bileue of þe
Telle of þin owne priuete
þourȝe vertu of þi swete crois
Coniured are we to telle wiþ vois
þou bad vs we shulde no mon telle
þi dedes derne þou didest in helle
þo dedes of þi maieste
But þourȝe þi self coniuurd are we
Siþ hit is so now most we nede
þe mytis telle of þi godhede

¶ As we were stad in merkeful stalle
We & als oure eldres alle

To vs þer brast a golden leme
Briȝter þen þe sonnes beme
So riȝt purple hwe is none
þat ilke liȝte vp on vs shone
Adam þat was mon formast
Bigon þenne to glade in hast
Wiþ patriarkes & prophete
In merke setes þere þei sete
þei seide for glad wiþ gretung gle
þis ilke liȝte forsoþe is he

þat maker is of lastung liȝt
Now haþ he sent vs þat he hiȝt
þenne bigon seynt Isaye
þe holy prophete for to crye
þis ilke liȝte is goddes son
þat I in erþe telle of was won
þo folk in dedly derkenes stad
þis grete liȝt made hem glad

[.
. *no gap in the MS.*]

And as þis briȝtenes gon vs bolde
Oure fadir Symeon þe olde

Seide wiþ bliþeful chere vs to 17887
 'þonke we god, now comeþ oure ro,
 To oure lord iesu crist 3e blisse,
 Al myȝty god his fadir isse.
 In temple was he me bitauȝt,
 3onge in armes I him lauȝt; 17892
 þe holy goost þus did me mele,
 Myn yȝen lord han seen þi hele,
 Whiche þou hast for þi folk diȝt
 Of israel wiþ blisful lizt.
 þo seyntis alle þere þenne stad, 17897
 Wiþ þat bigan to be more glad.
 þenne coom a mon wiþouten lite,
 þat semed wel to haue ben eremyte,
 vche oþer asked, 'what he was yon?'
 And he vnswered, 'I am Ion, 17902
 Ion is my name, voys & prophete,
 Biddyng make redy þe strete,
 þe weye bifore goddis face,
 þat to his folk haþ granted grace.
 þat iesus I biheld & siȝe, 17907
 Whenne he to me was comyng nyȝe;
 þourȝe þe holy goost I spake,
 And seide þe lomb wiþouten sake,
 He is here, & I seide lo! 17911
 þat shal þe worldis synne vndo.
 þo I heef þat sackeles of plizt,
 I sawe vp-on his licam lizt
 In shap of doufe þe holy goost, 17915
 And herde a voys fro heuen coost,
 hit seide 'þis is my loued son dere,
 In whom I am wel payed 3e here.'
 Comen am I Ion bifore þat kyng,
 Bodeworde of him for to bryng,
 Make 3e redy wiþouten wite, 17921
 Goddes sone comeþ 3ou to visite.

COTTON (ARUNDEL MS.)

Seid̃ *with* blythefull chere vs to
 Thanck we god̃ now comyþ our' Ro
 To our lord̃ Iesu Cryste ye blis
 Alle-mighty god̃ his fader is
 In temple was he me by-tawȝht
 Yong in armys I hym lawȝht [leaf 158]
 The holy gost þus did̃ me mele
 Myn eien lord̃ haue sene thyne hele
 wrecche þou hast for thy folk̃ dight
 Of Israell̃ *with* blesfull light
 Tho seintes alle ther' þan stad̃
with that bygan to be more glad̃
 Then come a man *with*-out lyte
 That semyd̃ welle to haue bene Ermyte
 Eche othir askyd̃ what he was þan
 And̃ he answerid̃ I am Iohn
 Iohn is my name noyns & prophete
 Byddyng make redy the strete
 The wey by-for' goddes fface
 That to *his* folk̃ hath̃ grauntyd̃ grace
 That Iesus I beheld̃ and̃ sie
 When he to me was comyng ny
 Thorough the holy gost I spak̃
 And̃ seid̃ the lomb *with*-outyn sake
 he is here and̃ I seid̃ lo
 That shalle the worldes synne vndo
 Tho I haue that sakeles of' plight
 I saw vpon his lycam light
 In shappe of' dove the holy gost
 I hard̃ a voyce fro heuyn cost
 hyt seid̃ *this* is my louyd̃ sonne dere
 In whom I am welle paid̃ ye here
 Comyn am I Iohn by-fore that kyng
 Bodeword̃ of' hym for to bryng
 Make ye redy *with*-outyn wyte
 Goddes sonne comyth̃ you to vecyte

FAIRFAX (LAUD MS.)

WAS A VOICE TO BID PREPARE THE WAY BEFORE CHRIST; HE HAD SHOWN 1027
HIM TO THE WORLD, AND NOW WARNS THE SAINTS THAT HE WILL SOON VISIT THEM.

þan said wid blithful chere vs to
' 3e thank drightin, nu cums i 3u ro,
vr lauerd iesu crist þe blisse, 17889

All-mighti godd es fader hiss.
In temple was he me bitaght,
And 3ung in armis i him laght ;
þe hali gast þus did me mele, 17893

Mine eien lauerd has sene þi hele,
þe quilk þu has þi folk fordight
Of israel, wid blisful light.'

þe saintes alle togeder stad,
wid þis bigun þai mare to glad. 17898

[A] man come þan widuten lite,
þat semed wele haue bene hermite,
þai said till oper, ' quat man es yon ?'
And he þaim ansuerd, ' i hate iohn,
Iohn es mi nam, voice and prophete,
Biddand forto graith þe strete, 17904

To graith þe wai for cristes face,
þat till his folk sal grant vs grace.
þat iesus i biheld and sei, 17907

Quen he to me was comand nei ;
Thorū strinth of þe haligast i spack,
And said, þe lamb widuten sack,
Los him here, i said þan, lo ! 17911

þat sal all werldes sin for-do.
Quen i haf þat sacles of plight,
I sau apon his licam light

In schap of douue þe haligast, 17915
And herd a voice fra heuen in hast,
And said, ' þis es mi sun, mi dere,
All 3e agh him forto here.' 17918

Comen es i nu forwid þat king, [col. 2]
Bodword of his cum to bring,

Goddess sun sal 3u sone visite, 17921
He cums at hand to slak 3ur site.

Seide wiþ blipeful chere vs to
þonke we god now comeþ oure ro
To oure lord iesu crist 3e blisse

Al myyti god his fadir isse
In temple was he me bitauzt
3ong in armes I him lauzt

þe holy goost þus dud me mele
Myne ezen lord han seen þi hele
Whiche þou hast for þi folk dizt
Of israel wiþ blisful lizt

þo seyntes alle þenne þere stad
Wiþ þat bigon to be more glad

¶ þenne coom a mon wiþouten lite
þat semed wel to haue ben eremite
Vche opere asked what he was yon
And he vnsuwered I am Ion

Ion is my name vois & prophete
Biddyng make redy þe strete
þe weye bifore goddes face

þat to his folke haþ graunted grace
þat iesus I bihelde & sy

Whenne he to me was comyng ny
þourze þe holy goost I spake
And seide þe lomb wiþouten sake
He is here & I seide lo

þat shal þe worlde synne fordo
þo I heef þat sakeles of plizt
I saw vpon his licam lizt

In shap of doufe þe holy goost [leaf 110, back]
And herde a vois fro heuen coost

Hit seide þis is my loued son dere
In whom I am wel payed 3e here

¶ Comen am I Ion bifore þat kyng
Bodword of him for to bringe

Make 3e redy wiþouten wite
Goddess sone comeþ 3ou to visite

He þat shal louse 3ou out of bond,
Comeþ to se þis lodly lond.' 17924

Þe olde Adam had vndirstonde
In flum iordan him houen of honde,

On seeþ his sone bigon he cal,
He seide, 'sone, telle vs now al

þe soþfastenes & no þing hele, 17929
þat þou herdest of seynt mycchele

þe aungel, whenne I gan þe wyse,
To þo 3atis of Paradise, 17932

To pray oure lord god so dere,
To sende me wiþ his messangere

þe oyle of his merciful tre, 17935
þat I seke myzt anoynt wiþ be.'

þenne coom seeth & stode nere honde,
And spak þat alle myzte vndirstonde,

'I coom,' he seide, 'to paradis 3ate,
And 3erne bisouzte I þer-ate, 17940

þenne I wiþ seynt michael met,
Soone I him, & he me, gret,

'From god,' he seide, 'I am sent.
To al monkynde take I entent.

Seeth,' he seide, 'to þe I say 17945
þou bisy þe not, from þis day,

¹Wip wepyng preyere for to wynne
þe oile þat was bihet for synne, [1 col. 2]

To anoynte þi fadir adame, 17949
For his lymmes þat 3it are lame;

3it may he gete hit no wayes
Bitwene þis & þe laste dayes,

þerfore we calle hit dayes last, 17953
Whenne fyue þousonde 3eer are past.

Fyue þousonde 3eer fyue skore biskille,
þenne shal god his grante fulfille.

His owne sone shal he sende doun
In erpe to monnes saluatioun, 17958

COTTON (ARUNDEL MS.)

he that shalle lose you out of bond
Comyþ to se this lothely lond

The old adam had vnderstond
In flum Iordon hym hovyn of hond

On seth his sonne by-gan he calle
He seid sonne telle vs now alle

The sothefastnes and nothyng hele
That þou hardyst of seint Mycaele

The Angih when I the gan wyse
To tho yates of paradise

To pray our lord god so dere
To send me with his messangere

The oyle off his mercyfull tre
That I seke myght anoynt with be

¶ Thou come seth and stode nere hond
And spak that alle might vnderstond

I come he seid to paradise yate
An yern by-sought I there-ate

Then I with Seint Micael met
Sone I hym and he me gret

ffrom god he seid I am sent
To alle man-kynd take I entent

Seth he seid to the I say
Thow besy the not from this day

With wepyng praier for to wynne
The Oile that was be-hight for synne

To anoynt thy fader Adam
ffor his lymmys that yet ar lame

yet may he gete yt no wais
Bytwene this and the last days

Therefore we Calle yt dais last
When v Mⁱ yer are past

v Mⁱ yer v scor by skyth
Then shalle god his graunt full-fille

his owne sonne shalle he send doun
In erthe to mannys saluacoun

FAIRFAX (LAUD MS.)

He þat es bred sua hei of strand,
Nu comes to se þis laithli land.'17924
[Q]ven ald adam had vnderthane
þat he was houen in flum iordane,
On seth his sun lude gan he call,
And said, 'sun tell til vs all 17928
þe sothfastnes, and na thing hele,
All þat þu herd of saint michael
Archangele, quen i þe gan wis
To þe 3atis of paradis, 17932
To prai vr lauerd drightin dere,
To send me wid his messagere
þe oyle of his merciful tre,
þat i, seke, moght smerled be.' 17936
[þ]an come seth and stod ner-hand,
And spae þat all might vnderstand,
'I come þan to paradis 3ate
And gern bisoght i godd þar-ate,
þai i wid saint michel mett, 17941
Sone i him, and he me, grett,
'Fra godd,' he said, 'i am þe sent
Till all mankind þan take i tent.
Seth,' he said, 'to þe i say 17945
þat þu þe suink naght, fra þis dai,
wid greting praier for to gett
þe oyle þat god in hight has sett,
þi fadir wid to smerl, adam, 17949
For his limes þat 3eit er lame ;
For he mai get it nakin wais
Bituix and at þe last þais,
þarfor cal es it dais last, 17953
Quen fiue thousand 3ere sal be past.
Fiue thousand 3ere, fiue skore þar-till,
þan sal þrightin his hight fulfill.
His auen sun sal he send dune ^{[leaf 120,}
In erde, þat mani sal mistron, 17958 _{bk. col. 1]}

He þat shal louse 3ou out of bonde
Comeþ to se þis lodly londe
¶ þo old Adam had vndirstonde
In flum iurdon him houen of honde
On seth his son bigon he cal
He seide son telle vs now al
þe soþfastenes & no þing hele
þat þou herdest of seynt my3hele
þe aungel whenne I þe gan wise
To þo 3atis of paradise
To praye oure lord god so dere
To sende me wiþ his messangere
þe oyle of his merciful tre
þat I seke my3te anynte wiþ þe
¶ þenne coom seeth & stood nere honde
And spake þat alle my3te vndirstonde
I coom he seide to paradis 3ate
And 3erne bisou3te I þer ate
þenne I wiþ seynt Michael met
Sone I hym & he me gret
From god he seide I am sent
To al mon kynde take I entent
Seth he seide to þe I say
þou bisie þe not from þis day
Wiþ wepyng preyere for to wynne
þe oyle þat was bi het for synne
To anynt þi fadir adame
For his lymmes þat 3itt are lame
3it may he gete hit no wayes
Bitwene þis & þe laste dayes
þerfore we calle hit dayes last
Whenne fyue þousonde 3ere are past
Fyue þousonde 3eer fyue score bi skille
þenne shal god his graunt fulfille
His owen son shal he sende doun
In erþe to monnes saluacioun

þi fadir cors he shal vp-reise,
 And mony opere bi þo weyse.
 So holy as he shal be noon 17961
 Hofen shal he be in flum iurdon.
 Whenne he shal styze vp of þat stronde,
 þe oyle he shal brynge in honde,
 Of his mercy to anoynt alle wiþ
 þat seken troupe wiþ grace or griþ,
 And to alle þo þat ben baptist 17967
 To lastyng lif in name of cryst.
 þat goddes sone so mychel of myzt,
 Among monkynde shal he liȝt,
 þi fadir shal he brynge & his 17971
 Fro helle to paradys þat blis."
 þo patriarkes þat þis herde,
 Wiþ myche ioie þo þei ferde, 17974
 Mournynge among hem þo was gone,
 Wiþ cry þei ioiyeden euerychone.

Whenne sathan say þo seyntes
 Make al þat myry chere, [dere
 þe duke of deef & pryncce of helle
 To helle bigon he þus to spelle, 17980
 'Helle,' he seide, 'make þe redy
 To receyue iesu hastily,
 þat boost him goddes sone to be.
 And ȝit þe deef ful sore drad he,
 He seide for deef þat he shulde dye,
 He flessche was seke & dreurye. 17986
 Harde hap he werred me aȝayn, [leaf 105,
 And myche marred of my mayn; col. 1]
 Whom I made blynde, halt, or mesele,
 Wiþ his word he ȝaf hem hele, 17990
 I brouȝte þe dede men as þyne awen,
 Whiche he hap helle fro þe drawn.'
 þenne vnswered helle to pryncce saton,
 'What is he? þat so myȝty oon, 17994

COTTON (ARUNDEL MS.)

Thy fader cors he shalle vp-reise
 And many othir by tho weyse
 So holy as he shalle non
 hovyn shalle he be in flom iordon
 When he shalle stie vp of þat strond
 The oyle he shalle bryng in hond
 Of his mercy to anoynt alle wiþ
 That sekyn trowthe wiþ grace of grith
 And to alle tho that bene baptyst
 To lastyng lyff in name of Cryst
 That goddes sonne so mekyt of might
 Among mankynd shalle he light
 Thy fadir shalle he bryng and his
 ffo helle to paradise that blis
 Tho patryarkes that this herd
 With moche ioie tho they ferd
 Mornying among hem tho was gon
 With Cry they ioiydyn euerychon
 ¶ Whe[n] sathan sie tho seintes dere
 Make alle that mery chere
 The Duke of deth and pryncce of helle
 To helle by-gon he þus to spelle
 helle he seid make the redy
 To reysen Iesu hastely [leaf 158, back]
 That bostyth hym goddes sonne to be
 1 And yet the dethe full sore drad he
 he seid for dethe that he shuld die
 his flesh was syke and drury
 hard hath he warrid me aȝayn
 And muche marrid of my mayn
 whom I made blynd halt or mesy
 wiþ his word he ȝaf hem hele
 I broȝht the ded men as thyn owen
 whiche he hath helle fro the drawn
 ¶ Then answerd hem to pryncce Saton
 what is he that so myȝty oon

FAIRFAX (LAUD MS.)

þi fadir cors vp sal he rais, 17959
 And als of oper in þakin dais.
 þou halier þan he be nane
 Houen sal he be in flom iordane.
 Quen he sal stei vp of þat strand,
 þat oyle he sal bring in his hand,
 Of his merci to smerl all wid 17965
 þat sekas treuth wid his grace or right,¹
 And till all þaa þat bers baptist
 To lastand lijf in name of crist.
 þat goddes sun sua, mekil of might,
 þat mang mankin als man sal light,
 Sal bring þi fader adam and his 17971
 Of hell to paradis of blis.' [read grith]
 þe patriarkes þan herde all þis,
 Ful mekil ioy þai made i-wis
 Might þai na langer murni[n]g mith
 wid cri þai ioy þai gun to keid. 17976
 [Q]ven sathan sau þai santes sere

Make tuix þaim sua blithful chere,
 Duke of dede and prince of hell,
 Till hell bigan þus to spell,
 'Hell,' he said, 'ma þe redi
 At receiue iesu nu in hij, 17982
 þat roses him-self goddes sun to be.
 And þogh man dede dredand es he,
 And said for blod þat he sal schede,
 His saule was dreri for þe dede,
 Hard has he werraid me again,
 And mekil merrið of mi main. 17988
 þat i made wode, halt, blind, and mesel,
 wid word allane he gaue þaim hele,
 I taght þe dede men als þin auen,
 Bot quilk he has þaim fra þe drauen.'
 [þ]an ansued hell to prince sathan,
 Quat es he? þat sua mighty ane,

þi fadir cors he shal vp reise
 And mony opere bi þo weyse
 So holy as he shal be noon
 Houen shal he be in flum iurdon
 whenne he shal stiȝe vp of þat stronde
 þe oile he shal bringe in honde
 Of his mercy to anynt alle wiþ
 þat seken troupe wiþ grace or griþ
 And to alle þo þat ben baptist
 To lastyng lif in name of crist
 þat goddes son so muchel of myȝt
 Among monkynde shal he liȝt
 þi fadir shal he bringe & his
 Fro helle to paradis þat blis
 þo patriarkes þat þis herd
 Wiþ muchel ioye þo þei ferd
 Mournyng among hem þo was gon
 Wiþ cry þei ioyeden euerychon
 ¶ whenne sathan say þo seyntis dere
 Make al þat mery chere
 þe duke of deef & prince of helle
 To helle bigon he þus to spelle
 Helle he seide make þe redy
 To receyue ihesu hastily
 þat boste him goddes sone to be
 And ȝitt þe deef ful sore drad he
 He seide for deþ þat he shulde dyȝe
 His flesshe was seke & drewrye-
 Harde haþ he werred me aȝayn
 And muchel marred of myn mayn
 whom I made blynde halt or mesele
 Wiþ his word he ȝaf hem hele
 I brouȝte þe dede men as þin awen
 Whiche he haþ helle fro þe drauen
 ¶ þennevnswerde helle to prince sathan
 what is he þat so myȝty on

So myzty & of deef so ferd, 17995
 Sip alle þe men of þe werð.
 vndir þe ben in watir & londe,
 And þou hast brouzte hem to myn
 If þou be so myzty þus, [honde.
 What maner mon is þat iesus? 18000
 þat werreþ on þe euery whore,
 And siþen dredeþ deef so sore.
 Sip þis monhede is of siche myzt,
 who may azeyn his godhede fize?
 I saye sip he is al weldonde, 18005
 Is no þing may his wille wiþstonde.
 Why dredde he deef wost þou not, no,
 not for to bigyle þe so. 18008
 He wole þe take to wo to wende
 To be þer-in wiþouten ende.
 Sathan þenne to helle vnswerde,
 He seide, 'why art þou aferde?
 Receyue iesu þou liþer hyne, 18013
 Oure werreour boþe myne & þyne.
 I haue oure iewis made in stryue,
 wiþ bitter peyne him brynge of lyue,
 I made hem ryse azeynes him 18017
 To smyte him wiþ a spere ful grym.
 Eysel I made hem menge wiþ galle,
 For to slake his furst wiþ-alle. 18020
 On tre I dude hem him to hyng,
 And nayles þourze feet & hondis styng,
 þe tyme comyng is now ful nere,
 þat deþ shal brynge him to vs here.
 Helle ȝaf to satan vnswere, 18025
 'At þis tyme þou hast tolde me here,
 þat þis same man was he [col. 2]
 þat dede men dide drawe fro me;]
 For mani haf i halden here, [Cotton, 1f 102,
 col. 1]
 þat quils þai in þe werlde were 18030

COTTON (ARUNDEL MS.)

So mighty and of deth so ferd
 Synne alle the men of the werð
 vnder the bene in water and lond
 and thou hast broght hem to myn hond
 yf þou be so mighty þus
 What maner man is that Iesus
 That werryth on the euery whor
 and sithen dredyth deth so sore
 Synne his manhode is of suche might
 Who may ayen his god-hede fight
 I sey senne he is alle weldand
 is no-thing may his wille with-stand
 why dredith he deth wost þou not no
 Not but for to be-gile the so
 he wille the take to wo to wend
 To be there-ynne with-outyn end
 Satan thanne to helle answerd
 he seid why art þou so ferd
 receyve Iesu þou lythur hyne
 Our warriour bothe myne & thyne
 I haue our iewis made in stryue
 with bytter payne hym bryng of lyue
 I made hem ryse ayenst hym
 To symte hym with a spere full grym
 Eyselle I made hem meng with galle
 ffor to slake his thirst with-alle
 On tre I did hem hym to hyng
 and naylisthoroghlyfete & hondesstyngge
 The tyme is now comyng nere
 That dethe shalle bryng hym to vs here
 ¶ helle yaf to satan answee
 Are this tyme þou hast told me here
 That this same man was he
 That dede men did draw fro me
 ffor many haue I holdyn here
 while that they in word were

FAIRFAX (LAUD MS.)

' Sua mightful man for dede sua radd,
Sipen all þe mighti men er stadd.
vnþer þe bath in water and land, 17997
And þu has broght þaim to mi hand.
If þu þan be sua mighti þus, [1 col. 2]
Quatkin a man es þat *iesus*?
þat werraiss on þe euer-ai quare, 18001
And sipen es dredand dede sua sare.
Sipen his manhed es suilk of might,
Qua mai þan gain his goddehed fight?
I sai, sipen he es all weilldand, 18005
Es na thing mai his will withstand.
Qui dredes he dede? þu wate noght, na,
Noght bot forto suike þe sua
He will þe take and waif in wa
To lend þar-in euer and a.' 18010
[S]ir sathan þan till hell ansuerd,
And said, ' qui art þu sua ferd?
Receiue *iesu* þou witherwin,
vr werreur bath mi and pine. 18014
I haue him fandit to driue to dede,
Mine eldrin folk of iuen ledē
Haue i done rise againes him,
To strike *him* wid a spere ful grim.
Aisel haue i blend wid galle, 18019
For to sleke his threist wid-all;
On tre i haue him gert to hing,
And nailis thoru his hend to sting;
þe time es nu comand nere, 18023
þat dede sal bring him till vs here.'
[þ]an gaf hell to sathan ansuer,
' þu said it me sum time are, 18026
þat þis ilke man was he
was wont to drau þe dede men fra me;
for mani haue i halden here,
þat quillis þai in þis werld were 18030

So miȝty & of deef so ferd [leaf 109]
Sip alle þe men of þe werd
Vndir þe ben in watir & lond
And þou hast brouȝt hem to myn hond
If þou be so myȝti þus
What maner is þat *ihesus*
þat werreþ on þe euerywhere
And sipen dredeþ deþ so sore
Sip his monhede is of suche miȝt
who may aȝeyn his godhede fiȝt
I say sip he is al weldonde
Is no þing may his wille wiþstonde
whi dredde he deef wostou not no
Not but for to bigile þe so
He wol þe take to wo to wende
To be þerynne wiþouten ende
Sathan þenne to helle vnswerde
He seide whi art þou so ferde
'Receyue *ihesu* þou liþer hyne
Oure werreour boþe myn & pine
I haue oure iewes made in stryue
Wiþ bittur peyn him brynge of lyue
I made hem rise aȝeynes him
To smyte him wiþ a spere ful grym
Eisel I made hem mēge wiþ galle
For to slake his þirst wiþ alle
On tre I dud hem *him* to hynge
And nailis þourȝe feet & hondes stinge
þe tyme is now comynge neere
þat deþ shal bringe him to vs here
¶ Helle ȝaf to sathan vnswere
Ar þis tyme þou hast tolde me here
þat þis same mon was he
þat dede men dud drawe fro me
For mony haue I holden here
whil þat þei in world were

Has had ded men fra me hepen,
 Noght wit þair might bot his of heuen.
 He þat of heuen es all weldand,
 He gaf þe ded to þam praiand, 18034
 And þis *iesus* quat man him knaus,
 þat þus þe ded ai fra us draus;
 Noght wit praier als oþer did, 18037
 Bot wit his word þat he wald bidd.
 Mai fall þis es þat ilk *iesus*,
 þat stincand *lazarum* fra us
 Of his erthing þe thrid dai
 Laisd and him ledd a-wai, 18042
 þe quilk al ded him quick i yald,
 þis word wit-stand had i na wald.'
 þan gaf ansuar, þat fals fede,
 þat prince es bath and duk o ded,
 'þis ilk *iesus* for-soth es þat 18047
 þat greuis vs in mani-quat.'
 ¶ Quen hell had herd sathan sau,
 Said, 'of him me standes au,
 Thoru vr mightes bath to-gedir 18051
 I þe for-bede þou bring him hider.
 For quen i word herd þat he badd
 I quok for him, sua wex i radd;
 And als min wicked werkes eke
 For-blended wer thoru his aun speke.
 Ne o lazar had we na hald, 18057
 Bot titter þan o tunge es tald,
 Fra hus he lepe selcutli light,
 Was neuer ern sa fus o flight
 Til he come þar his licam lai, 18061
 And þar-wit went he forth his wai.
 Als wat i nu, and wenis noght,
 þat he þat suilkins mightes moght
 Es god stalworth weldand in will
 In manhed mighti to ful-fill, 18066

COTTON

have reft dede men fro me even
 Not with her might bote is of heuyn
 he that is of hevyn kyng
 he yaf the dede to hem praying
 What is this *Iesus* with his laws
 That þus the dede from vs drawis
 Not with praier as othir ded
 But oo word that he woldþ byð
 hit may be þis is þat *Iesus*
 That stynckying lazar toke fro vs
 Of his grave the iiiijth day
 he hym toke and lað away
 that dede from deþ to lyf he dight
 his word with-stand had he no might
 ¶ That answerd that fals of rede
 Prynce of helle & duke of dede
 This ilk *Iesus* sothely is he
 That makyth vs oft grevyd to be
 ¶ Whan helle herd sathans saw
 Of hym he seid me stondyth aw
 Thorough our myghtes bothe to-geder
 I the for-bede þou bryng hym heþer
 ffor when in erthe a word he bad
 y quoke for hym so was i drad
 And alle my wyckyd werkes eke
 ffordon were thorough hym so meke
 Als of lazar had we non hold
 Bot sonner þen of tong is told
 ffrom vs he lep selcowþe light
 was nevir ern so fresh to flight
 Tille he come þer his lycam lay
 And so went forth bothe her way
 Welle wote y now & wene yt nozt
 he that suche mightes wroght
 ys stalworth god weldyng in wille
 And manhode mighty to fult-fille

FAIRFAX (LAUD MS.)

HELL FORBIDS SATAN TO BRING JESUS THERE. WHEN HE WAS ON EARTH HELL 1035
QUAKED; THEY HAD NO HOLD ON LAZARUS. "I KNOW HE IS THE MIGHTY GOD."

Has ofte had dede men fra me hepen,
Noght wid þair might bot his of heuen.
He þat of heuen es all weildand, <sup>[leaf 121,
col. 1]</sup>
He gaue þe dede to þaim praiand,
And þis *iesus* quat man him knaus,
þat þus þe dede he fra vs draus;
Noght wid praier als oper did, 18037
Bot wid his word þat he wald bid.
Mai fall þis es þat ilk *iesus*,
þat stinkand lazarun fra vs
Of his erding þe thridd dai
He losed him, and ledd away, 18042
þe quilk al dede him quick he ʒald,
His word widstand had i no wald.'
[þ]an gaue ansuer, þat fals fede,
þat bath es prince and duke of dede,
'þis ilk *iesus* es for-soth þat 18047
þat greuis vs in mani-quat.'
[Q]uen hell had herd þis sathan saw,
'Of him me standes mekil aue,
Thoru vr mightes bath to-gedir 18051
I þe forbede þu bring him hedir.
For quen in erde word þat he bad
I quock for him, sua wex i rad;
And al mine wicked werkes eke
For-dune war thoru his auer speke.
Ne of lazarun had we na hald, 18057
Bot titter þan of tung es tald,
Fra vs he lepe selcuthli light,
was neuer ern sua fus to flight
Til he come þar his licam lay, 18061
And þar-wid went him forth his way.
wele wat i nu, and wenis noght,
þat he þat suilkin mightes moght
Es godd stalworth weildand in will
And manhed mighti forto fulfill, 18066

GÖTTINGEN

Han rafte dede men fro me euen
Not with her myȝt but his of heuen
He þat is of heuen kynge
He ʒaf þe dede to hem prayinge
What is þis *ihesus* wiþ his lawes
þat þus þe dede from vs drawes
Not wiþ preyere as opere did
But o worde þat he wolde bid
Hit may be þis is þat *ihesus*
þat stynkyng lāzer toke fro vs
Of his graue þe ferþe day
He him toke & lad away
þat dede from deþ to lif he diȝt
His word wiþstonde had he no myȝt
¶ þenne vnswerde þat fas of rede
Prince of helle & duke of dede
þis ilke *ihesus* soþely is he
þat makeþ vs ofte greued to be
whenne helle had herde sathan sawe
Of him he seide me stondeþ awe
þourȝe oure myȝtis boþe to gider
I þe forbede þou bringe him hider
For whenne in erþe awerd he bad
I quock for him so was I drad
And alle my wicked werkes eke
Fordone were þourȝe him so meke
Als of lāzer had we noon holde
But soñer þen of tonge is tolde
From vs he lep selcouþ liȝt
Was neuer ern so fresshe to flizt
Til he coom þere his licam lay
And so went forþ boþe her way
Wel woot I now & wene hit nouȝt
He þat suche myȝtes wrouȝt
If stalworþe god weldynge in wille
And monhede myȝti to fulfille

TRINITY

1036 "IF YOU BRING JESUS HERE, HE WILL LEAD TO LIFE ALL WHO ARE SHUT UP
IN DOOM OF DEATH WITH ME." A LOUD VOICE CRIES, "UNDO YOUR GATE."

And es sauuer o mans lede. 18067
And if pou hider-ward him lede,
All þat here sperd ar wit me,
In prisun o mi cruelte,
Dun in dome o ded sa dime, 18071
To lijf he sal þam lede wit him.' [1 col. 2]
¶ To-quils þat hell and prince sathan
Made þam emell sli murnand man,

þar come a steuen als thoner blast,
A gastli uoice criand ful fast, 18076
'þe prince of hell, vndos your yate!
þe king o blis will haf in-late.'
Quen hell herd þis, he said onan,
'þou do þe heþen fra me, sathan!
A faint fighter me thinc er þou, 18081
Hu sal þou fight a-gain iesu?'
Wit þis gaf hell it-self a braid,
And kest vte sathan þan and said,
'Til his wicked werkes samen 18085
Spers your yates, þis es na gamen.
Your brasin yates spers nu wele,
And bindes þam wit barrs o stele,
And forces yow wit might and m[a]in
Stalworthli to stand a-gain, 18090
Ar we, wit all þat we wald,
Be tan in oþer mans fald.'
¶ þis herd þe santes all, and said
Till hell wit wordes of up-braid,
'Bot open up þin yates wide, 18095
Lete in þe king, wit-vten bide!
In sal he com, þe kyng o bliss.'
Dauid saitt on hei wit þis
'Sted,' he said, 'nu tas mi saus
þat i for-tald in form daus, 18100

COTTON

And is sayvour' of mannys sede
And yf þou hym hydyr lede
Alle that here are of men with meyne
In preson off' my Cruelte
done by dome to detþ so dym
To lyff' he wille hem lede with hym
While that helle & prince Saton
Made to-gedyr þis mornynge
mone

There come a stevyn as thonder-blast
A Gostly voys Crying fast
ye prynces off' helle vndo the your yate
The kyng of' blisse wolle haue in late
when helle this herd it seid' anon
do now go hen fro me saton [leaf 159]
A faint fyghter me thynck art þou
how wylt þou fight with Iesu now
with that yaf' helle yt-self' abraide
And cast out þo Satan & seid'
To his wyckyð werkes samen
spere your' yates þis is no gamen
your' brasyn yates sper' you welle
And byndyð hem with barres of stele
Enforsyð you with might and mayne
Stalworthely to stond' ayen
Ar ye with alle tho that we ne wold'
Bytake in oþer mennys hold'
¶ This herd' tho seintes alle & seid'
To helle with wordes off' vnbreid'
Opyn vp the yates helle wyde
lette ynne our' kyng with-outyn abyde
he wolle in come the kyng of' blis
Dauid seid' anon with this
To end' he seid' now comyþ my saws
That I seid' by old' Daws

FAIRFAX (LAUD MS.)

HELL CAST OUT SATAN, AND SHUT HIS BRAZEN GATES WITH BARS OF STEEL, 1037
RESISTING. BUT ALL THE SAINTS CRY, "OPEN YOUR GATES, LET IN THE KING!"

And es sauueor of manes lede. 18067
And if þu hedir him lede,
All þat her here spred wid me,
In presun of mi creuelte, 18070
Dune in dome of dede sua dim, [col. 2]
To lijf he sal paim lede wid him.'
[T]Oquilis þat hell and prince sathan
Made paim emell sli murnand mane,

þar com a steuen als thoru blast,
A gasteli voice criand ful fast, 18076
'3e princes of helle, vndos 3ur zate!
þe king of blis will haue in-late.'
Quen hell herd þis, it said on-ane,
'þu do þe heþen fra me, sathan!
A faint fighter me thinc ert þu, 18081
Hu sal þu fight again iesu?'
wid þis gaue hell it-self a braid,
And kest vte sathan þan and said,
'Till his wicked werkis samen 18085
Speris 3ur 3atis, þis es no gamen.
3ur brasen 3ates nu sepere 3e wele,
And bindes paim wid bar of stele,
And forces 3u wid might and main
Stalworthli to stand again, 18090
Are 3e, wid all þaa þat we wald,
Be tane in oper menes halde.'
[þ]is herd þe saintes all, and said
Til hell wid wordes of vpbraid, 18094
'Bot opin vp þin 3ates wide,
Lat in þe king, widvten bide!
In sal he c[u]me, þe king of blis.'
Dauid said on hij wid þis
'Sted,' he said, 'nu tas mi saus 18099
þat i fortald in forme daus,

GÖTTINGEN

And is saueour of monnes sede
And if þou him hidur lede
Alle þat here are of men wiþ meyne
In prisoun of my cruelete
Done bi dome to dep so dym
To lyf he wol hem lede wiþ him
Whil þat helle & prince sathon
Made to gider þis mournyng
mone

¹þere coom a steuen as þondir blast
A goostly vois crynge fast [leaf 109, bk]
3e princes of helle vndop 3oure zate
þe kyng of blis wol haue in late
whenne helle þis herde hit seide anone
Do now go hennes fro me sathone
A feynt fiztere me pinke art þow
How woltou fizte wiþ iesu now
wiþ þat 3af helle hit self abreid
And cast out þo sathan & seide
To his wicked werkes samen
Spere 3oure 3atis þis is no gamen
3oure brasen 3atis spere 3e wele
And byndep hem wiþ barres of stele
Enforsep 3ou wiþ myzte & meyn
Stalworþely to stonde a3eyn
Ar 3e wiþ alle þo þat we ne wolde
Be take in opere mennes holde
¶ þis herde þo seyntis alle & seide
To helle wiþ wordes of vmbreide
Open vp þi 3ates helle wide
Let in 3oure kyng wiþouten abide
He wol in com þe kyng of blis
Dauid seide anoon wiþ þis
To ende he seide now com my sawes
þat I seide bi olden dawes

TRINITY

His merci es knaun, þat lauerd king,
And his selcuthes til ur oxspring.
þat brast þe brasen yates sa strang,
And stelen croc þat þai wit hang.
¶ Said ysai þan, þat prophet, 18105
'þis es þat i yow quilum het,
Vp sal þe dede rise, i yow said,
Vte o þair graf þar þai ware laid;
And þan þai sal be blith and glaid,
þe folk þat er in erth stadd, 18110
For fra þe lauerd þar light sale
A deu, al for to mak þam hale,
On þam sal spred, thoru his might,
Als he in adam time hade hight. 18114
To ded i said, 'quar es þi stang?'
Till hell, 'quar ar þi mightes strang?'
Quen þai had herd þis of ysai, ^{[leaf 102,}
þe santes all þai gaf a cri ^{bk, col. 1.]} 18118
Till hell, 'vn-do þin yates suith!
þou ert nu crachun fra þis sith. 18120
Hell,' þai said, 'ouercummen er þou
And euer wit-vten might fra nu?'
And eft þar come a mikel steuen,
Als it a thoner war of heuen, 18124
'Open yur yates! yee princes, wide,
To blisful king, wit-vten bide! 18126
He will cum in, þat king o bliss.'
Bot quen þat hell had herd al þis
þat suilk a steuen tuis had þam soght,
He said, als he had wist it noght,
'þat king o blis, quat es he, þat?'
Dauid þan said, 'wel wat i quat 18132
þe words þat i here of cri,
Ful wel i knau þam,' said dau; i
'For i wit propheci it hight
Thoru þe haligast might, 18136

his mercy is knowyn that lord kyng
And his selcowthes to our of-spryng
Than brest tho brasyn yates strong
And stelyn lokkes that ther-on hong
Then seid Isai the prophite
This is that I sum-tyme be hight
Vp shuld the dede ryse and seid
Out of the grave he was ynne leid
Then they shuld be mery and glad
The folk that in wo were stad
ffor ffro that lord shalle come in dole
A dew of rede to make hem hole
On hem to spryng by his might
As he in Adams tyme hight
[.
. no gap in the MS.]
When they hard this off Isai
Tho seintes alle yaff a Cry
To helle / vndo the yates fast
Now art þou wreche down cast
helle they seid ouyr-comyn art þou
And eyr with-outyn might fro now
And eft ther come a mochiH stevyn
As yt were a thonder of heuyn
Opyn your yates ye prynces wyde
To blesseful kyng with-out abyde
he wolle come yn / that kyng of blis
When that helle had herd this
That this stevyn ij^s had sowght
Alas he seid that I was wroght
The kyng off blisse what is he þat
Dauid seid I wote wele what
Thise wordes that I here-of Cry
Welle I know hem seid dauy
ffor I with prophesy had hight
By the holy gostes might

THE SAINTS CRY, "OPEN, HELL THOU ART OVERCOME." AGAIN A GREAT VOICE. 1039
 HELL ASKS, "WHO IS THE KING OF BLISS?" DAVID SAYS, "WELL I KNOW THAT CRY."

His merci his knauen, *pat* lauerd king,
 And his selcuthes til vr ospring.'

pan brast *pe* brasen *zate* sua strang,
 And stelin lock *pat* *par-on* hang.

[*p*]an said ysai, *pat* prophete, 18105

'*pis* es *pat* i quillum *zu* hete,

vp sal *pe* dede rise, i *zu* said,

vte of *pair* graue *pai* war in-laid ;

And *pan* *paisal* be blith and glad, ^[cf 121, bk, col. 1]

pat folk *pat* er in erd stad, 18110

For fra *pe* lauerd *par-in* light sale

A deu, al forto make *paim* hale,

On *paim* sal sprede, thoru his might,

Als he in adam time had hight. 18114

To dede i said, '*quar* es *pi* stang'?

To hell, '*quar* es *pi* mightes strang'?

Quen *pai* had herd *pis* of ysai, [MS. stand.]

pe santes all *pai* gaue a cri 18118

Till hell, 'vndo *pin* *zates* suith !

Nu ert *pu* crachun fra *pis* sight.

Hell, ' *pai* said, 'ouercomen art *pu*

And euer widvten might fra nu ?'

[A]nd *zeit* *par* comen a mekil steuen,

Als it war a thoner of heuen, 18124

'Opin *zur* *zates* ! *ze* *princes*, wide,

To blisful king, widvten bide !

He wil cum in, *pat* king of blis.' 18127

Bot *quan* *pat* hell had herd all *pis*

pat *pis* steuen tuis had *paim* soght,

He said, als he had herd it noght,

'*pat* king of blis, quat es he, *pat* ?'

Dauid said *pan*, 'wele wate i quat

pir wordes *pat* i here of cri, 18133

Ful wele i knau *paim*, 'said dau ;

'For i wid *propheci* had hight

Thoru *pe* haligastes might, 18136

GÖTTINGEN

His mercy is knowen *pat* lord kyng

And his selcoupes to oure ospring

penne brast *po* brasen *zates* strong

And stelen lokes *pat* *pere* on hong

penne seide Isay *pe* prophete

pat is *pat* I som tyme bihete

Vp shulde *pe* dede rise I seide

Out of *pe* graue he was In leide

penne *pei* shulde be mery & glad

pe folke *pat* in wo were stad

For fro *pat* lord shal com in dole

A dew of redde to make hem hole

On hem to sprede bi his myzt

As he in Adames tyme hizt

[.]

. *no gap in the MS.*]

Whenne *pei* herde *pis* of Isay

pe seintis alle *zaf* a cry

To helle vndo *pi* *zatis* fast

Now artou wrecche doun cast

Helle *pei* seide ouercomen art *pow*

And euer wipouten myzte fro now

And efte *per* coom a mechel steuen

As hit were a *pondir* of heuen

Open vp *zoure* *zatis* *ze* *princes* wide

To blisful kyng wipouten abide

He wol com In *pat* kyng of blis

whenne *pat* helle had herde *pis*

pat *pis* steven twyes had souzt

Alas he seide *pat* I was wrouzt

pe kyng of blis what is he *pat*

Dauid seide I woot wel what

pese wordis *pat* I here of cry

Wel I knowe hem seide dauy

For I wip *propheci* had hizt

Bi *pe* holy gostis myzt

TRINITY

And þat i tald had for-wit þan 18137
I sai þe nu, wele i it can.
þe lauerd þat es sua mikel o might,
þat es sa strang and stijf in fight,
þe blis-ful kyng pis es þat ilk, 18141
For þar mai be nanoper suilk.
He þat bi-heild fra heuen dun
To here þe plaint of his prisun,
Of his sinful sighand sa sare, 18145
To lese þam o band and care.
And þou hell, sua fule stinkand thing,
Vn-do, lete in þe blisful king !'
¶ Quils dauid talked þus til hell
Sli words als yee here me tell, 18150
þat kyng þat al has in his weld,
He come in wit a blisful beild,
þe lauerd self in his godd-hede
Wit-in þe scape of ur manhede.
þaa waful wras sa dedli dim, 18155
All lighted þe lem þat come wit him,
Brast all þe bandes of ur sete,
And visite us wit grett delite,
In þat mirknes þar we lai,
Euer in night wit-vten dai. 18160
'¶ Quen hell and ded sagh it be sua,
þai and þair werkes ful o wa, [¹ col. 2]
þai war for-wondred o þat light,
In þair contre þai sagh sa bright.
Quen þai sa brathli iesu sagh, 18165
O mang þair settles stad sa lagh,
O þair pride thoght þam litel plau
And gaf a cri wit mikel au ; 18168
'Quat ert þou, þus es hider cummen,
þus has hus in pi pouste nommen ?
Wi quat ert þou þat es sa wight
Vr seensceþ for to scau to dright ?

That I told by-for of than
I sey you now wellen yt can
That lord that is *with*-outyn wrong
And euyr in myght aliche strong
This blesfuþ kyng it is that eche
ffor ther may be non *oper* suche
he that by-held ffrom heuyn doun
To here the playnt off his preson
how they in synfuþ syzhyng war'
he thought to lose hem out of car'
Now thow helle fulle of styng
Vndo let ynne thy blesfuþ kyng
While Dauid seid thus to helle
Suche wordes as ye herd me telle
The kyng that alle thyng hath in weld
he come ynne *with* a blesfuþ beld
The lord hym-self in his godhede
Come ther for to do that ded
Tho wofuþ were so dedly dym
Allelig[h]tyd the lym that come of hym
he brest the bondes off our synne
And made vs heuyn ayen to wyn
ffro that derkenes there we lay
There euyr is nyght and euyr day
Tho helle and deth sie it be so
they and her werkes fuþ of wo
They wer for-wondyrd of that light
In her contrey they sie no bryght
when they *Iesus* opynly saw
Among her setes there downe so low
Of her pride thought hem no prow
They yaff a Cry lowde y-now
What art þou þus hethir comyn
Thow hast vs *with* thy poste nomyn
what art þou that art so wyght
Our shentship to shew in sight

And þat i tald of forwid þan	18137	þat I tolde bifore of þan
I sai 3u nu, wele i it can.		I say 3ou now wel I hit can
þe lauerd þat es sua mekil of might,		þat lord þat is wipouten wrong
þat es sua strang and stif in fight,		And euer in myzt I liche strong
þe blisful king þis es þat ilke,	18141	þis blisful kyng hit is þat iche
For þar mai be nanoþer suilk.		For þere may be noon opere siche
He þat biheld fra heuen doune		He þat bihelde fro heuen doun
To here þe plant of his presune,		To here þe pleynt of his prisoun
Of his sinful sighand sua sare,	18145	How þei in synful sikyng ware
To lese þaim vte of band of care: [1 col. 2]		He þouzte to louse hem out of care
¹ And þu hell, sua fule stinkand sting,		Now þou helle foule of styuke
vndo, late in þe blisful king!'		Vndo let In þi blisful kyng
[Q]uillis dauid teld þus till hell		whil dauid seide þus to helle
Sli wordis als 3e herd me tell,	18150	Suche wordis as 3e herde me telle
þat king þat all has in his weild,		þe kyng þat al þing haþ in welde
He come in wid a blisful beild,		He coom in wip a blisful belde
þe lauerd him-self in his goddhed		þe lord him self in his godhede
wid-in þe schapp of vr manhed.	18154	Coom þere for to do þat dede
þa waful wras sua dedeli dim,		þo woful were so dedly dym
All lighted þe leme þat come wid him,		Alle lizted þe leme þat coom of him
Brast all þe bandes of vr site,		He brast þe bondes of oure synne [1111]
And visited vs wid grete delite,	18158	And made vs heuen a3ein to wynne
In þat mirknes þar we lay,		Fro þat derkenes þere we lay
Euer in night widuten day.		þere euer is nyzt & neuer day
[Q]uen hell and dede sau it be sua,		¶ þo helle & deef say hit be so
þai and þair werkis ful of wa,	18162	þei & her werkes ful of wo
þai war for-wondrid of þat light,		þei were forwondride of þat lizt
In þair cuntre þai sau sua bright.		In her cuntre þei say so brizt
Quen þai sua brathli iesu sau,	18165	whenne þei ihesu openly sawe
Emang þair settlis stad sua lau,		Among her setes þer doun so lawe
Of þair prid thoght þaim littel plau		Of her pride þouzte hem no prow
And gaue a cri wid mekil au ;	18168	þei 3af a cry loude I now
'Quat ert þu, þus es heder comen,		what art þou þus hider comen
þu has vs in þi pouste nomen ?		þou hast vs wip þi pouste nomen
Quat es þu þat es sua wight	18171	What artou þat art so wizt
vr schenschip forto scheu to dright ?		Oure shenshepe to shewe in seizt

Sua prísful quar es þou o pight,
 þat lastand signe þe bers wit, 18174
 þat thoru þe wreth o þi maieste
 Condempns þus all ur pouste?
 Quat ert þou, sua grett, sua small?
 þou ert sa lagh sa hei wit-all, 18178
 Bath als king and emparur
 And scapp o thrall sa stijf in stur,
 Sua stijf in stur, and king o blis,
 Ded and alsua liuand es, 18182
 þat þe croice bar on him slan,
 And ded lai luken vnder stan.
 In þi deiing all thynges dred,
 þe sternes in þair mightes medd,
 Bituix þe ded fre ert þou nu, 18187
 Vr legionus all droues þou.
 And quat art þou þat louses þaa
 þat formast sin sua band in wa?
 þat casten war in caitifte, 18191
 To formast fredom mas þou fre.
 Quat er tu þat sua wit þi leme
 Lightes adam barn-teme, 18194
 þat blind lai thoru mercknes o plight,
 And þou þat sceus sa selcut light?'
 ¶ þus said all þaa legiuns
 O feindes, casten als crachuns, 18198
 þat þai sua brathli dun war cast,
 þai war ful dred and al agast.
 Wit a voice all þai cried þan,
 'Queþen es þou sua selcut man, 18202
 Man sua mighti, mikel and scene,
 And sipen of all costes clene,
 For þe erthis world þat has ben ai <sup>[lf 103,
col. 1]</sup>
 Vr vnderlut als to þis dai, 18206
 þat agh t us rent o yong and ald,
 Bot neuer þai suilk a rent us yald.

So prycefuþ what art þou of pyth
 The lastyng syne that beryst þe with
 That thorow wreche offi thy mageste
 Condempnyst þou alle our' pouste <sup>[lf 153,
back]</sup>
 what art þou so grete and smalle
 That art so low and hie with-alle
 Bothe as kyng and Emperour
 In shappe ofi thralle so styf in stour
 So strong þou art and kyng of blis
 Dede were þou and levyng is
 On the Crosse wore þou slone
 Ded lay þou lokyn vnder stone
 In thy dying alle thyng drað
 The sterris in her mightes made
 Ofi that deth fre art þou now
 Oure legions alle distrowbelyst þou
 What art þou that lowsist so
 That formest synne bond to wo
 Tho that were cast in Caytyfte
 To formest fredom makyst þou free
 What art þou þat with thy leme
 lightynnest adams barniteme
 That blynd lay by darkenes ofi synne
 To muche light þou brynggist ynne
 Thus seid alle tho legions there
 Ofi fendis that doune-castyn were
 Tho that so breuely were doune-cast
 They were fuþ ferd and sore a-gast
 With oo voice alle Cried þan
 Whethyn art þou so selcowþe man
 So mighty a man & so shene
 And then ofi alle synnys clene
 ffor alle this world yt hath bene ay
 Our' vndirlowte tulle now this day
 To bryng vs rent ofi yong and old
 But nevir suche rent as þou yt yold

AND MAKES HIM FIRST FREE : THAT LIGHTEST UP ADAM'S CHILDREN WITH THY 1043
LIGHT ?" THE FIENDS CRY, "THE WORLD HAS NEVER PAID US SUCH RENT BEFORE."

Sua prisful quat ert þu of pith,
þat lastand signe þe beris wit, 18174
þat thoru wreth of þi maieste
Condempnid þu þus all vr pouste ?
Quat ert þu, sua grete, sua small ?
þu ert sua lau and hei wid-all, 18178
Bath als king and emperur
In schap of thral sua stith in stur,
Sua stith in sture, and king of bliss,
Dede and alsua liuand es ; 18182
þat þe croice bare on þe slan,
Dede lay luken vnderstan.
In þi deieng all thinges dred, <sup>[leaf 122,
col. 1]</sup>
þe sternis in þair mightes med,
Bituix þi dede fre es þu nu, 18187
vr legions all droues þu.
[A]nd quat es þu þat louses sua
þat formast sin sua band in wa ?
þat casten war in caitiuite,
To formast fredom mas þu fre. 18192
Quat es þu þat sua wid þi leme¹
Nu lightes adam barn-teme, ^[1 MS. line]
þat blind lay thoru mirknes of plight,
And þu þaim scheus sua selcuth light ?'
þus said all þa legions 18197
Of feindes, castin als crachuns,
þat þai sua brathli dune war east,
þai war ful dred and all agast.
wid a voice all þai crid þan, 18201
'Queþen es þu sua selcuth a man,
Sua mekil man, mighti and schene,
And sipen of all costes clene,
For erdes world þat has bene ay
vr vnderlute all to þis day, 18206
þat agh vs rent of 3ong and ald,
Bot neuer suilk a rent þai vs 3ald.

So prisfil what art þou of pip
þe lastyng signe þat berest þe wip
þat þourze wreche of þi maieste
Condempnest þou al oure pouste
What art þou so greet & smal
þat art so lowe & heze wip-al
Boþe as kyng and emperour
In shap of þral so stif in stour
So strong þou art & kyng of blis
Deed were þou & lyuyng is
On þe crois were þou soon
Deed lay þou loken vndir stoon
In þi dezyng alle þing dradde
þe sterres in her myztis madde
Of þat deþ fre art þou now
Oure legiouns alle disturbest þow
What art þou þat lousest so
þe formast synne bond to wo
þo þat were cast in caitifte
To formast fredome makestou fre
what art þou þat wip þi leme
liztonest Adames barmteme
þat blynde lay bi derkenes of synne
To mychel lizt þou bringest Inne
þus seide alle þo legiouns þere
Of fendes þat doun casten were
þo þat so bremely were doun cast
þei were ful ferde & sore agast
wip a vois alle crid þan
Whennes art þou so selcouþ man
So mizty a mon & so shene
And penne of alle synnes clene
For alle þis world hit hap ben ay
Oure vndirloute til now þis day
To bringe vs rente of 3onge and olde
But neuer suche rent as þou hit 3olde

1044 "WHO IS SO BOLD AS TO COME HERE, NOT CARING FOR OUR PAINS? PERHAPS THOU ART JESUS?" JESUS THREW SATAN INTO HELL, AND DREW OUT ADAM.

A ded man suilk als tis es an 18209
 Til us ne sent þai neuer nan.
 Quat art þou þan þat es sa bald
 Cummen þis wise in-til vr hald?
 þat es noght for vr pines radd 18213
 Bot louses þat in þaim er stadd.
 Quatkin maistri mas þou on hus?
 Mai fall þou ert þat ilk *iesus*
 þat us sathan vr prince of tald, 18217
 And o þi ded on rode sa bald,
 þat thoru þi ded apon þat tre,
 All þis werld suld bou to þe.
 Wit þis can *iesus* him to wreth 18221
 Als þof he brath had bene in breth.
 Sathan, þat pinful prince, he laght
 And vnder might of hell him taght,
 And adam til-ward him he drogh,
 þar blis o brightnes was i-nogh. 18226
 Hell hint þam þat gera[r]d grim!
 And selcut snarpli snibbed him,
 'þou prince o tinsel and þou duk
 O wastful werr, sir belzabuk, 18230
 Skorning þou art o god angel,
 Despit of al rightwis and lel;
 þe king o blis qui did þou hang
 And hight us haf sa mikel fang.
 Bot nu þi sothed wel es kydd, 18235
 þat litted wist þou quat þou did;
 Lou! nu hu þis *iesus* her
 Thoru light of his godhed sa eler,
 Vr mirckenes driues he all dun, 18239
 þe bandes broken of ur prisun.
 þis bunden has he reft us fra,
 And all þat wepe wit-in vr waa,
 þai faild us sua at vr bidding 18243
 Es all for-dun for þair praiing.

COTTON

A dede man suche as þou art oon
 To vs ere sent yt nevir non
 What art þou that art so bold?
 To come this wyse in-to our' hold
 That art not for our' pynys drad
 But lowsyst tho in payne be stad
 What manar mastery makyst þou on vs
 May ffalle þou art that ilk *Iesus*
 That Satan our' prynce vs of' told
 And of' thy dethe on rode so bold
 That thorogh thy deth vpon that tre
 Alle this world shuld bow to the
 With that *Iesus* wrath by-gan
 Sone was yt sene of' Satan þan
 Satan that paynefuþ prynce he lawght
 And vnder myght of' helle by-tawght
 And adam toward hym he drow
 There blisse of' brightnes was ynow
 helle hent then that Gerard grym
 And wonder sharply snybbyd hym
 ¶ Thow prince he seid of' loos & duke
 Of' wastfuþ werk Sir belsabub
 Out-cast þou art of' goddes Angille
 dyspyte of' alle rightwys and lele
 Thekyng of' blisse why diddist þou hong
 To do vs lese that we had long
 But now thy foly wele is kyd
 Lytiþ wyst þou what þou did
 lo now how this *Iesus* here
 Thorogh light of' his godhede clere
 This markenes dryvith down
 And bondis brekyth off' his presoun
 his boundyn hath he reft vs fro
 And alle that wepyn within our' wo
 They serve vs so that our' byddyng
 ys alle for-done with her praying

FAIRFAX (LAUD MS.)

HELL SEIZED THE DEVIL AND SNUBBED HIM ;—"PRINCE OF WASTEFUL WAR, 1045
 THY FOLLY IS NOW SEEN ; JESUS DRIVES DOWN DARKNESS, AND FREES PRISONERS."

A dede man suilk als pis es ane
 Til vs zeit sent þai neuer nane. 18210
 Quat es þu þan þat es sua bald
 Comen pis wise intill vr hald ?
 þat es noght for vr pines radd 18213
 Bot louses þa in þaim er stadd.
 Quatkin maistri mas þu on vs ?
 Mai fall þu art þat ilk ihesus 18216
 þat sathan vr prince vs of tald,
 And of þi dede on rode sua bald,
 þat thoru þi dede apon þat tre,
 All þis werld suld bou to þe.' 18220
 [w]id þis gan *Iesus* him to wreth
 Als þou he brath had bene in breth.
 Sathan, þat pinful prince, he laght [col. 2]
 And vnder might of hell bitaght,
 And adam tillward hedrogh,¹ [MS. droght]
 þar blise of brightenes was enogh.
 Hell hint þan þat gerard grim ! 18227
 And selcuth snapli snybbid him,
 'þu prince of tinsel and þu duke
 Of wastful werk, sir belzabuk, 18230
 Schorning þu ert of gode angele,
 Despit of all rightwis and lele ;
 þe king of blis qui did þu hang
 And hight us haue sua mekil fang.
 Bot nu þi sothhed wele es kid, 18235
 þat littil wist wist þu quat þu did ;
 Lo ! nu hu þis *iesus* here
 Thoru light of his goddhed clere,
 þe mirknes driues all dune, 18239
 And þe bandes brekes of vr presun.
 His bunden has he reft vs fra,
 And all þat wepe widin vr wa,
 þai faiel² vs sua þat vr bidding 18243
 Es all fordone wid þair praiing.

GÖTTINGEN [2 MS. saiel]

A deed mon suche as þou art one
 To vs er sent hit neuer none
 What art þou þat art so bolde
 To com pis wise into oure holde
 þat art not for oure pynes drad
 But lousest þo in hem bistad
 What maner maistry makestou on vs
 May falle þou art þat ilke *Ihesus*
 þat sathan oure prince vs of tolde
 And of þi deep on rode so bolde
 þat þourze þi deþ vp on þat tre
 Al þis world shulde bowe to þe
 Wiþ þat *ihesus* wrappe bi-gon
 Soone was hit sene of sathan þon
 Sathan þat pyneful prince he lauȝt
 And vndir myȝt of helle bitauȝt
 And Adam toward him he drowȝe
 þere blis of briȝtenes was ynowȝe
 Helle hent þenne þat gerard grym
 And wondir sharply snybbid him
 ¶ þou prince of loos he seide & duk
 Of wastful werk sir belsabuk
 Out cast þou art of goddes aungele
 Dispit of alle riȝtwis & lele
 þe kyng of blis whi dostou honge
 To do vs lese þat we had longe
 But now þi folȝ wel is kyd
 Litel wistou what þou did
 Lo how now þis *ihesus* here [leaf 111, back]
 þourze liȝt of his godhede clere
 þis merkenes dryueþ doun
 And bondes brekeþ of þis prisoun
 His bounden haþ he rafte vs fro
 And alle þat wepen wipinne oure wo
 þei serue vs so þat oure biddȝȝ
 Is al fordone wiþ her preȝȝȝ

TRINITY

Nu es all vr kingdom for-dune, 18245	Now is our kyn[g]dom for-done alle
O man-kind mon we gett ful fune,	Of mankynd gete we full smalle
For þar-wit nu þai thrett us sare	[.]
þat ded war ful vnlouw is are, 18248	
þat neuer moght be blithne gladd. [col. 2]	
Quils þai in caitifte war stadd.	 <i>no gap in the MS.</i>]
Sathan, þou fader of wickedhed,	Satan fadir off wyckydhed
Quarfor did þou suilk a dede? 18252	Why hast þou done suche a dede
Lo! þir þat lang vnder us has bene	Tho that han long vnder vs bene
Wit-vten hope in trei and tene,	Wyth-out hope in tray and tene
Nu es here nan þat wil þam mene,	None is that wille hym deyne
Ne tere a-pon þair chekes sene.	A tere off his eien lete reyne
Ha! sathan prince of hell here,	A Satan prynce of helle her'
And þou þat es þar-of porter, 18258	And þou that art there-of porter'
All þat þou wan and mad þe rike	Alle that þou wan the to lyke
Thoru adam and þe tre wit suike,	Thorough adam and the tre with swyke
And thoru þe tinning of paradis,	Thow madist hem lese paradise
Nu has þou tint on oþer wis,	hem hast þou lost now othir-wyse
þou has tint thoru þe rode tre, 18263	Thow hast hem lost by his rode tre
And gladscip al es gan fra þe.	And now shulle they go from the
Sin þou þe king o blis werraid	With the kyng of blisse hast þou werrid
And sua þi-self has vnder-laid,	And so thy-self ovyr-tarvid
Fra nu for, vnderstand þou wele	ffro now vnderstonð yt wele
Hu fele pines ai sal þou fele, 18268	ffuþ many paynys shalt þou fele
Hu feil, hu lastand, and hu hard	ffuþ fele lastyng and fulle herd
þat þou sal drei wit-in mi ward!	Thow shalt dry with-ynne my ward
Ha! prince sathan, duk o dede,	Have prynce Satan duke of dede
Heifd o pride, qui gaf þou rede	hede off pride why yaf þou rede
þis ilk iesu to crucifi, 18273	That ilk Iesus to Crucesie
Wit-vten skil, vn-rightwisli?	With-outyn skylle vnrightfully
Qui was þou þar-to sa bald	Why was þou there-to so bold
To bring þat rightwis in vr hald?	To bryng that rightwys in our hold
þat saccles hider for to lede? 18277	That sakeles hethir for to lede
Ill has þou don þe-self to spede,	¹ Evyll hast þou done thy-self to spede
For mani wick and misdede	ffor many wyckyd and mysse-deð
Has þou her nu tint for-þi. 18280	hast þou lost here for-thy [1 leaf 160]

Nu es vr king-rike all for-done, 18245
 Of mankind mon w[e] gete ful fone,
 For þar-wid nu þai thret vs sare
 þat dede war ful vnlouwīs are,
 þat neuēr might be blith ne glad.
 Quilis þai in caitifte war stad. 18250
 Sathan, þu fadir of wicked-hede,
 Quarfor has þu done suilk a dede?
 Lo! þir þat lang vnder vs has bene
 widvten hope in tray and tene, 18254
 Nu es nane þat wil þaim mene,
 Ne tere apon þair chekes sene.
 [H]a! sathan prince of hell here,
 And þu þat es þar-of portere, 18258
 All þat þu wan and mad þe rike
 Thoru adam and þe tre wid suike,
 And thoru tining of paradise, ^[lf 122, bk, col. 1]
 Nu has þu tint on oþer-wise,
 þu has tint thoru his rode tre, 18263
 And gladship all es gane fra þe.
 siþen þu þe king of blis werraid
 And sua þe-self has vnder-laid,
 Fra nu forth, vnderstand þu wele,
 Ful mani pines sal þu nu fele. 18268
 Hu fele, hu lastand, and hu hard
 þat þu sal drei widin mi ward!
 [H]a! prince sathan, þu duke of dede,
 Heued of pride, qui gaue þu rede
 þis ilk *iesus* to crucifi, 18273
 widuten skil, vnrightwisli?
 Qui was [þu] parto sua bald
 To bring þat rightwisnes in to vr hald?
 þat sackles hider forto lede? 18277
 Ill has þu done þe-self to spedē,
 For mani wick and misdēdi
 Has þu nu here tint forþi.' 18280

Now is oure kyngdome fordone al
 Of monkynde gete we ful smal
 [.

 *no gap in the MS.*]
 Sathan fadir of wicked hede
 Whi hastou done suche a dede
 þo þat han longe vnder vs bene
 Wipouten hope in tray & tene
 Noon is þat wol him deyne
 A teer of his eȝen let reyne
 A sathan prince of helle here
 And þou þat art þerof portere
 Al þat þou wan þe to like
 þourȝe Adam & þe tre wiþ swike
 þou madest hem lese paradise
 Hem hastou lost now oþere wise
 þou hast hem lost bi his rode tre
 And now shul þei go from þe
 Wiþ kyng of blis hastou werrayed
 And so þi self foule bitrayed
 Fro now vndirstonde hit wele
 Ful mony peynes shaltou fele
 Ful fele lastyng & ful harde
 þou shal dreȝe wiþ ynne my warde
 Haue prince sathan duke of dede
 Heed of pride whi ȝaf þou rede
 þat ilke *ihesus* to crucifie
 Wipouten skil vnriȝtwislye
 Whi wastou þerto so bolde
 To bringe þat riȝtwis in oure holde
 þat sakeles hidur so to lede
 Euēl hastou done þi self to spedē
 For mony wickede & mis dēdy
 Hastou lost here for-þi

¶ Quils þat hell and sir sathan 18281
 Mad þis þair mening o þair man,
 þe king o blis, als was his will,
 Hell þan said he þus-gat till,
 'þe prince sathan, sal lenge in pine
 Euer nu vnder pouste pine, 18286
 In-sted of adam and his broide,
 And all min rightwis men and gode'

[. . . :
 no gap in the MS.]

Wit þis he strecked for[th] his hand,
 And said til his þat he þar faand,
 'Cums to me mi santes nu, 18293
 All nu þat licknes has on yow,
 Cums nu hider yee all to me, <sup>[leaf 103,
 bk, col. 1]</sup>
 þat thoru þe warlau and a tre
 All dampned war, nu sal ye se
 A tre do him to dampned be, 18298
 To ded you deme he did sa dim
 Nu sal þat ded be dempt on him.'

Alsuiþ was al þat godd geing
 Lopen vnder þat lauerdes weing,
 Adam he be þe righthand ches, 18303
 And said, 'adam i give þe pes,
 To þe and all childer pine,
 And til all oper rightwis mine.'
 Adam fell dun for-wit his fete 18307
 And spak til him, wit wonges wete,
 'Lauerd,' he said, 'i sal þe prais,
 For þou tan me to þi pais;
 þar i wit mi faas was vm-sett
 I cald on þe, þou has me bett; 18312
 þou has me werd all fra þe wrak
 O paim þat lepe vn-to þe lake,
 All his santes nu sal yee sing,
 In his wirscip þat es vr king. 18316

COTTON

Whyle that helle and foule Saton
 Madyn þus her morenyng mone
 The kyng of blisse as was his wille
 helle he seid this maner tylle
 Prynce Satan shalle duelle in pyne
 Eayr vndir pouste thyne .
 In stede of Adam and his brode
 And alle rightwys men and good
 To me fro you shalle I draw
 That of you shalle they stond non aw
 With that he strawte forþe his hond
 And seid to his that he there fond
 Come to me my seintes now
 Alle that my lyknes hath on you
 Comyþ now hethir alle to me
 That thorogh the fend and a tre
 Alledampnyd were now shalle you sene
 A tre hath done hym dampnyd bene
 To deth he demyd you so dym
 Now shalle that dome fallyn on hym
 ¶ Anon was alle that feyre gaderyng
 lopyn vnder our lordes wyng
 By the right hond he adam chese
 he seid Adam I yef the pese
 To the and chyldryn thyne
 And to alle rightwys myne
 ¶ Adam fille doune to his fete
 And spak to hym wordes swete
 lord he seid I thanck the
 That to thy pees hast brought me
 There I was with my fois mysferd
 I callid on the þou hast me herd
 Thow hast delyuyrd me fro þat wrake
 Of hem that lepyn in-to the lake
 Alle his seyntes now ye syng
 In his worship that is our kyng

FAIRFAX (LAUD MS.)

A TREE, TO SEE A TREE DOOM THE DEVIL. WHEN ALL WERE UNDER HIS WING, 1049
HE SAID TO ADAM, "I GIVE THEE AND THY CHILDREN PEACE." ADAM PRAISES HIM.

[Q]uillis þat hell and sir sathan 18281
Made þus þair mening o þar mane,
þe king of blis, als was his will,
Hell þan said he þus-gat till. 18284
'þe prince sathan, sal lend in pine
Euer vnder pouste pine,
Instede of adam and his brode,
And all mi rightwis men and gode
To me fra 3u nu sal i drau, 18289
þat of 3u sal þaim stand nan au.'
wid þis he streked forth his hand,
And said til his þat he þar fand,
'Cum to me mj santes nu,
All þat mi liknes has on 3u, 18294
Cumes nu heder all to me,
þat thoru þe warlou and a tre
All dampned war, nu sal 3e se
A tre did him to dampned be, 18298
To dede 3u deme he did sua dim [col. 2]
Nu sal þat dede be dampned on him.'
[A]lsuith was all þat leue geing
Lopin vnder þat lauerd weing, 18302
Adam bi þe right hand he ches,
And said, 'adam i giue þe pes,
To þe and all childer þine,
And till all oper rightwis mine.'
[A]dam fell dune bifor his fete 18307
And spac to him, wid wondis wite,
'Lauerd,' he said, 'i sal þe prais,
For þu has tan me to þi pais,
þar i was wid mi fais vmsett
I cald on þe, þu has me beth; 18312
þu has me verid all fra þe wrake
Of þaim þat lepe in-to þat lake,
All his santes nu sal 3e sing,
In his worschip þat es vr king. 18316

GÖTTINGEN

¶ Whil þat helle & foule sathone
Maden þus her mournyng mone
þe kyng of blis as was his wille
Helle he seide þis maner tille
Prince Sathan shal dwelle in pyne
Euer vndir pouste pyne
In stude of Adam & his brode
And alle riȝtwis men & gode
To me fro 3ou shal I drawe
þat of 3ou shul þei stonde noon awe
wiþ þat he strauȝte forþ his honde
And seide to his þat he þere fonde
Comeþ to me my seyntis now
Alle þat my likenes haþ on 3ow
Comeþ now hidur alle to me
þat þourȝe þe fend and a tre
Alle dampned were now shul 3e seen
A tre haþ don hem dampned ben
To deþ he demed 3ou so dym
Now shal þat doom falle on him
¶ Anoon was al þat feire gederynge
Lopen vndir oure lordes wyng
Bi þe riȝt honde he Adam chees
He seide Adam I ȝyue þe pees
To þe & to alle childre þyne
And to alle riȝtwis myne
¶ Adam fel down to his fete
And spake to him wordes swete
Lorde he seide I þonke þe
þat to þis pees hast brouȝte me
þere I was wiþ my foos mys ferde
I calde on þe þou hast me herde
þou hast delyuered me fro þat wrake
Of hem þat lepen in to þe lake
Alle his seyntis now 3e synge
In his worshepe þat is oure kynge

TRINITY

For him to grem it es full grill,
 For lastand lijf es in his will.' 18318
 And all þai santes þan kneled dun,
 And all þai sang þus, wit a sun,
 'Cummen er tu nu lauerd, vr dright,
 Vr ranscuner als þou has hight; 18322
 þat þou thoru prophet tald and tight
 Nu es it fulfilled be-for vr sight,
 Thoru þi croice þou has us boght,
 And for us artu hider soght
 Fra ded of hell all to lais us,
 All has þi ded us sauued þus.' 18328
 'Lauerd,' þai said, al wit a steuen,
 'Als þou has sett þi merck in heuen
 O þi blis lauerd godd, sa gode,
 And has þe kenening¹ þe rode
 Raised in erth of ur ranscum; 18333
 þou sett it lauerd in erth her dun,
 To knau þi croice wictori, [¹ read takening]
 þat ded haf here namar maistri.'
 ¶ þe lauerd lift hand, wit-vten bade,
 And on adam a croice he made. 18338
 On all his santes þat þar were [col. 2]
 His saing laid þat drightin dere,
 þat lauerd leif, wit-vten stint;
 Bi þe righthand he adam hint, 18342
 His santes all þat he had soght,
 He has þam vte o prisun broght.
 þan cried dauid wit steuen strang,
 'Yee sing þe lauerd an vncuth sang,
 Singes til him a sang vneuth, 18347
 For he has wroght ful gret selcuth.'
 þan ansuerd all þat clene couent,
 'Sli blis he has his santes lent,
 Sing we þan sin it es sua,
 Amen,' þai said, 'alleluia.' 18352

COTTON

ffor hym to grove yt is full grylle
 lastyng lyf is in his wyлле
 alle tho seintes knelid̃ douñ
 And seid̃ alle with oo sown
 Comyn art þou god̃ & mañ of myght
 Our' rauñsomer as þou vs hight
 Alle that þou seidist by prophecy
 Thow hast ffulle-fillið fulle myghtfully
 Thorough thy Crosse þou hast vs bowght
 And for vs also hethir sowght
 ffrom deth of helle to losyn vs
 [. . . no gap in the MS.]
 lord̃ they seid̃ alle with a stevyn
 As þou hast set þy marke in hevyn
 Of thy blis lord̃ god̃ so good̃
 And hast the tokyn off̃ the rode
 Reysid̃ in erthe of our' rauñsom
 Thow fette yt lord̃ in helle doun
 To know þe thy crosse victory
 That deth̃ haue here no mastry
 Our' lord̃ toke vs his hond̃ fulle glad̃
 And on Adam a Crosse he made
 And on alle his that tho there wer'
 he leid̃ his blessing Iesu dere
 That lord̃ anoñ with-outyn stynt
 Adam by the right hond̃ hynt
 his owne seintes that he sowght
 he hem out of preson brought
 Then Cried̃ Dauyð with stevyn strong
 Syng we this lord̃ an vncowþe song
 [.
 no gap in the MS.]
 Than answerd̃ alle that clene covent
 To blisse haf̃ his seintes sent
 Syng we to hym with-outyn pere
 Amen and̃ Allel[u]ia here

FAIRFAX (LAUD MS.)

JESUS MADE A CROSS ON ADAM, AND BLESSED ALL HIS SAINTS. DAVID CRIED, 1051
 "SING TO THE LORD A NEW SONG, FOR HE HAS WROUGHT GREAT WONDERS." "AMEN."

For him to greme it es ful grill,
 And lastand lijf es in hijs will.'
 All þe saintes þan kneled dune, 18319
 And all þai said þus, wid a sune,
 '[N]u comen art þu lauerd, vr dright,
 vr ransuner als þu has hight, 18322
 þat þu thoru prophete tald a[n]d tight
 Nu es fulfild bifer vr sight,
 Thoru þi croice þu has vs boght,
 And for vs has þu hedir soght
 Fra dede of hell to lousen vs, 18327
 All has þi dede vs sauued þus.'
 'Lauerd,' þai said, all wid a steuen,
 'Als þu has sett þi marke in heuen
 Of þi blis lauerd godd, sua gode,
 And has þe taken of þi rode 18332
 Raised in erd of ur ransun ;
 þu sett it lauerd in hell þar dune,
 To knau þi croice victori, 18335
 þat dede haue here na mare maistri.'
 'þe lauerd lifted hand, widvten bad,
 And on adam a croice he mad. ^[leaf 123, col. 1]
 On all his saintes þat þar were 18339
 His blising laid, þat iesu dere,
 þat lauerd dere, widvten stint ;
 Bi þe right hand he adam hint, 18342
 His auen saintes all þat he had soght,
 He has þaim all of þresun broght.
 [þ]an erid dauí wid steuen strang,
 'þe sing þe lauerd an vneuth sang,
 Singes till him a sang vneuth, 18347
 For he has wroght ful gret seleuth.'
 þan ansuerd all þat clene couent,
 'Sli blis he has his saintes sent,
 Sing we þan sipen it es sua, 18351
 Amen,' þai said, wid 'alleluya.'

GÖTTINGEN

For him to greue hit is ful grille
 lastyng lif is in his wille
 Alle þo seyntis kneled doun
 And seide alle wiþ a soun
 Comen art þou god & mon of myȝt [ff 112]
 Oure raumsonere as þou vs hiȝt
 Al þat þou seidest bi prophecie
 þou hast fulfild ful myȝtilye
 þourȝe þi cros þou hast vs bouȝt
 And for vs also hidur souȝt
 From deþ of helle to lousen vs
 Al haþ þi deef vs saued þus
 Lord þei seide al wiþ a steuen
 As þou hast set þi marke in heuen
 Of þi blis lord god so gode
 And hast þe token of þe rode
 Reised in erþe of oure raunsoun
 þou sette hit lord in helle þer doun
 To knowe þe þi crois victory
 þat deþ haue here no maistry
 Oure lord toke vs his hond ful glade
 And on Adam a crois he made
 And on alle his þat þo þere were
 he leide his blessing ihesu dere
 þat lord anoon wiþouten stint
 Adam bi þe riȝt honde hint
 His owne seyntis þat he souȝt
 He hem out of þrísoun brouȝt
 þenȝe cried dauid wiþ steuen strong
 Synge we þis lord an vncouþ song
 [.
 no gap in the MS.]
 þenȝe vnswered alle þat clene couent
 To blisse haþ his seyntis sent
 Synge we to him wiþouten pere
 Amen alleluya here

TRINITY

In þat felauscip þar was 18353
 A prophet þat [hight] micheas ;
 'Quat godd,' he said, 'es lauerd als þou,
 þou ert wel worthi to bou, 18356
 þou þat þi wreth sua suetli slakes,
 And fra þi folk þair sinnes takes.
 þi wiling merci beris wit-in, 18359
 And sua þou slockens al vr sin ;
 þou has þam drund and don forfare,
 Als þou til ur for-eildres suare.'
 þe sentes all gaf þair ansuare,
 'þis es vr godd for euer-mar, 18364
 Lauerd and godd he sal be ur,
 And euer mar vr gouernur,
 Wit-vten end nu be it sua,
 'Amen,' þai said, 'alleluia.'
 Abacuc can þan to mele 18369
 'þou es þe lauerd,' he said, 'of hele,
 Til all þi peple for to bring
 Vte of thralhed til þi chosling.'
 þi sentes said nu euer and aa 18373
 'He es bliscd ! amen ! Alleluia !'
 Alsua did þan ilk prophet,
 Foluand þat blisful lauerd fete,
 'Amen, alleluia !' þai sang, 18377
 And ai honurd him all a-mang.
 Vr lauerd adam bi þe hand laght,
 And to sant michael him bi-taght,
 In paradis þat blisful stede, 18381
 Wit all þe felauscip he ledd. [18104, col. 1]
 1 Bot son quen þai war comen wit-in,
 Of eldrin men þai mette wit tuin ; De
 þat þai war ald was eth to se, enoch
 þan said þe santes, 'quat men er yee ? & elya
 þat war noght ded in hell wit us,
 In paradis in bodi es þus ?' 18388

COTTON

¶ In that place tho ther' was
 A prophite hight mechias
 Who may be lord he seid as þou
 Alle thyng is worthy the to bow
 That þou thy wreche so swetely slakyst
 And fro the folk her synnys takyst
 Thy wille is mercyfull with-ynne
 And so thow doist away our synne
 [.
 no gap in the MS.]
 Tho seintes seidyn alle thor'
 This is our lord god for eyr-mor'
 lord and god he shalbe oure
 And evir-more our' gouernoure
 With-outyn end now be yt so
 Amen Allel[u]ia song they tho
 Abacck' tho by-gan to melle
 And seid þou art lord of helle
 Alle thy peple þus to bryng
 Out of thraldom to thy gaderyng
 Tho seintes songyn evir among
 Amen Allel[u]ia in song
 And so did eche good prophete
 2 folowyng that blessid lordes fete
 Amen Alleluya song they [2 leaf 160, back]
 And honourid hym evir by the wey
 Oure lord by the hond Adam Cawght
 And to seint Micael hym bytawght
 Into paradise sekryrly
 Was led that blyssid company
 Sone whan they were comyn ynne so
 Of old men met they ij°
 That they wer' old was ethe to se
 Tho seintes seid what ar' ye
 That were not ded in helle with vs
 But in paradise to byd þus

FAIRFAX (LAUD MS.)

HABBAKUK AND EACH PROPHET HONOURED THE LORD, FOLLOWING HIM WITH 1053
THE SAINTS, SINGING. HE LED ADAM TO PARADISE. THEY MET WITH TWO OLD MEN.

[I]n þat felauschip þar was	18353	¶ In þat place þo þere was
A prophete, þat hight micheas ;		A prophete het mechias
‘Quat godd,’ he said, ‘es lauerd als þu !		who may be lord he seide as þow
þu ert worthi vnto to bu,	18356	Al þing is worþi þe to bow
þat þu þi wreth sua sueteli slakis,		þat þou þi wreche so swetely slakest
And fra þi folk þair sinnes takis.		And fro þi folke her synes takest
þi willing merci beris wid-in,		þi wille is merciful wiþynne
And sua þu slokenis all vr sin ;	18360	So þou dost away oure synne
þu has þaim druned and don forfare,		[.
Als þu till vr foreldris suare.’		 <i>no gap in the MS.</i>]
þe sainte all gaf þar ansuer,		þo seyntis seiden alle þore
‘þis es vr godd for euermar,		þis is oure god for euermore
Lauerd and god he sal be vr,	18365	Lord & god he shal be oure
And euermar or gouernur,		And euermore oure gouernoure
wid-vtenen end nu be it sua,		Wipouten ende now be hit so
Amen,’ said þai, ‘alleluya.’		Amen alleluya songe þei þo
[A]bacut þan gun to mele	18369	¶ Abacuc þo bigon to melle
And said, ‘þu es lauerd of hele,		And seide þou art lord of helle
Till all þi pepule forto bring		Al þi pepul þus to brynge
vte of thralhed till þi chosling.’		Out of þraldome to þi gederynge
þe saintes sad nu euer and a	18373	þo seyntis songen euer among
‘He es bliscd ! amen ! alleluya !’		Amen alleluya in song
[A]lsua did þan ilka prophete,		And so dud vche good prophete
Foluand þat blisfu[1] lauerd fete,		Folewyng þat blessed lordes fete
‘Amen, alleluya !’ þai sang,	18377	Amen alleluya songen þei
And ai onurd him emang.		And honoured him euer bi þe wey
vr lauerd bi þe hand adam laght,		Oure lord bi þe hond adam cauȝt
And to saint michel him bitaght,		And to seynt myȝhele him bitauȝt
In-to paradis þat blisful stede,	18381	Into paradis sikurly
All þat felauschip he ledd.		Was lad þat blessed company
[B]ot sone quen þai war comen widin,		Soone whenne þei were comen In so
Of eldrin men þai mett þar tuin,		Of olde men mette þei two
þat þai war ald was ith to se,	18385	þat þei were olde was eep to se
þan said þe saintes, ‘quat men er ȝe ?		þo seyntis seide what are ȝe
þat war noght dede in hell wid vs,		þat were not deed in helle wiþ vs
Bot in paradis in bodi þus ?’	18388	But in paradis to bide þus

An o þaa tua ansuerd þat floch, 18389
'Mi nam,' he said, 'es cald enoch;
þis man,' he said, 'þat es mi fere
Elias hatt wit-vten were; 18392
Vn-to þis blis bath war we broght,
Bot neuer o ded yeitt wist we noght.
Here sal we leng in lijf lastand,
Til anticrist be comen in land 18396
To fight again þat wiperwin,
Wit signes of ur lauerd drightin.
In iursalem we sal be slain,
þe thridd dai rise up again, 18400
Be-for þat wiperwin sa prud
We sal stei vp vte ouer þe clode.'
Quils þai spac þus, þar come ouerthuert
A wreche man, vngodli gert, 18404
On his schuldres a croice he bar,
Of him þai all for-wondred war,
þat said, 'quat ert þou þat es here,
þat has to theif sua like a chere?
And hu come þe sa grathli gode 18409
þat þou on schuldre bers þe rode?'
'Soth,' he said, 'i mai noght nite,
Strang theif i was worthi to wite,
Ful mikel harme wroght i in land,
And þar-for was i hint in hand. 18414
þe Iuus me hang bi-side iesu,
Bot his takeninges did me to tru
þat he of all was gouernur, 18417
þat i sagh stir al for his stour.
I praid o me þat he suld reu,
'To me he said, 'i hight þe tru 18420
þat þou þis ilk dai sal be
In blis in paradis wit me.'
þis taken he taght me þan o pris,
'Ga forth,' he said, 'to paradis 18424

The tone answerd to þat flok'
he seid my name is callid Ennok'
This man he seid that is my fere
Elie hight with-outyn wer'
Into this blysse were we broght
But nevir of deth wyst we right noȝt
here shalle we be in lyf lestonð
Tylle antecryst be come to lond
To ffight ayen that Cursid fend
With synys of our lord hend
In Ierusalem we shulle be slayno
The thirð day to ryse ayen
By-for that ylk fend so prowde
We shulle stie vp to the clowde
While they þus spak come hem by
A wrecchid man fuH wonderly
On his shulder a crosse he bar'
On hym alle a-wondird war'
They seid what art þou þat art here
And hast to thef so lyke a chere
how come þou to that good
That on thy shuldre beryst a rode
¶ Sothe he seid to hem a-non
A strong thef then was I oon
Muche harme did I in lond
Therefor was I hent in hond
Iewis me hanggyd Iesu be-side
Me and my felow fulle of pride
I see by Iesu dowghty dede.
That he was god men ought to drede
I praide hym he shuld on me rew
To me he seid I hight the trew
That þou this ylk day shalt be
In blisse of paradise with me
This tokyn he tawght me of price
Go forth he seid to paradise

Ane of þaa ansuerd þat flocke, 18389
And said, 'mi name es cald enoke
þis man,' he said, 'þat is mi fere
He has hate widuten were; 18392
vnto þis blis bath war we broght,
Bot neuer of dede zeit wist we noght.
Here sal we lend in lijf lastand,
Til ante-crist be comen in land 18396
To fight a-gain þat witherwin,
wid signes of vr lauerd drightin.
In ierusalem we sal be slain,
þe thrid dai ris vp again, 18400
Bifor þat witherwin sua prud
we sal stei vp thoru þe clude.'

[Q]uilis þai þus spac, þar com ouerthuert
A wreche man, vngodeli gret, 18404
On his schulder a croice he bare,
Of him þai all for-wondrid ware,
þai said, 'quat ert þu þat es here,
þat has to thef sua like a chere? 18408
And hu come þe sua graithli gode
þat þu on schuldir beris þat rode?'
'Soth,' he said, 'i mai noght nite,
Strang theif i was worthi to wite,
Ful mekilharmwroghti in land, [lf 123, bk,
col. 1]
And þar-for was i hint in hand. 18414
Iuus me hanged beside ihesu,
Bot his takeninges did me tru,

[.
. no gap in the MS.]

I praied þat he suld on me reu,
To me,' he said, 'i hight þe treu
þat þu þis ilk dai sal be 18421
In blis of paradys wid me.'
þis takin he tagh[t] me þan of pris,
'Ga forth,' he said, 'to paradys 18424

þe ton vnsuerd to þat flok
He seide my name is calde enok
þis mon he seide þat is my fere
Helye het wipouten were
Into þis blis were we brouȝt
But neuer of deef wiste we ȝit nouȝt
Here shal we be in lif lastonde
Til anticrist be comen to londe
To fȝte aȝeyn þat cursede fende
Wip signes of oure lorde hende
In ierusalem we shul be slayn
þe þridde day to rise aȝayn
Bifore þat ilke fend so proude
We shall stiȝe vp to þe cloude
Whil þei þus spak com hem by
A wrecched mon ful wondirly
On his shulder a crois he bare [leaf 112,
back]
Of him alle awondride ware
þei seide what art þou þat art here
And hast to þeof so like a chere
How com þou to þat gode
þat on þi shulder berest a rode
¶ Soþ he seide to hem anon
A strong þeef þenne was I oon
Muche harm dude I in londe
þerfore was I hent in honde
Iewes me honged ihesu bi syde
Me & my felowe ful of pride
I say bi ihesu douȝti dede
þat he was god men auȝte to drede
I preyed hym he shulde on me rewe
To me he seide I hete þe trewe
þat þou þis ilke day shal be
In blis of paradys wip me
þis token he tauȝte me of pris
Go forþ he seide to paradys

And if þe yate-ward þe witstand,
Sa him þou has ful gode warand;
Iesus godd sun sai þou, [col. 2] 18427
þat on rode naild was right nu
Sent þe pider;’ and þus he wroght,
And suith þat angel in me broght
In paradis, on þe right side, 18431
Here he said, ‘a quil þou bide,
Til adam, fader of al man-kin,
Be comen wit his folk here-in, 18434
Wit all his childer, lele and gode,
In crist þat lauerd was don on rode.’
Prophetes and patriarches eke.
Quen þai had herd þe theif speke,
All þai cried wit a steuen, 18439
‘Blisced be þe lauerd of heuen,
O merci fader wit-vten mis,
þat suilk grace grantes til his,
Sinful men þaim for to ledd 18443
In paradis, and for to fede
Vntil his pastur þat es sa rike,
þar liue es lastand euer ilike.’—
To þat pastur he mot vs bring, 18447
þat bath ur keper es and king!
[.
. *no gap in the MS.*]
¶ þir war þe priueteis wee scau,
Ikarius and mi felau, 18452
We breþer tua, bot noght we dere
O paa dernhede tell you namar.
Śant michael for-bot on us laid;
‘Gas to your breþer forth,’ he said,
‘In iursalem and þar sal yee 18457
Criand in orisun ai be,
In orisun and in kneling;
Louand iesus vp-rising 18460

COTTON

yf the yate-ward þe with-stond
Sey hym þou hast good warond
Iesu Goddes sonne sey þou
That on rode was naylid now
Send the theder and þus ewroght
And sone the angil in me brought
In paradise on this right side
here he seid a while þou byde
Tylle Adam fader of alle man-kyn
Be comyn with his folk here-ynne
With alle his childryn that bene good
In Cryst that done was on the rode
Tho prophetes and patryarkes
When they had herd this thef sey þus
Alle they Cried with a stevyn
Blessid be þou lord off hevyn
ffader of mercy with-outyn mysse
That suche grace hath sent to his
Synful men for to þus lede
In paradise and hem to fede
In-to this pastour Endles riche
There lyf is lastyng eyr elyche
To that pastour he vs bryng
That is our makar heuyn kyng
This ilk pastour is heuyn blysse
Therto vs bryng Iesu with his
Thise wer the previteis we saw
ICarius and my felaw
We brethren ij° but not dar we
Telle mor of that prevyte
Seint micaelle fforbode on vs leid
Gothe to your brethyr forth he seid
To Ierusalem and there shulle ye
Crying in your oresons be
In Oresons mucche knelyng
preysyng Crystes vp-rysyng

FAIRFAX (LAUD MS.)

MAY CHRIST BRING US TO HIS PASTURE. "THESE ARE THE HIDDEN THINGS 1057
WE, CARIUS AND LENTHIUS, SAW. ST. MICHAEL BID US GO PRAYING AND KNEELING."

And if þe ȝateward þe wiðstand,
Sai him þu has ful god warand ;
Iesus goddes sun sai þu, 18427
þat right on rode was nailed nu
Send þe þeder ;' and þus i wroght,
And suith þat angel in me broght
In paradis, on þe right side, 18431
And here he said, 'a quile þu bide,
Til adam, fadir of all man-kin,
Be comen wid his folk here-in, 18434
wid all his childer, lele and gode,
In crist þat lauerd was done on rode."
Prophetis and patriarkes eke.
Quen þai had herd þis thef speke,
All þai crid wid a steuen, 18439
'Blisced be þe lauerd of heuen,
Fadir of merci widuten miss,
þat suilk a grace has sent till hiȝs,
Sinful men þaim forto lede 18443
In paradis, and forto fede
vntill his pastur þat es sua rike,
þar lijf es lastand euer elike.'—
To þat pastur he mot vs bring, 18447
þat bath vr keper es and king !
þat pastur es cald heuen blis,
þar-till vs bring, iesus wid his.
[þ]ir war þe preuities we sau,
Icarius and mi felau, 18452
we breper tua, bot noght we dar [col. 2]
Of þaa priuetes tell no mare.
Saint michel forbod on vs laid ;
'Gas to ȝur breper forth,' he said,
'In ierusalem and þar sal ȝee 18457
Criand in orisuns for to be,
In orisuns and in kneling ;
Louand iesus vprising 18460

If þe ȝatewarde þe wiþstonde
Say him hast good waronde
Ihesus goddes son sey þow
þat on rode was nayled now
Sende þe þider & þus I wrouȝt
And soone þe aungel In me brouȝt
In paradis on þis riȝt side
Here he seide awhile þou bide
Til Adam fadir of al mon kyn
Be comen wiþ his folke her-In
wiþ alle his childre þat ben 'gode
In crist þat done was on þe rode
þo prophetes and patriarkus
Whenne þei had herd þis þeof þus
Alle þei cryed wiþ a steuen
Blessed be þou lord of heuen
Fadir of mercy wiþouten mys
þat suche grace haþ sent to his
Synful men for to þus lede
In paradis & hem to fede
Into his pasture endeles riche
þere lif is lastynge euer I liche
To þat pasture he vs brynge
þat is oure makere heuen kynge
þis ilke pasture is heuen blis
þerto vs brynge ihesu wiþ his
¶ þese were þe priuetees we sawe
Icarius & my felawe
We breper two but not dar we
Telle more of þat priuete
Seynt Miȝhele forbode on vs leide
Gop to ȝoure breper forþ he seide
To Ierusalem & þere shul ȝe
Cryinge in ȝoure orisones be
In orisones myche knelyng
Preisying cristis vp-risying

pat sua wit him has raised yow.
 And yee sal be, sua wil iesu, 18462
 Als dumb o speche wit ilk man
 ¶ Til yow speke and bituix þan
 pat he has lent his leue yow to
 His dern priuetes vn-do.' 18466
 And siþen he badd yow son onan
 'Wend vte ouer þe flum iordane,
 Feirs find þar sal yee ma
 pat vp ar raised wit yow tua,
 Witnes for to scau o sight, 18471
 pat risen es iesus als he hight.'
 For he has granted us bot thrin <sup>[leaf 104,
 bk. col. 1]</sup>
 Dais to hald ur paschas in,
 Vr freindes wit-in witnessing 18475
 O lauerd iesus vp-rising,
 And o þe hali flum iordan
 Vr baptising ha we tan,
 A clething giuen es us ilkan, 18479
 In erth mai be nu quitter nan.
 And quen we sal haf halden þaa
 Thre dais o paskes wit-vten ma,
 We sal be rauist forth a-wai, 18483
 Sal na ma[n] se us fra þat dai.
 We haf yow tald al þe sothsau
 Of all þat we ha leue to scau ;
 Bot loues nu vr lauerd dright, 18487
 And knau yow til him o yur plight,
 And dos yur penance quils yee mai :
 His pes be wit yow : and has god dai."
 ¶ Quen writen it was þat þai wald write,
 Karius þan tok up his scrite 18492
 And gaf til anne and caiphe,
 And to gamaliel, þir thre ;
 Bot lenthius yald up his teme 18495
 Bath to ioseph and to nichodeme.

That with hym hath you reysid so
 he wylle that ye wer' e-go
 By dombe of speche to eche man
¹That to you spekyth telle that þan
 That he hath lent is leue you to [11 161]
 his derne pryviteis to vndo
 Affter he bad vs sone anon
 Wendyth ouyr the flom iordon
 fferis shulle ye fynd there mo
 That vp be resyn with you ij°
 Wytnes forth shew in sight
 That he is resyn vp as he hight
 he hath vs grauntyd for our prow
 This tyme to hold our paske now
 Oure frendes to do to wytnessyng
 Of his holy vp-rysyng
 To þe holy flom Iordan
 Our baptym now haue we tane
 A Clothyng is comyn vs vpon
 So white in world was nevir non
 When we shulle haue holdyn þo
 Thre dais of paske with-outyn mo
 We shulle be raveshid forth away
 Shalle no man se vs fro that day
 We haue you told the sothe law
 Of alle that we haue leve to shaw
 Worship ye euyr god of might
 And shryve you of your synns right
 And dothe penaunce while ye may
 his pese be with you haue good day
 ¶ When wretyn was what þey wold
 Carius then toke his scryte [wryte
 Ayen to Anna and Cayphe
 And to Gamaliel thise iij°
 But lenthus yaf þo vp his teme
 To Iosep and to Nicodeme

pat sua wid him has raised 3u. 18461 And 3e sal be, sua well iesu, All dumb of speche wid ilk man Till 3u spekand, bituix and þan pat he haue lent his leue 3u to 18465 His dern priuetes for to vndo. And sipen he bad vs sone on-ane, 'veind þu euer þe flum iordane, Feris sal þe find þar ma, 18469 pat vp es raised wid 3u tua, wittnes forto schau of sight, pat resen es <i>iesus</i> als he hight.' 18472 For he has granted vs bot thoru Dais to hald vr paskes nu, vr frendis widin wittnesing, Of vr lauerd iesu vprising, 18476 And of þe hali flom iordane vr baptizing þan haue we tane, A clething giuen es vs ilkane, In erd mai be nu quitter nane. 18480 And quen we sal haue halden þaa Thre das of pask widuten maa, We sal be rauised forth awai, Sal no man se vs fra þat day. 18484 we haue 3u tald all þe soth-sau Of all þat we haue leue to schau ; Bot louis nu vr lauerd dright, An knau til him of 3ur plight, 18488 An dos 3ur penans quilis 3e may: His pes bewid 3u: a[n]d haues gode day." ¹[Q]uen written was þat þai wald write, Carius þan tok his scrite [¹leaf 124, col. 1] Againe till anna and cayphe, 18493 And to gamaliel, þir thre ; Bot lentheus 3ald vp his teme 18495 Bath to ioseph and to nichodeme.	þat wiþ him haþ 3ou reised so He wol þat 3e where 3e go Be doumbe of speche of vche man þat to 3ou spekeþ til þat þan þat 3e haue lent his leue 3ou to his derne priuetees to vndo Aftir he bad vs soone anone wendeþ ouer þe flom iurdone Feres shul 3e fynde þere mo þat vp be risen wiþ 3ou two witenes for to shewe in sizt þat he is risen vp as he hizt He hath vs graunted for oure prow þis tyme to holde oure paske now Oure frendes to do to witenessyng Of his holy vp-risyng To þe holy flum iurdane Oure baptizing now haue we tane A clopinge is comen vs vp on So whit in world was neuer noon whenne we shul haue holden þo þre dayes of paske wiþouten moo We shul be rauysshed forþ away Shal no mon se vs fro þat day We haue 3ou tolde þe soþe sawe [TRIN] Of al þat we haue leue to shawe worshiþe 3e euer god of myzt And shryue 3ou of youre synnes rizt And doþ penaunce whil 3e may His pees be wiþ you haue good day whenne writen was þat þei wolde write Carius þenne toke his scrite A3ein to Anna & Caiphe And to Gamaliel þese þre But lentheus 3af þo vp his teme To Ioseph & to Nichodeme
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pai war transfigurd als tite, 18497
 Was neuer i-wis snau sa quite ;
 pai war a-wai fra sight of ei
 Moght neuer man þam siþen se.
 þe wryttes þat pai left þan þar, 18501
 Noiþer o þam es oper mare,
 Ne noght a letter oper lesse,
 Bot als þe tan þe toþer es.
 ¶ þat gadring o þe Iuus hale, 18505
 Quen þai had herd þis selcut tale,
 pai said, "for-soth, þis ilk dede
 Was don wit mightes o godd-hede."
 Fra sinagog þai went þam vte, 18509
 Wit mikel bisines and dute.
 A-pon þair breistes can þai bulk,
 And ilkan til þairs in to sculk.

Transfugird were they alle so tyzt
 Was nevir snow half so white
 Awey they went fro sight of eie
 Was nevir hem sethyn sie
 Tho wryttes that they left thor'
 Nothir was then othir mor'
 Not a letter mor' ne lesse
 But as the tone þe toder was

This turnyd þe iewis in-to bale
 When they herd þis wonder tale
 fforsothe they seid this ilk dede
 Was done by mightes of godhede
 ffrom the tempyl went they out
 With muchil busynes & dowte
 On her brestes gon they bolke
 And echon to her in-to skulke¹

[¹ *Laud extract ends here.*]

[*Pilate's Letter to Rome.*]

¶ Ioseph and nichodeme his fere
 pai did at write þis stori here, 18514
 To sir pilate pai it vn-did,
 All þat þe Iuus said and did.
 In synagog, wit-vten lite, [col. 2]
 Pilate did þaa gestes write, 18518
 In comun bokes o þair lai,
 Bath þat he sagh and herd sai
 O iesu and the Iuus state ; 18521
 Letteres to rome þar-of he wrate,
 Quar-of þis was þe bi-gining,
 "Pounce pilate gert claudi þe king!"
 Said, "littel es gan sin it be-tidd
 þat was bi-for min eien kidd, 18526
 þe Iuus wit þair envie and hete
 Has slain þair aun godd sa grete ;
 þat suld be godd til þair oxspring,
 Keneli þai dempt him to hing. 18530

Ioseph & nichodeme his fere. [leaf 76]
 pai did to write þis stori here
 to sir pilate pai hit vn-did
 & to þe iewes made hit kidd
 In þe sinagog wiþ grete delite
 pilate lete þa gestis write
 In commune bokis of his lay.
 baþ atte he sagh & herde say.
 of ihesu & of þe iewes state
 letterres to rome þer-of he wrate.
 quar-of þis was þe be-gynning'
 ¶ Ponce pilate gretes claudi þe king'
 litel is gane sin hit be-tidde.
 þat was be-for þine eien kid.
 þe iewes wiþ þaire enuy & hete
 has slaine þaire awen god sa grete
 þat sulde be god til þaire ospring'
 keneli þai demed him to hing.

pai war transfigurd als tite,
was neuer snau half sua quite ; 18498
pai went awai fra sight of eie
Moght neuer man paim siþen seie.
þe writtes þat pai left paim þare,
Nouþer of paim es oper mare, 18502
Ne noght a letter oper lesse,
Bot als þe tane þe toþer es.
[p]At gadring of þa iuus hale, 18505
Quen pai had herd þis selcuth
pai said, "for-soth, þis ilke dede, [tale,
was done wid nightes of godd-hede."
Far synagog pai went paim vte, 18509
wid mekil besines and dute.
Apon þair breistes gun pai bulk,
And ilkan to þair in pai skule. 18512

Transfigured were þei also tite
Was neuer snow half so white
Away þei went fro siȝt of eȝe
Was neuer mon hem siþen seȝe
þo writtes þat þei leste þore
Nouþer was þen opere more
Not a lettre more ny les
But as þe ton þe toþer wes
¶ þis turned þe iewes into bale
whenne þei herde þis wondir tale
For soþe þei seide þis ilke dede
was done bi myȝtis of godhede
Fro þe temple went þei oute
wiþ muchel bisynes & doute
On her brestes gon þei bulk
And vchone to her In to skulk

[*Pilate's Letter to Rome.*]

[I]oseph and nichodem hijs fere
Did to write þis stori here, 18514
To sir pilate þai it vndid,
All þat þe iuus said and did.
In synagog, widvten lite,
Pilat did þa gestes write, 18518
In comune bokes of þair lay,
Bat þat he sau and herde say
Of iesu and þair iuus state ;
Lettres to rome þar-of he wrate, 18522
[Q]uare-of þis was þe biginning,
"Ponce pilate gret claude þe king !"
Said, "littel es gane siþen it bitid
þat was bifor min auen eien keid,
þe iuus wid þair envie and hete 18527
Has slain þair auen god sua grete ;
þat suld be godd till þair ospring, [col. 2]
Keneli þai demid him to hing. 18530

Ioseph & Nichodeme his fere
Dud to write þis story here
To sir pilate þei hit vndide
As hit bifel in þat stide
In þe tempul wiþouten lite
Pilate dud þis story to write
In comune bokes of her lay
Boþe þat he saw and herde say
Of iesu & þese iewes dede
Lettres to Rome he wroot good spede
Of whice þus was þe bigynnyng
Ponce pilate grett claude þe kyng
Litol is goon siþ hit bitidde
Bifore myne eȝen hit was kidde
þat iewes wiþ enuye & hete
Haue slayn her owne god so grete
þat was þe god of her ospringe
Kenely þei him demed to hyng

O *quam* þair eldres had a hight,
 þat to þam suld þair aun dight
 His angel send al dun til þaim 18533
 þair worthi king him for to claim.
 And þai þis hight þat was sa scene,
 Suld tid þam thoru a maiden clene ;
 þis ilk man was son to þam sent
 Bath in time and nu present, 18538
 Quils i was baili o þair lau,
Quen sum men o þaa Iuus sau
 þis ilk man do signes sere,—
 þe blind to se, þe dumb at here,
 To parlesi and to mesele, 18543
 And to þe wode, gifand þair hele,
 Redi to rais þe ded til hand,
 And til his will þe wind to stand,
 Apon þe see wit-vten wete 18547
 Gangand als apon a strete ;—
 And oper takens fele vn-teld,
 þat þai for godd sun him heild.
 þe princes als his ful faas 18551
 Wit onst a night again him ras,
 Als prisun þai him tok for-þi,
 And taght him me als þair baili.
 O mani wranges þai him wreid,
 And mani lesing on him leid, 18556
 þai said he was a traitur
 And agains þair lagh a treietur
 I troud al þat þei me tald, 18559
 And beft to þaim up i him hald,
¹And þai him hang, suilk was þair red,
 And delued him *quen* he was ded.
 And o mi knightes sum þai sett
 For to do his graf be gett, [leaf 105, col. 1]
 And þar-apon þai did þair sele, 18565
 þat na man suld þis bodi stele.

of *quam* þaire eldres had a hiȝt
 þat to ham sulde god of miȝt
 his angel sende doun for þaime.
 þaire worpi king him for to claime
 & atte þis hiȝt atte was sa shene
 sulde tide ham þorou a maiden clene
 þis ilk man was ham sent.
 we sagħ him alle in present.
 quilest I. was Iustice of þat lagħ
 quen sum men of þa iewes sagħ
 þis ilk man do signes sere.
 þe blinde to se þe doumbe to here
 to parlesi & to mesele.
 & to þe wode gifande þaire hele
 redi to raise þe ded til hande
 & til his wil þe winde to stande
 a-pon þe see wiþ-uten wete
 dry to walke a-pon his fete
 & oper takenis & mani vn-talde
 for god sone men muȝt him halde
 þe princis als his ful faes
 wiþ pompe & pride againe him ras
 as prisoun þai him toke for-þi.
 & toke him in-to my bailli.
 of mani wrangis þai him wreyed
 & mani lesing on him lied.
 þai saide he was a tregitour
 & againe þaire lagħ traitour
 I trawed alle atte þai me talde
 a-gaine to ham I. him vp-ȝalde.
 & þai him hanged suche was þaire rede
 & dalue him quen he was dede.
 & of my kniȝttis vj. I.-sette.
 for to do his graue be-gette.
 & þer-a-pon I. sette my sele.
 þat na man sulde þe bodi stele.

Of quam þair eldris had ane hight,
þat to þaim suld þair auen dright
His angel send dune for þaim, 18533
þair worthi king him forto claim.
þat þai þis hight þat was sua schene,
Suld tide þaim thoru a maiden clene.
þis ilke man was to þaim sent 18537
Bath in time and in present,
Quilis i was baile of þair lau,
Quen sum men of þa iuus sau 18540
þis ilke man dos signes sere,—
þe blind to se, þe dumb to here,
To parlesi and eke to mesele, 18543
And to þe wode, giuand þair hele,
Redi to raise þe dede till hand,
And till his will þe wind to stand,
Apon þe see, widvten wete, 18547
Gangand als apon a strete ;—
And oper takeni[n]ges fel vnteld,
þat þai for goddes sun him held.
þe princes als his ful fas 18551
wid enst and nith again his ras,
Als presun þai him toke for-þi,
And bitaght him me als þair bailli.
Of mani wranges þai him wreid, 18555
And mani lesing on him lieid,
And said he was a tregettur,
And again þair lau traitur.
I troud all þat þai me tald, 18559
And beft to þaim i him vp zald,
And þai him hanged, sli was þair rede,
And deluid him quen he was dede.
And of mi knightes sum þat sett
Forto do his graue to gett, 18564
And þar-apon þai did þar sele,
þat no man suld his bodi stele.

To her eldres had he hiȝt
þat to hem wolde he of his myȝt
His aungel fro heuen sende
Fro her foos hem to defende
þis heste among hem shulde bene
þourȝe a mayden good & clene
þis ilke mon was to hem sent
Now in my tyme & my present
whil I was demer of her lawe
whenne somme of þo iewes sawe
þis ilke mon do miracles sere
Blynde to se & doumbe to here
To palesie & to mesele
And als to wode he ȝaf her hele
Redi to reise þe dede to honde
And to his wille þe wynde to stonde
Vpon þe see wiþouten wete
Goynge as vpon a strete
And opere tokenes fele vntelde
þat þei for goddes son him helde
þo princes of prestis his fulle foos
wiþ wrappe & envye on him roos
As prisoun þei him toke for-þi
And him bitauȝte to my baily
Of mony wrongis þei him wryed
And mony lesynges on him lyed
þei seide he wrouȝte bi wicche-craft
And wiþ þe deuel was bilaft
I leued al þat þei me tolde
And so to hem I him vp ȝolde
þei him henge suche was her reed
And grauen he was whenne he was ded
And of mony knyȝtes somme set I
To kepe his graue sikurly
þere vpon was done her sele [leaf 113, bk]
þat noon shulde þe body stele

þe thred dai ras he fra ded to lijf,
 Bot þan bigan a neu strif 18568
 Son bituix þam and min kynghtes,
 For þan bigan þai to bede þam hightes
 For to lei of his vp-rise, 18571
 Bot þof þai tok þair giftes o prise
 Fra þat Iuen folk sa fell,
 þe soth bi-houed þaim al-gat tell.
 þai sagh him rise fra vnder stan,
 And þat þai had fals giftes tan. 18576
 For-þi, sir king, i warn þe nu
 þat þou na lesing here o tru,
 And namli to þe sagh of Iuu,
 For þus-gat did þai wit iesu. 18580
 Ha! ha! quat þair will was wick
 þat werraidd him bath ded and quick.”
 Nu haf yee herd be tald þe pas,
 Hu þat he harud hell and ras. 18584
 ¶ Quen he for us was boght and sald
 Was tua and thritti winturs ald,
 And monet sex and wykes tua,
 Quen he þe Iuus lete him sla. 18588
 Bot we sal bath sua vnder-stand,
 Iuus and sarzins him slogh wit hand.
 þe skil þar-of it was for-þi,
 þat he þam bath come for to bi;
 þat ilk dai þan dede he, 18593
 His moder was gret wit aue,
 Tua night he in sepulcre lai,
 And noght bot an-lepe dai. 18596
 þe nightes tuin bi-takens bath
 þe bodi dede and the saul bath;
 þe dai bitakens þe ded of him 18599
 þat lightend has ur ded sa dim;
 Quils his licam lai vnder stan,
 In gast es he til hell gan, 18602

COTTON

¶ þe þrid day ras he to life.
 bot þen be-gan a new strife.
 be-twix þa iewes & my kniȝtis
 & þai ham gaf grete giftis
 for to laine his vprise
 al if þai toke þa giftes of prise.
 of þa men þat ware sa felle
 þe soþ be-houed ham algate telle
 þai sagh him rise fra vnder stane
 & atte þai had fals giftes tane
 for-þi sir king I. warne þe now.
 atte þou na lesing þer-of trow.
 ne leue natalis of na iew.
 for þus-gatis did þai wiþ ihesu.
 A of wille quat þai ware wikt
 at wroyed him baþ dede & quikt
 now haue ȝe herd talde þe pas.
 how he heried helle & ras.
 quen he for vs was boȝt & salde.
 he was ij. & xxx. ȝere alde.
 & moneþes vj. & wokis twa.
 quen he þe iewes lete him sla.
 bot certan ȝe salle vnderstande
 iewus & sarasines slogh him wiþ hande.
 þe skil þer-of was for-þi.
 þat he þam baþ come for to by.
 þat ilk dai þen died he.
 his moder gret was wiþ aue.
 ij. niȝt he in sepulcre lay.
 & noȝt bot an. anlepy day.
 þe niȝtis twin be-takenis to.
 þe bodis dede & saulis also.
 þe dai be-takenis dede of him.
 atte has liȝtened alle oure dim.
 ¶ quilest his licame lay vnderstane
 In gaste til helle is he gane

FAIRFAX

YOU HAVE NOW HEARD HOW JESUS HARROWED HELL AND ROSE. HE WAS 32 1065
YEARS, 6 MONTHS, 2 WEEKS OLD. HE LAY IN THE TOMB 2 NIGHTS AND 1 DAY.

þe thrid dai ras he to lijf, [1f 124, bk, col. 1]	þe þridde day he roos to lif
Bot þan bigan a nu strijf 18568	But þo bigonne a newe strif
Bituix þaa iuus and mi knyghtes,	Bitwene þe iewes & my knyȝtes
For þan bigan þai bede þaim giftes	For þei seide as þei sey wiþ siztes
Forto lei of his vp-rise,	Grete ȝiftis toke þei for þat prison
Bot þou þai toke þe gifte of pris	To hele þat he was so vp risen
Fra þat men folk sua fell, 18573	Fro mony iewes þat were fele
þe soth bihoued þaim algat tell.	þe soþe algate shulde þei hele
þai sau him rise fra vnder stane,	þei say him rise out of his graue
And þai þat had fals giftes tane.	þo knyȝtis to whom þei ȝiftis ȝaue
For-þi, sir king, i warn þe nu 18577	þerfore I warne þe sir kyng
þat þu na lesing here-of trou,	Trowe þis for no lesyng
And nameli to þe sau of iuu,	And namely leue her of no iwe
For dusgat did þai wid iesu. 18580	For al þus dud þei wiþ iesu
Aha! quat þair will was wick	þus were þe iewes fals & wik
þat werraid him bath dede and quick."	þei werred on iesu deed & quyk
Nu haue ȝe herd be tald þe pas,	Maugrey þe iewes his fals foos
Hu þat he herid hell and ras. 18584	þus he heried helle & roos
[Q]uen he for vs was boght and sold	whenne he for vs was bouȝt & solde
was tua and threiti weinter ald,	Two & þritty ȝeer he was olde
And monethes sex and woukes tua,	Moneþes sixe & wikes two
Quen he þe iuus lete him sla. 18588	whenne he þe iewes lete him slo
Bot we sal bath sua vnderstand,	But we shul þus vndirstonde
Iuus and sarzins him slou wid hand.	Iewes & sarasynes him slowȝe with
þe skill þar-of it was for-þi,	þe skil þerof was For þi [honde
þat he þaim bath come forto bi. 18592	þat he hem boþe coom to by
þat ilk þai þan deied he,	þat ilke day deȝed he
Als his mopir was gret wid aue,	þat his modir was gret wiþ aue
Tua night he in sepulcre lai, 18595	Two nyȝt he in sepulcre lay
Bot noght bot anlepi day.	But not but oon hool day
þe nightes tune bitakenes bath	[.
þe bodili dede and saulis ¹ bath; [1 MS. saulis]	
þe day bitakind ded of him 18599	
þat lightend all vr ded sua dim;	 no gap in the MS.]
Quilis his licam lai vnder stane,	whil his licam lay vndirstone
In gast es he to hell gane, 18602	His goost was to helle gone

His bodi here, his gast was þar, 18603
His goddhede wanted noþer-quar.
Vntill hell þat lauerd him light, [col. 2]
On paske-dai als at mid-night;—
For wel þou sal it vnder-tak 18607
þat ilk time he sent his wrake
Apon þe egipcians vn-lel,
þat he did sla wit his angel;
þat ilk [time] on nightertale, 18611
He broght his frendes vte o bale,
þat es fra hell to paradis.
And quen his will was for to rise,
Til his licam he went again, 18615
And ras up thoru his aun main.
þe seuend dai in paske-tide,
He ras arli, wit-vten bide, 18618
Bath godd and man als he was ar,
Vndeiaud nu for euermar,
For wit his fight again vr fede, 18621
Ouercommen he has þe lastand dede.
¶ And þus bicom þat oile in place,
þat godd had adam hight o grace;
Lang moght adam. thinc þe space
O fleming fra þat lauerd face, 18626
Four thusand yere, þat was þe tale,
And four hundret and four al hale
Was adam bidand in his bale,
Thoru dome vnto þat diming dale.
His lijf was in þis werld her 18631
[Nine] hundret and thritte yere,
Bliscd be þat king and clerc
þat sua can sauue his hand-werc;
And bliscd be sco þat vs bar, 18635
Suilk a saluing vs til vr sare.
þat ilk leuedi mot lene us lare
In his louing to tell hir mare. 18638

his bodi here his gaste was þare
his godhede wanted naure-quare.
vn-til helle þat lorde him lizt
on paske-day rizt atte midnizt.
for wete 3e wele & vnder-take.
þat ilk time he sende his wrake
a-pon þe egipcians vn-lele [leaf 76, back]
þat he did sla wiþ his angel.
þat ilk time on niztertale
he brozt his frendis out of bale.
þat is fra hel to paradis
& quen his wille was for to rise
til his licam he went a-gaine
& ras vp þorou his awen maine
¶ þe vij. dai in paske-tide.
he ras erli wiþ-outen bide.
boþ god & man for euer-mare
& neuer do dey as he did are.
for wiþ his fizt againe þe quede
ouer-commen he has þe lastand dede
And þus bicom þat oile to place
þat god has hizt adam of grace
lange muzt adam þink þe space
of fleming fra þat lordes face
iiij. þousand 3ere þen was þe tale
& iiij. hundre & iiij. hale.
was adam bitande in his bale.
þorou dome vn-to þat deming dale
¶ his life was in þis werlde here
ix. hundre & xxx. 3ere.
blessed be þat king & clerk.
þat squa can saue his hande-werk
& blessed be ho þat vs bare
suche a saluing tille our sare
þat ilk lauedi lene vs lare.
in his louing to telle now mare.

AND HE ROSE EARLY ON THE SEVENTH DAY OF EASTER, GOD AND MAN AS 1067
BEFORE. THUS CAME THE OIL OF MERCY. ADAM WAITED IN SORROW FOR IT LONG.

His bodi here, his gast was þar, 18603
His goddhede wanted nouþer-quar.
Into hell þat lauerd him light, [col. 2]
On pask-dai als on midnight;—
For witt 3e wele and vnder-take
þat ilke time he sent vs wrake 18608
Apon þe egypciens vnlele,
þat he did sla wid his angele;
þat ilke time on nightertale, 18611
He broght his freindis vte of bale,
þat es fra hell to paradis.
And quen his will was forto ris,
Till his licam he went again, 18615
And ras vp thoru his auen main.
þe seuend dai in pask tide
He ras arli, widvten bide,
Bath godd and man als he was ar,
vndeiaand nu for euermare, 18620
For wid his fight again vr fede,
Ouercomen he has þe lastand dede.
[A]nd dus bicom e þat oyle in place,
þat god hight adam of grace; 18624
Lang might adam thinc þe space
Of fleming fra þat lauerd face,
Four thousand 3ere, þan was þe tale,
Four hundred and four all hale
was adam bidan in his bale, 18629
Thoru dome into þat dinning dale.
His lijf was in þis werld here
Neine hundreth and thritti 3ere,
Blisced be þat king and clerk 18633
þat sua kan sauue his hand-werk;
And blisced be scho þat him bare
Suilk a saluing till vr sar.
þat ilk leuedi mot lene vs lare 18637
In his louing to tell nu mare.

GÖTTINGEN

His body here his goost þere
His godhede wantide nowhere
Into helle þat lord lizt
On paske day as at midnyzt
For wite we wel and vndirtake
þat ilke tyme he sent wrake
Vpon þe egipciens vnlele
þat he let sle wiþ his aungele
þat ilke tyme on nyzturtale
He brouzt his frendes out of bale
þat was fro helle to paradise
And whenne his wille was to rise
To his licam he went rizt
And roos vp bi his owne myzt
þe þridde day in certeyn tide
He roos erly wiþouten abide
Boþe god & mon as he was ore
Vndyinge for euermore
For wiþ þe myzt of his godhede
Ouercomen he haþ þe lastyng dede
þus coom þat oyle in place
þat god het Adam of grace
Longe myzte Adam þinke
From þe sizt of þat kyng
Foure þousonde. foure hundride & foure
was adam bidyng in his bale [bi tale
[.
. *no gap in the MS.*]
His lif was in þis world here
Nyne hundride & þritty 3ere
Blessed be þat kyng & clerk
þat so con saue his hondewerk
Blessed be she þat him bare
Suche a saluyng to oure sare
þat ilke lady sende vs grace
Of his preysing to speke sum space

TRINITY

[*Christ is like a Lion.*]

¶ Leon o rightwisnes has raised
Him-self, and his prisun laisd, 18640
Leon man mai him clepe be right,
For mai na best be mare o might.
And oþer alsua þar es resun
Qui he es takend to leon, 18644
Leon quelpe quen it es born
Lijs ded ai to þe thrid morn,
Wit-vten lijf of ani lime ;
His fader coms þan til him, 18648
And wit his cri þat es sua grise, ^{[leaf 105,}
He gifs his quelpe lijf to rise. ^{bk, col. 1]}
Sua did *iesus*, vr champiun,
þof he lai ded for vr ranscun, 18652
Quen þat his fader wald, he badd
His sun vp-ras us al to gladd.
O leon al-sua þe kind es hei,
Hu lukes slepand neuer his ei ; 18656
Ne *iesus*, þof his gast he yald
His goddhede þat has all in wald,
Moght neuer dei [ne] neuer sall,
Ne slepe, þat has to wak us all. 18660

L youn of riȝtwisnes has raised
him-seluen & his prisouns laused
lyoun man mai him calle wiȝ riȝt
far mai na best be mare of miȝt.
& oþer alsqua þer is resoun.
quy he may be calde leoun.
lioun quelp quen hit his borne.
lyes dede ay til þe þrid morne
wiȝ-outen life of ani lim.
his fader comis þen til him.
& wiȝ his cry þat is sa grise
he geres his quelp for to rise.
¶ squa ferde *ihesus* our scaumpioun.
alle lay he dede for our raunsoun.
quen his fader rise him bad.
vp he ras vs alle to glad.
of lioun alsqua þe kinde is heye.
he loukis slepand neuer his eye.
ne *ihesus* þou he his gaste ȝalde
his godhede þat has al in walde
muȝt neuer dey ne neuer salle
ne slepe þat has to wake vs alle

[*Our Lord's Life after he had risen.*]

¶ þat king, quen he was risen to lijf,
Secud him til his disciplis riȝf, 18662
Come and yode to þaim vmstunt,
And ete and dranc als he was wont ;
Wit þam he lenged four[ti] dais,
And sermon[d] (als þe stori sais)
Of heuen blis þat es sa hei, 18667
And quen his will was for to stei,
To gader all his to-gedir he badd ;
And quen þai war all samen stadd,

COTTON

¶ þat king' quen he was risen to life
he shewed him til his disciplis rife
come & ȝode til ham sum stont
& ete & drank' als he was wont
wiȝ ham he lenged xl. dais.
& preȝched als þe story says.
of heyuen blis þat is squa heye
& quen his wil was for to steye.
to come to-gedder al his he bad
& quen þai ware alle sammyn stad

FAIRFAX

[*Christ is like a Lion.*]

[L]Eon of rehtwisnes has raised	¶ þe lioun of rihtwisnes þus reised
Him-seluen, and his presun laised,	His dedes made his godhede preysed
Leon men mai him clepe wid right,	Lyon men may him clepe wiþ riht
For mai na best be mare of might.	For may no beest be more of myzt
And alsua þar es oþer resun [If 125, col. 1]	Also þer is anoþer resoun
Qui he es takened to a leon, 18644	whi he is tokened to a leoun
Leon quelp quen it es born	þe leouns whelpe whenne hit is born
Liges dede to þe threid morn,	Lijþ deed til þe þridde morn
widvten lijf of ani lim, 18647	wiþouten lif of any lym
His [fadir] comis þan to him ;	His fadir þenne comeþ to him
And wid his cri þat es sua greis,	And wiþ his cry þat is so grise
He giues his quelp lijf forto rijs.	He 3yueþ his whelpe lif to rise
Sua did iesu, vr champion, 18651	So dud iesu oure champion [leaf 114]
þou he lai dede for vr ransoun,	þo he lay deed for oure raunsoun
Quen þat his fader wald, he bad	whenne his fadir wolde he made
þe sun vpras vs alle to glad.	Him vp to rise vs alle to glade
Of leon alsua þe kind es hey, 18655	Of leoun also þe kynde is heze
Slepanð loukes he neuer his eie,	Slepyng loukeþ he neuer his eze
Ne iesus, þou his gast he 3ald	Nor iesus þouze he his goost 3alde
His godd-hede þat has all i[n] wald,	His godhede þat haþ al in walde
Moght neuer dei ne neuer sall, 18659	Mizte neuer deze ne neuer shal
Ne slepe, þat has to wake vs all.	Ny slepe þat haþ to wake vs al

[*Our Lord's Life after he had risen.*]

[þ]at king, quen he was resen to lijf,	þat kyng þo he was risen to lif
Scheud him till his disciplis rijf,	Shewed him to his disciples rif
Com and 3ode to þaim vmstunt, 18663	Coom & 3ode ofte hem among
And ete and dranck als he was wont ;	And also eet wiþ hem & dronk
wid þaim he dueld fourti dais,	wiþ hem he dwelt fourti dayes
An sarmoned (als þe stori sais) 18666	And preched as þe story sayes
Of heuenes blis þat es sua hei,	Of heuen blis þat is so hyze
And quen his will was forto stei,	And whenne his wille was vp to stize
To gadir all his togeder he badd ;	To geder alle his to gider he bad
And þai war all samen stadd, 18670	Soone þei were to gider lad

Iesus him kidd til þaim all neu, 18671
To frest if þai in trouth war tru,
þair mistruing for to misprais,
And vte o wan-hope for to rais.
For son þar was o þat gedring, 18675
þat troud noght wel his up-rising;
Bot þair mistrouth, þe soth to sai,
Es strenghing of vr trouth to dai;
Gret sikernes til us it was, 18679
þe mistruing o sant thomas,
For he wald trau on nankin wise
þat lauerd *iesus* suld sua vp-rise;
Of his up-ras he was in were 18683
And said, "for thing þat i mai here
Mai i trou he up-risen es,
Til i mai se and fele his flexs,
þe thirles bath o hand and fete, 18687
And of his side þe wond wete;
Quen [I] ha graped þir wit hand,
þe soth þan most i vnderstand."
Bot *iesus* þat sli brest wald bete,
Thomas lufsumli he lete 18692
To put his hand in at his side,
Al for to grape his wond wide,
And said, "thomas þou fele and se [col.2]
Quer i me-self or noght it be, 18696
And mistru noght þat es to tru,
Bot stand in stedfast trouth fra nu."
Quen thomas þat to crist was cuth,
Herd þis talkin o *iesu* muth, 18700
"þou ert," he said, "nu lauerd min
And þou art als mi dere drightin."
"For þou," coth he, "þe soth has sene,
Nu þou it wate wit-vten wene 18704
Bot þa men sal be benedight
Sal trou in me wit-vten sight."

ihesus kid ham to ham al new.
to fraist if þai in traup ware trew
þaire mistrowning' for to mispraise
& out of wanhope for to raise
for sum þer was of þat gedring'
atte trawed nozt his vprising'
¶ bot þaire mistrouþ for-soþ to say.
is strenþing' of our traup to day.
grete sikernes til vs hit was
þe mistrowing' of saint thomas.
for he walde traw on nankin wise
þat is lorde *ihesus* sulde squa vprise
of vprising' he was in were
he saide for þing' þat I. mai here
nyl I. traw vp-risin he is.
til I. him se & fele his flesshe
þe þirlis baþ of hende & fete
& of his side þe woundis wete
quen I. haue graped þer wiþ hand
þe soþ þen moste I. vnderstande
bot *ihesus* þat alle balis mai bete
thomas lousumli he lete.
to putte his hande in atte his side.
& for to grape his woundes wide.
& saide thomas þou fele and se.
queþer I. my-self or nozt hit be
& mistrou nozt atte is to trow.
bot stande in ste[d]fast traup fra now.
¶ quen thomas þat to crist was coup
herd þis talking' of his mouþ.
þou art he saide lorde mine.
& þou art als my dere drightine
for þou quop he þe soþ has sene
now þou wate wiþ-uten wene
bot blessed mote alle þa be [leaf 77]
þat trawes hit & sese nozt me

THOMAS WOULD NOT BELIEVE THAT JESUS HAD RISEN TILL HE HAD FELT AND 1071
 SEEN HIM. JESUS ALLOWED THIS, BUT BLESSED THOSE WHO HAD FAITH WITHOUT SIGHT.

<i>Iesus</i> him kid to þaim all nu, 18671 To fraist if þai in trouth war tru, þair mistrourning forto misþrais, And vte of wanhope forto rais. 18674 For sum þar was of þat gadring, þat troud noght ȝeit his vprising; Bot þair mistrovth, soth to sai, Es strinthing of vr troght to-day; Gret sekirnes till vs it was, 18679 þe mistrouruing of sant thomas, For he wald trou on nakin wise [col. 2] vr lauerd iesu suld sua vprise; Of his vpris he was in were 18683 And said, "for thing þat i mai here Mai i trou he vpresin es, Till i mai se and fele his fless, þe thirles bath of hend an fete, 18687 And of his side þe wondes wete; Quen i haue graped þa wid hand, þe soth þan most i vnderstand." Bot <i>iesus</i> þat sli brest wald bete, Thomas luuesumli he lete, 18692 And forto grape his wondes wiðe To put his hand in at his side, And said, "thomas þu fele and se Queþer i me-self or noght it be, 18696 And mistrou noght þat es to trou, Bot stand in stedfast trouth fra nu." Quen thomas þat crist was couth, Herd þis takning of iesu muth, 18700 "þu ert," he said, "nu lauerd min And þu art als mi dere drightin." "For þu," said he, "þe soth has sene, Nu þu wat widvten wene 18704 Bot þa men sal be benedight Sal trou in me widuten sight."	<i>Ihesus</i> kud him to hem new To wite if þei in troupe were trew Her mys bileue for to mys preise And out of wanhope hem to reise For somme were of þat gederyng þat leued not ȝit his vp rising But her mys troupe soþ to say Is strengþing of oure troupe to day Greet sikurnes to vs hit was þe mys trowyng of seynt Thomas For he wolde trowe on no wise Oure lord <i>ihesu</i> shulde so rise Of his vprist he was in were And seide for þing þat I may here I may not leue vp risen he es Til I se & fele his flesshe þe þurles boþe of honde & fete And of his syde þe wounde wete whenne I haue groped þo wiþ honde þe soþe þenne wol I vndirstonde But <i>ihesus</i> þat his bale wolde bete louesumly thomas he lete For to grope his woundes wide And put his honde in to his side He seide thomas now fele & se wheþer I my self now be he Stonde studfaste now herfore And mis bileue þou no more whenne thomas þat to crist was couþe Herde þis of <i>ihesu</i> Mouþe þou art he seide lord god myn þat for me hast suffred pyn For þou seide <i>crist</i> hast hit sene þou leuest hit wiþuten wene Blessed shul alle þo men be þat hit shal leue & not se
---	--

¶ Fra þan wald dright wit open dede
Conferme his trouth till all lede ;
He badd þan his disciplis preche
Oueral þis werld his trouth to teche,
[. . . *no gap in Cotton MS.;*
 . . . *a leaf wanting in Laud MS.*]
And all þat wald tru fra þat time,
And sipen wald receiue baptime,
þat þai suld baptist be in hast, 18715
In fader and sun and haligast.
And þai þat baptime wald noght take,
O dome þai sal be don to wrake.
þe truand and þe baptist bath 18719
þai sal be sauē fra waful wath.
þar has he sothfast sample left,
þat nede-wais most be born eft,
First in flexs and sipen in crist, 18723
O moder wambe and þan baptist ;
Fader and moder us gat and bar,
Bot crist us neu has geten þar,
Vs geten in hali gast has he,
For-þi sothfast his suns er we. 18728
Ful wa þan mai him be for aun,
þat will noght suilk a fader knaun !
For þis es he ful wel we wate,
þat neuer o þat appel bate 18732
Thoru him we mai, wit-vten lett,
Ask ur heritage wit dett,
For left he noght þar-of a smitt
Of all þe lagh þat he ne held it, 18736
þat neuer was halden þar bi-forn,
þat he for us com to be born.
Of erth it come þe first man
þat al ur baret us bi-gan ; 18740
þe toþer us come fra heuen ture,
þat broght us saghtnes and succure.

Fra þen walde ihesus wiþ opin dede
conferme his traup til awin sede
he bad þen his disciplis preychē
ouer al þis werlde þe traup to teiche
[.
 *no gap in the MS.*]
& alle þat walde trawe fra þat time
& sipen walde resceyue baptime.
þat þai sulde baptist be in haste
in þe fader & sone & haligaste.
& þai þat baptime wil noȝt take
of dome salle be done to wrake
þe trawande & þe baptist baþ
þai salle be safe fra waful wap
þer has he soþfast ensauple left
þat nede-waies most he be born eft
first in flesshe & sipen in criste.
of moder wambe & þen baptist
¶ fader & moder vs gatte & bere
bot cristen has geten vs new pere
vs giten in haligaste has he
for-þi soþfast his sonis ar we.
ful grete veniaunce is on him draw
þat wil noȝt suche a fader knaw.
for-þi is he ful wele we wate
þat neuer of þat appil bate.
þorou him we mai wiþ-uten lette
aske our heritage wiþ dette.
for left he noȝt þer-of a quitte.
of alle þe lagh þat he ne held hit
þat neuer was halden þer be-forne.
þat he for vs come to be borne.
¶ of erþ come þe first man.
þat alle our baret first be-gan.
þe toþer vs come fra heyuen toure
þat broȝt us sauenes & socoure.

WE MUST BE BORN AGAIN IN CHRIST; WE ARE HIS SONS IN THE HOLY GHOST, 1073
AND SHOULD KNOW OUR FATHER! THROUGH HIM WE MAY ASK OUR HERITAGE.

[F]ra þan wald drightin wid opin dede
Comferme his trouth til alkin lede;
He bad þan his disciplis teche 18709
Ouer all þis world forto preche,
[.
. *no gap in the MS.*]
And all þat wald tru fra þat time,
And siþen wald reciuie baptime,
þat pai suld baptist be in hast, 18715
In name fader and sun and hali gast.
And pai þat will noght baptim take,
Ate dome pai sal be done to wrake..
þe truand and þe baptist bath 18719
þai sal be sauf fra waful wath.
þar has he sothfast sample left, <sup>[ff 125, bk,
col. 1]</sup>
þat nedewais most he born be eft,
First in flexs and syden in crist, 18723
Of modir wamb and þan baptist;
Fader and modir vs gat and bar,
Bot crist has nu vs getten þar, 18726
vs getun in hali gast has he,
For-þi sothfast his suns er we.
Ful wa þan mai him be for au, 18729
þat will noght suilk a fadir knau!
For-þi es he ful wele we wate,
þat neuer of þat appil bate
Thoru him we mai, widvten lett,
Aske vr eritage wid dedett, 18734
For left he noght þar-of a smitt
Of all þe lau þat he ne held itt,
þat neuer was haldin þar biforn,
þat he for vs come to bi born. 18738
Of erde it come þe frist man
þat all vr baret vs bigan;
þe toþer vs come fra heuen tur, 18741
þat broght vs saghtnes and succur.

For þenne wolde ihesu in his dedes
Conferme þe treuþe to alle ledes
He bad his disciplis teche
Ouer al þe world þe gospel preche
þat is to vche creature
For þei shulde in trouþe be sure
Alle þat wolde leue þat tolde
And bapteme receyue wolde
þei shulde be baptized wiþouten boost
In name of fadir son & holy goost
And who þat wolde no bapteme take
At dome þei shulde falle to wrake
þe leuer & þe baptized boþe
Shulde be saued from alle loþe
þus haþ he vs ensauple left
þat we most nede be born eft
Furst in flesshe & siþen in crist
Of modir wombe & þenne baptist
Fadir & modir vs get & bere
But crist haþ vs geten here
In þe holy goost geten vs haþ he
þerfore his soþfaste sones be we
Ful wo may him be & owe
þat wol not suche a fadir knowe
For þat is he wel we woot ^{[leaf 114, back}
þat neuer of þe appel boot
Bi him we may wiþouten let
Aske oure heritage of det
þe lawe he helde wondir wel
Vnholden lasste he neuer a del
Neuer was hit holden þer biforn
For þat he coom to be born
Of erþe he coom þe furst mon
þat al oure baret bigon
þe toþer coom from heuen tour
þat brouzte vs sauynge & socour

1074 THE FIRST MAN BROUGHT ALL THE WORLD INTO SORROW, BUT JESUS GOT OUR HERITAGE AGAIN. "JOHN WAS BAPTIZED WITH WATER, YE WITH THE HOLY GHOST."

þe for-mast man was flexsli wroght, ^[If 106, col. 1]
 þat al þe werld in bale has broght ;
 He was pute vte of paradis, 18745
 And al þat oxspring þat was his ;
 Bot *iesus* vr fader has mad al plain,
 Gate til vr heritage a-gain, 18748
 þat lighted in erth fra heuen hei,
 And fra þe lau vs dos up stei.
 Til his disciplis badd þat heind 18751
 Fra iursalem þai suld nocht weind,
 Bot bide his fader hight right þar,
 þat thoru his muth he said þam ar,
 He said, "be baptist o sant iohan
 Was nocht don bot in water allan,
 Bot i sai you yee sal in hast 18757
 Be baptist in þe haligast."

þe formast man was flesssheli wro3t
 þat alle þe werlde in bale¹ bro3t
 he was putte out of paradis. <sup>[¹ MS. has
erased after
bale]</sup>
 & alle þe ospring¹ þat was his.
 bot *ihesus* our fader has al made plain.
 gat vs our heritage a-gaine.
 þat lizt in erþ fra heyuen heye
 & fra þe erþ vs dos vp-stey.
 ¶ til his disciplis bad þat hende.
 fra *ierusalem* pai sulde no3t wende.
 til þat I. haue talde 3ou mare.
 þat 3e salle se or þat I. fare.
 þe baptiz he saide of seint iohñ
 was no3t done bot in water allone.
 bot I. say 3e salle in haste.
 be baptist in þe haligaste.

[*The Ascension of Christ.*]

Quen *iesus* had his spell ful-fild,
 And teched þam al þat þat he wild,
 Forth he ledd þat fernet suete, 18761
 Apon þe mont of oliuete
 In licknes o profession,
 And gaf þam all his benisun :
 And wit his aun propur might,
 He stei up in þair aller sight, 18766
 A clude þat þar a-gain him light
 Bitaght him til his angels bright ;
 Quen þai þe sight of him had tint,
 Yeit þai be-heild wit-vten stint, 18770
 And quils þai sua beheild in lite,
 Bi-side þam stode tua men in quite,
 And said, "godmen o galilee,
 Apon quat thing sa wonder yee ?
 Wonder yee sua a-pon *iesu*, 18775
 Bot right als he es tan fra yow,

quen *ihesus* had his spel fulfilled
 & shew ham alle atte he willed
 forþ he led þat farned squete
 a-pon þe mounte of oliuete
 in liknes of processoun.
 & gaf ham alle his benisoun.
 & wiþ his awen propre mi3t
 he steye vp in þaire aller si3t.
 a cloude þer come againe him lizt
 bi-ta3t him til his angel bri3t.
 quen þai þe sight of him had tint.
 3et þai be-helde wiþ-uten stint.
 ¶ & quilest þai squa be-helde in lite
 be-side ham stode ij. men in quite.
 quar-a-pon squa wonder 3e.
 gode men þai saide of galilee.
 a-pon *ihesu* to wonder squa.
 ri3t as he now is tane 3ou fra.

WHEN JESUS HAD FINISHED TALKING HE LED THAT SWEET COMPANY ON TO 1075
OLIVET, BLESSED THEM, AND ROSE UP, A CLOUD TOOK HIM TO HIS ANGELS.

þe formast man was flesli wrought,
þat all þe w[o]rld in bale had broght ;
He was put vte of paradis, 18745
And all þe ospring þat was his ;
Bot iesu vr fadir has made al plain,
Gat til vr eritage again,
þat lighted in erd fra heuen hei,
And fra þe lau vs dos vp stei. 18750
[T]ill his desciplis bad þat heind
Fra ierusalem þai suld noght wend,
Bot bide his fadir hight right þar,
þat thoru his muth said men ar, 18754
“Se said þe baptim of sant iohn
was noght done bot in water allon,
Bot i sai 3u 3e sal in hast
Be baptist in þe hali gast.” 18758

þe formast mon was fleshely wrouzt
þat al þe world in bale brouzt
He was put out of paradis
And his ospringe al for vnwis
But iesu oure fadir made al pleyne
And gat oure heritage azein
þat lizte in erþe fro heuen heze
And þidur wol vs do to steze
To his disciples bad þat hende
Fro ierusalem þei shulde not wende
But bide his fadir biheste þere
As men bi him had seide ere
Se seide þe baptist Ion
I baptize 3ou in watir on
In hast 3e shal wiþouten boost
Be baptized of þe holy goost

[*The Ascension of Christ.*]

Quen iesus had his spell fulfild, [col. 2]
And teched þaim all þat he wild,
Forth he led þat megne suete, 18761
Oup-on þe munt of oliuete
In lienes of processiun,
And gaf þaim all his benisoun :
And wid his auen propre might,
He stei vp in þair aller sight, 18766
A cloud þat þar again him light
Bitaght him till his angelis bright ;
Quen þai þe sight of him had tint,
3eit þai biheld widvten stint, 18770
And quilis þai biheld sua in lite,
Beside þaim stod tua men in quite,
And said, “god men of galile,
Quar-apon sua wonder 3e ? 18774
3e wonder sua apon iesu,
Bot right als he es tane fra 3u,

whenne iesus had fulfild his spel
And tauzte hem as he coude wel
Forþ he ladde þe meyne swete
Vpon þe mount of olyuete
In likenes of a processioun
And 3af hem alle his benesoun
And wiþ his owne propre myzt
He stey vp in her aller sizt
A cloude þat doun azein him coom
Bitauzte him to his aungels þon
whenne þei sizte of him had tynt
3itt loked þei wiþouten stynt
Whil þei biheld so in delite
Beside hem stode two men in white
And seiden gode men of galile
wher vpon merueile 3ee
3e merueile vp on iesu now
But riht as he is take fro 3ow

He sal come at a-noiper tide, 18777
For thar yow noght him a-bide.
Bot com sal be wonder kene,
Quen he sal deme us all bidene."
Apon þat hali thrusdai 18781
þus went *iesus* to graith ur wai,
Wit fader his to graith vr in,
þat nu er of his aun kin,
In heuen blis, þat es þe soth; 18785
If we folu her right his sloth,
His kin he will noght for-sake,
Bot it be thoru pair aun sake,
Bot godd for-bedesua þat it weind, [col. 2]
þat we vr fa mak of ur freind; 18790
Wel aght we to luue him þan,
Qua luues him noght, es na man.
Na certes, if i þe soth sal rede,
Naman es he dos na man-hede, 18794
And of vn-man-hede es it draun,
To be again god dede vn-knaun.
Vr manhed bu we þan him vn-to,
In al þe god þat we mai do, 18798
For first in erth he her it fett,
And nu in heuen he has it sett.
Sua hei ouer all creatur,
Quat hert mai thinc o suilk honur,
þat he til us has don o blis, 18803
þat cuppuld þus vr kind til his.
And sett apon his fader right hand,
þat mighti godd and all weldand.
þat es a selcuth thing to neuen, 18807
For þer es erth hegher þan heuen.
þat *iesus*, godd and man wit-al,
Sua hei es sett in heuen hall. 18810
Quat elles bot erth es vr manhed,
þat es mad an wit his godd-hed?

he salle come atte a-no^{per} tide
thar 3ou no3t him now a-bide
bot þat come salle be wonder kene
quen he comis vs al to deme.
a-pon þe hali þorisday.
þus went *ihesus* to graiþ our way.
wiþ his fader to graiþ our in.
þat now is of his awen kin.
in heyuen blis þat is þe soþ.
if we wille folow ri3t his sloþ.
his kin ne wille he no3t for-sake.
bot if pai hit ham-seluen make
¶ bot god for-bede þat hit squa wende
þat we our fa make of our frende
wele vs agh to loue him þan.
qua lous him no3t is na man.
for *certis* if I. þe soþ salle rede.
na man is he dos na man-hede.
& of vn-manhede is hit drawn
of goddes dede to be vn-knawen.
manhede bowe þou vn-to
in alle þe gode þat we may do.
for first in erþ he here hit fette
& now he has in heyuen hit sette
squa hey aboue al creature . . .
quat hert mai þink of such honour
þat he tille vs has done of blis. [1877, bk1]
þat cuppled . [þ]vs our kinde tille his.
¶ & sette a-pon his fader ri3t hande
þat mi3ti god al weldande.
hit is a selcouþ þing to neyuen.
for þer is erþ herre þen heyuen.
þer *ihesus* god & man wiþ alle.
squa heye is sette in heyuenis alle
quat ellis bot erþ is our manhede
þat is made an wiþ his god-hede.

WE BOW OUR MANHOOD TO HIM IN ALL GOOD, FOR HE FIRST GOT IT ON EARTH, 1077
AND HAS NOW SET IT IN HEAVEN'S HALL. HE HAS COUPLED OUR NATURE WITH HIS.

He sal cum at an^oper tide, 18777
For thar 3e naght him nu abide.
Bot þat come sal be wonder kene,
Quen he sal deme vs all bidene."

[A]pon þat hal[i] thures-day 18781
þan went iesu to graith vr way,
wid fadir his to graith vr in,

þat nu es of his auen kin, 18784
In heuen blis, þat es þe soth ;

If we will folu right þe slotht,
His kin ne will he noght forsake,
Bot it be thoru vr auen make, 18788

Bot god forbede þat it sua weind,
þat we vr fa make of vr freind ;

Ful wele aue we to luue hi[m] þan,
Qua luues him noght, he es na man.

Na certes, if i þe soth sal rede, 18793
Na man es he dos no manhede,

And of vnmanhede es it draun,
To be again gode dede vnknaun.

vr manhede bu we þan him vnto, ^[cf 126, col. 1] 18798
In all þe gode þat we mai do,

For ferist in erd he here it fett,
And nu he has in heuen it bett.

Sua hei vtouer all creatur, 18801
Quat hert mai thine of sli onur,

þat he till vs has done of blis,
þat cupplid þus vr kind to his.

And sett apon his fadir right hand,
þat mighti god all weilldand. 18806

þat es a selcuth thing to neuen,
For þar es erd heier þan heuen.

þar iesus, god and man wid-all,
Sua hei es sett in heuen hall. 18810

Quat ellis bot erd es vr manhede,
þat es made ane wid his godhede ?

GÖTTINGEN

He shal com at an^oper tide
þar 3ou not him now abide
But þat come shal be wondir kene
whenne he com shal al to deme

¶ Vpon þe holy þurseday
Went ihesus to ordeyne oure lay
Wiþ his fadir to take her In

þat wol wiþ wille be of his kyn
In heuen blis þat is to sey

If we wol folwe þe riȝt wey
His kyn wol he not forsake

But we vs fouly mystake
But god forbede hit so to wende
þat we oure fo make of oure frende

wel owe we to loue him þon
who loueþ him not is no mon

Certis if we soþ shul rede
Mon is noon but he do monhede

And of vnmonhede is hit drawn
þat of good dede wol not be knawen

Oure monhede bowe we þenne him to
In al þe good þat we may do

For furst in erþe he here hit fet
And now in heuen he haþ hit set

Ful heȝe aboue alle creatures
what hert may þenke of suche honures

þat vs haþ done þe kyng of blis
þat coupled þus oure kynde to his

And set hit on his fadir riȝt honde
þat myȝti god al weldonde

þis is a selcouþ þing to neuen
For þus is erþe heȝer þen heuen

þere ihesus god & mon wiþ alle
So heȝe is set in heuen stalle

Monhede but erþe what is hit ^[leaf 115]
þat now wiþ þe godhede is knyȝt

TRINITY

He send us ai þat ilk grace	18813	he sendis now þat ilk grace.
þar to se his blisful face !		þer to se his blisful face.
Mare blis ne ioi mai neuer mar be,		mare blis ne ioi mai neuer be.
þan on his suet face to se.	18816	þen on his squete face to se.

**Of þe fairnes of crist : & his bodeli
liknes in erþ.**

¶ Of his visage þat es sa bright		O f his visage þat is sa brizt
Me for to mele it es vn-right,	18818	me for to telle hit is na rizt.
For angels es na sun sa light,		for angels ar brizter þen sunne-lizt
þair mast ioi es on his sight,		þaire maste ioi is on þat sizt
To se him þar he sittes nu,		for tille se him sitte in trone
In heuen als we aght to tru,	18822	in heyuen blis as he was wone
Bot of his licknes þat he bar		¶ bot of his liknes þat he bare.
Quils he went prechand here and þare.		quilest he preiched here & þare.
þan mai we sai, als it es redd		þen mai we sai als hit is redde.
Of ur bokes in sumstede,	18826	in our bokis in mani stedde.
Of heght he was meteli man,		¶ of hezt he was a metili man.
Efter þat þe men war þan ;		offer atte þe men ware þan.
Noþer to gret, ne right to small,		nauper to grete ne rizt to smalle
And wonder semli was wit-al ;	18830	& wonder semeli he was wiþ-alle.
His cher was dredful on to loke,		¶ his cher was dredeful on to loke.
And lufsum als-sua, sais þe boke ;		& lousum alsqua sais þe boke
His hare like to þe nute brun,	18833	his hare like to þe note broun.
Quen it for ripnes fals dun,		quen hit for ripenes fallis down.
Apon his sculdres ligand wele,	[leaf 106, bk. col. 1]	a-pon his shuldres ligande wele
Bi his eres skailand sumdele.		bi his eres shailande sumdele.
In hefd he had a clift be-forn,	18837	¶ In heued he had a clift be-forne
Als nazarens has þat þar er born.		als nazarens & þer ar borne.
His for-hed [fair], wemless to sight,		his forheued faire wemles to sizt.
Wit-vten ani runkel slight,	18840	wiþ-outen ani ronclis. slizt.
His vice sumdel wit rede was blend ;		his visage sumdel wiþ rode was blende
On nese and muth was noght at mend,		his neyse his mouþ was nozt to mende
Forked fair þe chin he bare	18843	comli & faire his chyn he bare.
And tender berd wit mikel hare.		¶ & tender berde wiþ mikil hare

IT IS SAID THAT HE WAS OF MIDDLE HEIGHT, HIS FACE WAS STERN, YET LOVING, 1079
HIS HAIR LONG AND NUT-BROWN, A FAIR FORE-HEAD, AND A FORKED THICK BEARD.

He send vs nu þat ilk grace	18813	He sende vs now þat ilke grace
þat to se his blisful place!		þat we may se his blessed face
Mar blis ne ioy mai neuer be,		More blis & ioye may neuer be
þan on his suete face to se.	18816	þen on his blessed face to se

[*A description of the Person of Christ.*]

[O]f his visage þat es sua brigh[t]		¶ Of þis visage þat is so brizt
Me to speke þar-of it es vnright,		Me to speke is vnritz
For angelis es no sun sua light,		For aungels þat aboute him bene
þair most ioy es on his sight,	18820	Her moost ioye is on him to sene
To se him þar he sittes nu,		To se him þere he sitteþ now
In heuen als we agh all to trou,		In heuen as may alle avow
Bot of his liknes þat he bare	18823	But of his likeñes þat he bar
Quiles he was prechand here a[n]d þar.		whil he preched here & þar
þan mai we sai, als it es redd		we may saye as hit is red
In vr bokes in sumkin stedd,		In oure bokes in dyuerse sted
Of heght he was a meteli man,	18827	Of heizte he was a metely mon
Efter þat þe mèn war þan ;		Aftir þat þe men were þon
Nouþer to gret, ne right to small,		Nouþer to grete ny to smal
And wonder semli was wid-all ;	18830	And wondir semely eke wiþ al
His chere was dredeful on to loke,		His chere was dredeful on to loke
And luuesum alsua, sais þe boke ;		And louesum as seiþ þe boke
His har like to þe nute brune,	18833	His heer like to þe note broun
Quen it for ripes fallis dune,		whenne hit for ripe falleþ doun
Apon his chuldris ligand wele,	[col. 2]	Vpon his shuldres liggyng wele
Bi his eris skailand sum dele.	18836	Bi his eres slydyng som dele
In heued he had a sched biforn,		In heed he had a sheed biforn
Als nazarenes has þat þar er born.		As Nazarenus han þere þei are born
His forhed fair, wemles to sight,		His forhede feir wemles in siȝt
widuten ani runkil sleight,	18840	wiþouten wrynkul hit was slizt
His vijs sum-dele wid rede was blend ;		His viys somdel with reed was meynd
Of neies and muth was noght to mēd,		wiþ nese & mouþ feire ordeyned
Forkid fair þe chin he bare	18843	Forked feire þe chyn he bere
And tender berd wid mekil hare.		And tender berd wiþ muchel here

1080 JESUS' BEARD WAS NUT-BROWN, HIS LOOK STEDFAST, HIS EYES CLEAR GRAY.
HE SPOKE CLEARLY ; HIS REBUKING WAS AWFUL. WE FIND THAT HE WEPT THRICE,

Berd and hefd of a heu ware, 18845
Nute brun als i tald yow are.
Metli har was on his chin,
And als his hefd was scheud in tuin.
Stedfast his lok and simple ai, 18849
His eien clere, and sumdel grai ;
Clerli spak he þat he wald,
And al his skil wiseli he tald.
In his snaiping aful was he, 18853
In talking moght nan sa fer be.
þat thris he wep we find i-nogh,
Bot we find neuer quar he logh.
O suilk a moder, wel slik a child,
Wit fair wisage and modes mild,
It es sene be þe weroni 18859
And be þe ymage o þat leuedi
þe tane es to þe toþer like,
Stad in þe blis of heuen rike. 18862

¶ *Quen iesus* was vp-stei til heuen,
Als yee haf herd me for-wit neuen,
To iursalem þai wēnt þam son, 18865
Als þaim was biden for-to don.
þe breþer all er commen þider,
In a hus þai war to-geder, 18868
Stil þai heild þaim þar and euen.
þe apostels war þan bot elleuen,
Petre, Iohn, Iams, andreu,
Philiph, thomas, barthelmeu,
Matheu, iacob, Iudas, symon, 18873
All þir þar lai in orisun ;
Maria his moder and oþer sum
þat was bi-taght nere to iesum, 18876

COTTON

berde & heued of an hew ware
note broun as I talde þou are.
Meteli hare was on his chyn.
& als his heued was shed in twin.
stedefast his loke & simple ay.
his eien clere & sumdel gray.
clerli spac he quat he walde.
& his skille wiseli he talde.
In his snaiping aghful was he.
in talking miȝt nane soþer be.
þris he wepped we finde I-nogh.
bot we finde neuer-quare at he logh.
þe moder was like vn-to þe childe
wiþ faire visage & modis milde.
wele mai men wete sicureli.
þat þe ymage of þat lauedi.
þe tane is to þe toþer like.
In þe blis of heyuen-rike.

how þai chese **Mathy** apostel þoron
þe haligast ofter þe resurreccioun.

Quen *ihesus* was vpstey til heyuen
als be-fore 3e herde me neyuen
to ierusalem þai went sone.
als ham was bidden for to done.
þe breþer alle ar commen þidder.
& in a hous ware alle to-gidder.
stille þai helde ham þer & eyuen.
þe apostles ware þen bot elleyuen.
¶ Petre. Iohn. Iame. & Andrew.
Philiph thomas & Bertelmew.
Matheu Iacob Iudas Simon.
alle þer lay in þaire orisoun.
Maria his moder & oþer sum.
þat was be-tazt nere to ihesum.

nomi-
na
aposto-
lorum

FAIRFAX

Berd and hefd of a heu ware, 18845	Berd & heed of on hew were
Nutte brun als i tald 3u are.	Note broun as I tolde 3ou ere
Meteli har was on his schin, [¹ MS. fete]	Metely heer was on his chyn
And als his hefd ¹ was sched in tuyn.	Louely & blessed vs to wyn
Stedfast his loke and simple ay, 18849	Studfaste his loke & symple ay
His eien clere, and sum-dele gray ;	His e3en clere & somdel gray
Clerli spac he quat he wald,	Clerely spake he what he wolde
And all his skill wisli he tald.	And alle his skiles wisely tolde
In his snaiping auful was he, 18853	In his snybbyng aweful was he
In talking might nane sother be.	I[n] techyng my3t noon soþer be
þat teris he wepe we find enogh,	Teres he wepte we fynde Inow3e
Bot we find neuer þat he logh.	But we fynde neuer þat he low3e
Of suilk a moder, suilk a child, 18857	Like his modir was þat childe
wid fair visage and modes mild,	wiþ faire visage & mode ful mylde
It es wele sene bi þe veroni	Sene hit is bi þe verony
And bi þe ymage of þat leuedi	And bi þe ymage of þat lady
þe tane es to þe toþer like,	þe ton is to þe toþer liche
Stad in þe blis of heuen-rike. 18862	Stad in heuen blis riche

[*The Acts of the Apostles.*]

[Q]ven <i>iesus</i> was vpstei til heuen,	¶ whenne <i>ihesus</i> vp went to heuen
Als 3e herd me forwid neuene,	As 3e herde me bifore neuene
To ierusalem þan went þaim sone,	To ierusalem þo went þei soone
Als þaim was bedin forwid done.	As hem was beden for to done
þe breþer all er comen þeder, 18867	Alle þo breþer were comen þider
In a hus war þai to-gider,	And in an hous þo were to gider
S[t]ill þai held þaim þar and euen.	Stille þei bar hem þo & euen
þe apostlis war þan bot elleuen,	þe apostles þo were but elleuen
Petre, iohn, iame, and andreu, 18871	Petur. Ion. Iame. & Andrew
Philipe, thomas, and bartholomeu,	Philip. Thomas & bartulmew
Mathe, iacob, iudas, simon, [^{leaf 126, back, col. 1}]	Mathe, Iacob. Iudas. Symeon
All þir lay þar in orisoun ;	All þese lay in orisoun
Mari his modir and oþer sum 18875	Marie his modir & oþer also
þat was neuer betaght to <i>iesum</i> ,	þat were wont wiþ <i>ihesu</i> to go

þai war ner sex score men to tell.
 þan ras petre þam to spell, 18878
 "Mi breþer," he said, "it most nu nede
 þe writte be fulfild þat we rede;
 þat þe haligast said thoru dauí, [col. 2]
 O iudas and his trecheri, 18882
 þat in vr tale was teld for an
 And did vr lauerd iesu bitan.
 O þe mede of his felunni 18885
 A feild þai did þam for to bij;
 He brast in middes *quen* he hang,
 His guttes at his wamb vte wrang.
 þe psalm sais, thoru þe haligast, 18889
 His woning stede be wild and wast,
 And for his tresun and his suike
 Anoþer most haf his biscop-rike.
 O þis gadring be-houes us þan, 18893
 In witenesing to ches a man
 Vn-to þe seruís of vr tale,
 For to mak þe numbre hale."
 All þai said, "lok it be sua," 18897
 And of þam all þai ches tua,
 þe tan hight ioseph barsabas,
 þe toþer was hatten mathias. 18900
 þai said, and þus drightin bi-soght,
 "þou lauerd þat seis all mens thoght,
 þou sceu nu *queþer* o þir tua here,
 þat þou will haue to þis mister 18904
 In-to þe sted Iudas has losen,
 þe quilk o þir þou will ha chosen."
 þan kest þai cauel þam emell,
 Bot son a-pon mathie it fell, 18908
 Of him it was vr lauerd will,
 þe tale o tuelue for to fulfill.

COTTON

þai ware nere sex skore to telle.
 þen ras petre ham to spelle.
 ¶ my breþer he saide hit most nede
 þe writte be fulfilled atte we rede
 atte þe haligaste saide þorou dauí.
 of Iudas & his trecheri.
 þat in our tale was talde for an.
 & did our lorde ihesu be slane.
 & for þe mede of his feloni.
 a felde *þer-wiþ* he con him by.
 he brast a-middis *quen* he hang
 his guttis atte his wambe out-wrange
 þe salme sais þorou þe haligast
 his woning¹ stode be wilde & waste
 ¶ & for his tresoun & his squike
 chose we an tille vs like.
 of þis geddering be-houis vs þan.
 In witenesing¹ to chose a man.¹
 [2To goddis seruyse him to take,
 And also a hool noumbre to make.
 Alle seide, "let hit be so,"
 And of hem alle chees þei two,
 þe ton het Ioseph barabas,
 And þe toþer mathias.
 þei seide, & þus god bisouzt
 "þou lord þat seest al monnes þouzt,
 Shewe vs *wheþer* of þese here
 þat þou wolt haue to þi mistere,
 In stide of Iudas þat is losen,
 whiche of þese þou wolt haue chosen."
 þenne cast þei lottis for to telle,
 And soone vp-on mathi hit felle,
 On him hit was oure lordis wille
 þe noumbre of twelue to fulfill.

FAIRFAX (PART ARUNDEL MS.)

[¹ ll. 18895—18900 wanting in Fairfax MS.; 2 leaves gone. Laud MS. wants ll. 18633—18900; 2 leaves torn out.]

[² From MS. Arundel 57, Herald's College, leaf 110, back, col. 1.]

HE SAID THEY MUST CHOOSE ANOTHER IN HIS PLACE. BARSABAS AND MATHIAS 1083
WERE CHOSEN ; THEY PRAYED GOD TO DIRECT THEM ; THE LOT FELL UPON MATHIAS.

pai war nere sex skor men to tell.
 þan ras petre þaim to spell, 18878
 "Mi breþer," he said, "it most nu nede
 þe writt be fulfild þat we rede ;
 þat hali-gast said thoru dauí,
 Of iudas and his trechori, 18882
 þat in vr tale was tald for ane
 And did vr lauerd iesu to slane.
 Of þe mede of his feluni
 A feild he did him for to bi ; 18886
 He brast in middis quen he hang,
 His guttes at his wamb vte wrang.
 þe salme sais thoru þe hali-gast, 18889
 His woning sted be wild and wast,
 And for his tresun and his suike,
 Anoper most haue his bischop-rike,
 Of þis gadring bihouis vs þan, 18893
 In wittenesing to chese a man
 vnto þe seruís of¹ vre tale, [MS. or]
 For to make vr numb're hale."
 All pai said, "loke it be sua," 18897
 And of þaim all þai ches þaim tua,
 þe tane hight ioseph barrabas,
 þe toþer was haten matheas. 18900
 pai said, and þus drightin bisogh[t],
 "þu lauerd þat seis all manes þoght,
 þu scheu vs queder of þis tua sere,
 þat þu will haue to vs mistere, 18904
 Into stede iudas was losin,
 Quilk of þir þu wil haue chosin."
 þan keist pai caueles þaim emell,
 Bot sone apon mathi it fell, 18908
 Of him it was vr lauerd will,
 þe tale of tuelue to fulfille.

GÖTTINGEN

þere was neȝe six skore men to telle
 Petur roos & bigon to spelle
 Breþer he seide þe writen mot nede
 Be fulfilled þat we rede
 þe holy goost seide þourȝe dauy
 Of Iudas and of his tricchery
 þat in oure tale was tolde for one
 And dud oure lord ihesu to slone
 wiþ tresour of þat felonye
 A felde he dud him for to bye
 He brast in two as he hong
 His guttes at his wombe out wrong
 þe salmes seiþ bi good taast
 His wonyng shulde be wilde & waast
 And for his tresoun & his swiche [if 115,
 back]
 Anoper shulde haue his bisshopriche
 Of þis gederynge bihoueþ vs þon
 In witenessynge to chese a mon
 To goddes seruise him to take
 And also a hool noumbre to make
 Alle seide lete hit be so
 And of hem alle chese þei two
 þe ton hett ioseph Barabas
 And þe toþer mathias
 þei seide & þus god bisouȝt
 þou lord þat seest alle mennes þouȝt
 Shewe vs wheþer of þese here
 þat þou wolt haue to þi mistere
 In stude of Iudas þat is losen
 whiche of þese þou wolt haue chosen
 þenne cast þei lottes for to telle
 And sone vpon Mathi hit felle
 On him hit was oure lordes wille
 þe noumbre of twelue to fulfille

TRINITY

[*The Descent of the Holy Spirit.*]

¶ Ten dais fra þe ascension,
 þe apostels lai all in orisun.
 Als þai sua all to-geder lai 18913
 Apon þat hali wijt sundai,
 At vndrin tide þar come a sune
 Vte o þe air al bristand dune,
 Als it war a thoner blast, 18917
 Brathli on þat hus it brast,
 Wit a wind þar come wit-all
 And, þai sittand, fild al þat hall.
 þe haligast þar lighted þan 18921
 Bath on womman and on man,
 Vn-to þair hefdes all bi-dene
 Was firen tungen sittand sene,
 A firen tung on ilkan light, 18925
 Bot noght þai brint, þof þai mad bright.
 And qui þai come in firen sight? ^[leaf 107, col. 1]
 Bot for to giue þam strenght and might,
 For we wat, wit-vten gile, 18929
 þe fire es god to strenght þe tile;
 Tung bitakens all langage
 þat þai suld haf of ful knaulage,
 To stand ai stitli for þe fai, 18933
 And thrali preche al crist lai.
 Of haligast fild war þai þan,
 And for to tell þai all bigan
 þe miracles gret o iesu crist, 18937
 For wel þai all langage wist.
 Als gaf to þaim þe haligast
 Alkin wiit to tuche and tast, 18940
 Was na langage man for to muth,
 þat þai ne all kindli it cuth.
 ¶ In þat siquar was in þat tun
 Men of alkin religioun, 18944

COTTON

Ten dayes from þe ascencioun,
 þe apostlis lay in orisoun,
 And as þei so to-gider lay
 vp-on þe holy wit-sonday,
 At vndren tyde þer coom a soun
 Fro þe eir brestyngne down,
 As hit were a þonder blast,
 Brodly on þat house hit brast,
 Wiþ a wynd þat coom wiþ-alles
 And, þei sittyng, fulde þat halle.
 þe holy goost þo lihte þon
 Boþe on wommon & mon,
 vnto her hedes alle bidene ^[col. 2]
 were firen tonges sittynge sene,
 A firen tonge on vchone list,
 But not hit brent, þei hit were briht.
 And whi hit coom in firen siht?
 Forto strengþe & ȝyue myht,
 For wel we woot, wiþouten gyle,
 Fire is good to strengþe þe tile;
 Tongis bitokenen alle langage
 þat þei schulde haue ful knowlage,
 To stonde safly for þe fay,
 And trewely preche cristis lay.
 Of þe holy goost filde were þei þan.
 And for to telle þei alle bigan
 þe miracis grete of iesu couþe,
 For alle langagis þei couþe wiþ mouþe.
 þe holy goost ȝaf hem at þat blast
 Of alle wittis to touche and tast,
 Euery langage þat þenne was,
 Kyndely couþe þei hit bi gras.
 þat tyme was þere in þat toun
 Sere men of alle religioun,

FAIRFAX (ARUNDEL MS.)

IT CAME AS FIRE TO GIVE STRENGTH, AND AS TONGUES TO BETOKEN THE 1085
PREACHING OF CHRIST TO ALL. THEY BEGAN TO TALK IN MANY TONGUES.

[*The Descent of the Holy Spirit.*]

[T]En dais fra þe assenciun,	[col. 2]	¶ Ten dayes from þe assencioun
þe apostlis lai all in orisun.	18912	þe apostlis lay in orisoun
Als þai sua to-gedir lay		And as þei so to gider lay
Apon þat hali Wittsunday,		Vp on þe holy witsonen day
At vndrin tide þar come a sune		At vndren tide þer coom a soun
vte of þe air brestand dune,	18916	Fro þe eir brestyng doun
Als it war a thoner blast,		As hit were a þondir blast
Brathli on þat hus it brast,		Brodly on þat hous hit brast
wid a wend at come wid-all		wip a wynd þat coom wip alle
And, þai sittand, fild all þat hall.		And þei sittynge fulled þat halle
þe hali gast þar lighted þan	18921	þe holy goost þere lizt þon
Bath on womman and on man,		Boþe on wommon & mon
vnto þair hefdes all bidene		Vnto her hedes al bidene
was firen tungen sittand sene,		were fyren tonges sittynge sene
A firen tung on ilke a-light,	18925	A firen tonge on vchone lizt
Bot noght þai brint, þou þai war bright.		But not hit brende þei hit were briȝt
And qui þai come in firen sight?		And whi hit coom in firen siȝt
Bot forto strenth and giue might,		For to strengþe & ȝyue myȝt
For wele we wate, widvten gile,		For wel we woot wipouten gile
For fire es gode to strenth þe tile ;		Fire is good to strengþe þe tile
Tung bi-takenes all langage	18931	Tonges bitoken alle langage
þat þai suld haue of ful knaulage,		þat þei shulde haue ful knowlage
To stand stithli for þe fay,		To stonde stifly for þe fay
And thrali preche for cristes lay.		And trewely preche cristis lay
Of hali-gast fild war þai þan,	18935	Of þe holy goost fulde were þei þan
And for to tell þai all bigan		And for to telle þei alle bigan
þe miraclis grete of iesu crist,		þe miracles grete of ihesu couȝe
For alkin langage wele þai wist.		For alle langages þei coude with mouȝe
Als þaim to gaf þe hali-gast	18939	þe holy goost ȝaf hem at þat blast
Of alkin witt to touche and tast,		Of alle wittes to touche & tast
was na langage þat man wald mouth,		Euery langage þat þenne was
þat þaim all it kindlik cuth.		Kyndely coude þei hit bi gras
[I]n þat siquar was in þat tune		þat tyme was þere in þat toun
Sere men of all religiune,	18944	Sere men of alle religioun

Of al maner of nacioun
 Man redis of in ani tun, 18946
 þat to þat come þat siquar,
 Of ilk lede, fra here and þar.
 Quen þai had herd þat mikel blast,
 Quarfor þai war dred and agast, 18950
 For þat ferli þan war þai fus,
 þai runnen til þe apostel hus,
 And carpand o þat grisli crak ;
 þair aun langage ilkan þai spak, 18954
 Of alkin thing þat þai cuth frain,
 Redi þai gaf ansuer again,
 þat ilk tung quar-sum þai war,
 Til ilk lede þai gaf ansuar ; 18958
 It was na wisdom man to knau
 þat þai ne cuth redi resun scau.
 All wondred þat þam herd and sei,
 Said þai, "er not þir o galilei 18962
 Born þat es þair kind contre ?
 Hu," coth þai þan, "mai it be,
 þat vr langage spek þai þus ?
 Gret selcuth hir-of thinc us." 18966
 Oper-sum þan badd þam do wai,
 "Drunken," þai said, "o must ar þai."
 ¶ Vp stode petre þan in þat thrang,
 And said, "god men, yee haf þe wrang,
 þir er not drunken als yee sai, 18971
 It es not bot vndrin o þe dai,
 þaineer noght þat time wont at ete [col. 2]
 Ne not to drinc be-for þair mete ;
 Bot i sal tell it yow wel better, 18975
 If yee can rede your aun letter.
 þar was a prophet treu and lele
 In form dais, þat hight iohel,
 'I sal send in þe last dais
 O mi spirit,' þus he sais, 18980

COTTON

[.
 no gap in the MS.]
 To þat feest coom þenne þore,
 Of vche cuntre, lasse & more.
 wherfore were þei drad & gast,
 For heryng of þat mychel blast,
 For þat blast þat þei þere herde
 To þe apostlis hous þei ran for ferde,
 Spekyng of þat grisly crak ;
 her owne langage vchone spak,
 Of vche þing þat þei coude freyn,
 Redy þei 3af vnswere a3eyn,
 þat ilke tonge what so þei were,
 To vche lede 3af þo vnswere ;
 Of al wisdom þat men knowe,
 þei coude resoun redy showe.
 Alle merueiled how hit myzte be
 And seide, "þese men of galile,
 Born in þat cuntre to seen,
 How," þei seide, "may þis ben
 þat oure langage speke þei þus ? [leaf 111,
 col. 1]
 Greet wondir her-of þinke vs."
 Somme bad opere þenne do wey,
 And seiden, "dronke of must were þei."
 Vp stood petur in þat þrong,
 And seide, "gode men, 3e haue wrong,
 we are not dronken as 3e say,
 Hit is but vndren tide of day,
 we be not wont þat tyme to ete
 ny not to drynke bifore oure mete ;
 But I shal telle 3ou hit wel bettur,
 If 3e con rede 3oure owne lettur.
 þer was a prophete trewe & lele,
 Bi olde dayes, þat het Ioele,
 'I shal sende in þe laste dayes
 Of my spirit,' þus he sayes,

FAIRFAX (ARUNDEL MS.)

ALL WONDERED ; " ARE NOT THESE MEN OF GALILEE ? HOW IS IT THEY SPEAK 1087
OUR LANGUAGES ? THEY MUST BE DRUNK." PETER DEFENDS THEM AND QUOTES JOEL.

Of all manere of naciune
Man redes of in ani rune, 18946
þat to þat feste com þat siquare,
Of ilkin lede, bath lesse and mare.
Quarfor þai war dred and gast, ^{[leaf 127,}
Quen þai had herd þat mekil blast, ^{col. 1]}
For þat farli sone war þai fus, 18951
And ran þaim til þe apostlis hus,
All carpand of þat grisli crack ;
þair auen langage ilkan þai spac,
Of ilkan thing þat þai cuth frain,
Redi þai gaue þaim ansuer again,
þat ilk tung quat-sum it ware, 18957
Till ilk lede þai gaue ansuare ;
It was na wisdom man to knau
þat þai ne cuth resun redi schau.
All wondred-on þat þai herd or sei,
And said, " er noght þir of galilei
Born þat es þair kind cuntre ? 18963
Hu," said þai þan, " ma þis be,
þat vr langage nu speke þai þus ?
Gret selcuth here-of thinces vus."
Oper-sum badd þaim þan do way,
And said, " drunkein of must er þai."
[V]p stod peter in þat thrang, 18969
And said, " gode men, 3e haue þe wrang,
we er noght drunkin als 3e say,
It ne es bot vnþren tide of þe day,
we er noght wont þat time at ete
Ne noght to drinc bifor vr mete ;
Bot i sal till it 3u wele better, 18975
If 3e can rede 3ur auen letter.
þar was a prophete treu and lele,
In formdais, þat hight ioel,
' I sal send in þe last dais
Of mi spirit,' þus it sais, 18980

GÖTTINGEN

[.
. no gap in the MS.]
To þat feest coom þenne þore
Of vche cuntre lasse & more
wherfore were þei drad & gast
For heryng of þat muchel blast
For þat blast þat þei þere herde
To þe apostlis hous þei ran for ferde
Spekyng of þat grisly crak
her owne langage vchone spak
Of vche þing þat þei coude freyn
Redy þei 3af vnswere a3eyn
þat ilke tonge what so þei were
To vche lede 3af þo vnswere
Of al wisdom þat men knowe
þei coude resoun redy showe
Alle merueiled how hit myȝt be
And seide þese men of galile
Born in þat cuntre to seen
How þei seide may þis been
þat oure langage speke þei þus
Greet wondir her of þinke vs
Somme bad opere þenne do wey
And seiden dronken of must were þei
¶ Vp stood petur in þat þrong
And seide gode men 3e saye wrong
we are not dronken as 3e say
Hit is but vndren tide of day
We ben not wont þat tyme to ete ^[leaf 116]
Ny not to drynke bifore oure mete
But I shal telle 3ou hit wel bettur
If 3e con rede 3oure owne lettur
þere was a prophete trewe & lele
Bi olde dayes þat hette Iohele
I shal sende in þe laste dayes
Of my spirit þus he sayes

TRINITY

'Bath on man and womman eke
 O propheci þan sal þai speke, 18982
 Yur suns and yur doghteres fre,
 And yur yongmen sightes se.
 Yur eldrin men sal dremes dreme,
 And o mi gast þai sal ha streme 18986
 To suain and womman gife alsua,
 At cum wit propheci to spa ;
 In heuen on hei þan sal i scau,
 And signes dun in erth lau." 18990
 He tald þam mani takens sere,
 þat es na nede all recken here.
 ¶ "Mi breþer," he said, "ful wel mai i
 O þe prophet yow tell dau, 18994
 He wist þat godd til him had suorn
 þat an suld of his sede be born
 To sitte in sertles¹ þat was his; [¹ So in MS.]
 Bot he þat sagh on-ferrum þis
 Of his up-ris he said, 'in hell, 18999
 Ne suld noght crist be left to duell,
 Ne neuer o rote his flexs ha sight,
 Bot raised he es wit strengh o dright.'
 Fra ded to lijf nu risen es he, 19003
 And þar-of wittnes all ar wee,
 Raid sua wit godds might,
 And siker of his fader hight.
 Of haligast þe giftes sere, 19007
 Gin us he has als yee se here,
 Til heuen he stei, þat was wel sene ;
 And i sai to yow folk biden,
 þis iesus es vr lauerd dright, 19011
 Yee did on rode wit-vten right."
 ¶ þir wordes herd, þair here gun turn,
 And als for þair misdedes morun,
 To petre and þaapostels to 19015
 þai said, "godmen, quat sal we do?"

COTTON

'Boþe on mon & wommon eke
 Of prophecie shul þei speke meke,
 3oure sones & 3oure dou3tris fre,
 And 3oure 3onge men shul siztis se.
 3oure eldre men shal dremes dreme,
 And of my goost I shal a streme
 To mon & wommon 3yue also,
 To come bi prophecie and go ;
 In heuen on hy3e shal I showe,
 Signes & on erpe lowe." 18990
 He tolde hem mony tokenes sere,
 þat is no nede to reken here.]
 [¹ Brethir he seið welle may I [¹ from Laud MS., 416]
 Telle you of the prophyte dauy
 he wyst that godd had to hym sworn
 That oon shuld on his sede be born
 To sytte in setes that were his
 But he that sie so ferre this
 Of his vpryst he told in helle
 hyt shalle not be last to duelle
 Nevyr shalle rote his flesh so bryzt
 But reysid is he by his might
 ffrom dethe to lyf now resyn is he
 and there-of wytnes alle ar we
 Reysid so wyth-outyn let
 and made sekyr that his fader hight
 The yeftes of the holy gost sere
 he hath vs yevyn as ye se here
 To hevyyn he stie that is wele sene
 and I sey to you folk by-dene
 That Iesus is that lord of myzt
 Ye did on rode with vnright
 Thise wordes herd many oon
 and rewid sore in hert anon
 To petyr and othir Appostils ij°
 Good men they seið what shalle we do
 FAIRFAX (ARUNDEL AND LAUD MSS.)

WHO SHOULD NOT BE LEFT IN HELL, NOR HIS FLESH SEE CORRUPTION. "WE ARE 1089
ALL WITNESS HE HAS RISEN TO LIFE, AND HAS GIVEN US THE GIFTS OF THE SPIRIT."

'Bath on man and womman eke
Of propheci þan sal þai speke, 18982
zur suns and zur doughtris fre,
And zur zongmen sal sightes se.
zur eldrin men sal dremis dreme,
And of mi gast i sal a streme 18986
To suayn and womman giue alsua, [col. 2]
To cum wid propheci to spa ;
In heuen on hei þan sal i schau,
And signes dune on erd lau.'" 18990
He tald þaim mani takinges sere,
þat es no nede all reken here.
"Mi breder," he said, "ful wele mai i
zu tell of þe prophete dauī, 18994
He wist that god till him had suorn
þat ane suld of his sede be born
To sitt in setlis þat war his ;
Bot he þat sau on-ferrum þis 18998
Of his vpris he said, 'in hell,
It sal noght be left to duell,
Ne neuer of rote his fless haue sight,
Bot raised es he wid strenth of dright.'
Fra dede to lijf nu resin es he, 19003
And þar-of witnes all er we,
Raised sua wid godes might,
And sikird of hir fadir hight.
Of hali-gast þe giftes sere, 19007
Giuen vs has he als 3e se here,
Tille heuen he stei, þat es wele sene ;
And i sai to zu folk bi-dene,
þis iesus es mi lauerd dright, 19011
3e did on rode widvten right."
[þ]ir wordis herd, þair hert gan tru,
And als for þair misdedis þai ru,
To petre and þe apostlis to 19015
þai said, "god men, quat sal we do?"

Boþe on mon & wommon eke
Of prophecie shul þei speke meke
3oure sones & 3oure douȝtres fre
And 3oure 3onge men shul siȝtes se
3oure eldremen shul dremes dreme
And of my goost I shal a streme
To mon & wommon 3yue also
To com bi prophecie and go
In heuen on heȝe shal I showe
Signes & on erþe lowe
He tolde hem mony tokenes sere
þat is no nede to rekene here
Breþer he seide wel may I
Telle 3ou of þe prophete dauy
He wist þat god had to him sworn
þat oon shulde of his seed be born
To sitte in sete þat were his
But he þat say so fer þis
Of his vpriste he tolde in helle
Hit shal not be laft to dwelle
Neuer shal rote his flesshe so briȝt
But reised is he bi his myȝt
From deef to lif now risen is he
And þerof witenes alle are we
Reised so wiþouten let
And made sikur þat his fadir het
þe giftes of þe holy goost sere
He haȝ vs 3yuen as 3e se here
To heuen he steȝe þat is wel sene
And I saye to 3ou folke bi dene
þat ihesus þat is lord of myȝt
3e dude on rode wiȝ vnriȝt
þese wordes herde mony one
And rewed sore in herte anone
To petur & oþere apostles to
Gode men þei seide what shul we do

1090 PETER TELLS THOSE WHO MOURN THEIR MISDEEDS TO REPENT AND BE BAPTIZED; THE REWARD IS PROMISED TO ALL. 300 PEOPLE WERE BAPTIZED BY PETER.

“ Bot dos penance and baptiz yow
 All in þe nam of ur iesu, 19018
 Yow sal for-giuen be yur sake, ^[leaf 107, bk., col. 1]
 þe gifte of þe holigast to take;
 For-qui to yow and to yur sede,
 þe barns þat of yow sal brede,
 þe mede es hight of al and al, 19023
 All þaa þat crist will til him call,
 Bot for your bote i you for-bede
 To lete oght at þis wicked lede.”
 Petre paind him ful gern
 In crist lai þat folk to lern; 19028
 And þai þat tok his word til hert,
 þair sauls turnd it to quert;
 For þar was þat ilk dai in lijf
 Thre hundret baptist man and wijf,
 þat desseli bath late and are 19033
 War tentand to þe apostels lare,
 And o þair brede ete wit þaim þare
 þat þai had noght tan elles-square.
 þai þat had hus or ani aght 19037
 þai sald þam and þe pris laght,
 Be-for þe apostels fete it broght,
 þar-of to do quat þaim god thoght.
 Arli þe apostels ilk dai
 Went to þe temple for to prai, 19042
 At þair gain come mete þai gaue,
 Ilkan þat þai sagh mister haue,
 ¶ Petre and iohn a dai at none
 Went to þe kirc to mak þair bone,
 Be-side þe wai þar sagh þai lij, 19047
 A man was criplid in þe parlesi,
 And had ben mast all his fordais,
 Als þe stori telles and sais;
 Ilk dai man him þider bar 19051
 For to bide his almus þar.

COTTON

But baptyse you and dothe penaunce
 In Iesu name for his sufferaunce
 ye shulle for-yeuyn by your' sake
 The holy gostes yest to take
 ffor why to you and to your' sede
 The childryn that of you shalle brede
 The most mede is yt off alle
 That Crysten bene Iesu wille calle
 But for your' bote I you forbede
 To leuyn on this wyckyd lede
 ¶ Peter paynyd hym fuþ yern
 In goddes name that folk to lern
 Tho that toke this word to hert
 hir soulis turnyd yt to quert
 There was that ilk day in lyvis
 Baptyst iij C men and wyvis
 That besyly fuþ oft there
 Entendaunt to þe appostils were
 and ete bred with hem to fare
 whan they had noght els-whare
 Tho that hows had or oper good
 Sold yt and with þe appostils yode
 By-fore the appostils fete yt brozt
 To do there-of what good hem thozt
 ¶ Erely the appostils eche day
 To the temple went to pray
 At hir yene come the mete they yaff
 To eche as they say myster haff
 P petir and Iohn aday at non
 wentyn to chirch to make her bone
 Beside the wey sie they þer lie
 A man Crockyd in the palsy
 And had bene most part of his dais
 As the story tellus and sais
 Eche day men theder hym bere
 ffor to byde his almys there

FAIRFAX (LAUD MS.)

THEY ATE BREAD WITH THEM; THEY SOLD THEIR HOUSES AND GAVE THE MONEY 1091
TO THE APOSTLES. PETER AND JOHN FOUND A PARALYZED CRIPPLE BEGGING.

“Bot dos penance and baptiz 3u
In þe name of vr ihesu, 19018
3e sal forgiuen be 3ur sake,
þe gift of hali gast to take ;
For-qui to 3u and to 3ur sede,
þe barnis þat of 3u sal brede, 19022
þe mede es hight of all and all,
All þaa þat cristen er iesu wil call,
Bot for 3ur bote i 3u forbede <sup>[ff 127, bk,
col. 1.]</sup> 19026
To leten at þis wicked lede.”
Petre pained him ful garn
In cristes lai þat folk to larn ;
And þai þat toke þis word till hert,
þair saulis turned it to quert ; 19030
For þar was þat ilke day in liues
Baptist thre hundreth men and wiuis,
þat desseli both late and are 19033
þar tendant to þe apostlis ware,
And of þat bred ete wid þaim þare,
þat þai had noght elles-quare. 19036
þai þat hus had or ani oþer gode
þai sald, and wid þe pris þai 3ode
And bifor þe apostlis fete it broght,
þar-of to no-quat þaim god thoght.
Arli þe apostlis euer-ilke day 19041
went to þe temple for to prai,
At þair gain-come þe mete þai gaf,
Ilkan als þai sau mister haf. 19044
[P]etre and iohn a day at none
went to kirc to make þair bone,
Beside þe wai þar sau þai lij, 19047
A man was croked in þe parlesi,
And had bene mast all his fordaïs,
Als þe stori vs tellis and sais ;
Ilk dai men þedir him bare 19051
Forto bidd his almosun þare.

GÖTTINGEN

But baptize 3ou & doþ penaunce
In ihesu name for his suffraunce
3e shul for3yuen be 3oure sake
þe holy gostis gifte to take
For whi to 3ou & to 3oure sede
þe children þat of 3ou shal brede
þe mede is hett of alle & alle
þat cristen ben ihesu wol calle
But for 3oure bote I 3ou forbede
To leuen on þis wicked lede
¶ Petur peyned him ful 3erne
In goddes name þat folke to lerne
þo þat toke þis word to herte
Her soulis turned hit to querte
þere was þat ilke day in lyues
Baptized þre hundride men & wyues
þat bisily ful ofte þere
Entendaunt to þe apostles were
And eet breed wiþ hem to fare
whenne þei had nouzt elles whare
þo þat hous hadde or oþere good
Solde hit & wiþ þe apostlis 3ood
Bifore þe apostlis feet hit brouzt
To do þerof what hem good þouzt
¶ Erly þe apostlis vche day
To þe temple wenten to pray
At her a3eyn come þe mete þei 3aue
To vche as þei say mistere haue
¶ Petur & Ion a day at none
wenten to chirche to make her bone
Bisyde þe wey say þei þere ly
A mon croked in þe palesy
And had ben moost part of his dayes
As þe story telleþ & sayes
Vche day men þidur him bere
For to bide his almes þere

TRINITY

Petre and iohn þai bi him yode, 19053
 And he þam badd giue him sum gode,
 And petre and iohn ansuard him þan
 "Bihaled on us," þai said, "þou man."
 Qua sai, behald on hus and se, 19057
 And vnderstand ur priuete,
 Als sua sai þou sal se ur wan
 For giftes ha we to þe nan.
 He þam be-heild, bot wel wend he
 þai suld him giue sum charite. 19062
 Petre said til him onan,
 "Gold ne siluer ha we nan."
 For-qui it was noght petres aght, [col. 2]
 þat oper men had sua bi-taght 19066
 Him for to kepe vnto pair nede,
 And for pair pouer men at fede,
 þat for þat thing pair godes sald
 Bifor þe apostels fete vp-yald. 19070
 "þat i mai giue," he said, "i sale,
 I wat þou nede has to be hale,
 In iesu nazarens nam, 19073
 Rise up," he said, "and ga þou ham."
 His hand he raght and up he ras,
 And to þe temple spede his spas,
 þat forwit ne moght stride a stepe,
 Louand vr lauerd þan he lepe ; 19078
 þe propheci was þan fild sua
 þat said þat halt suld scep as ra.
 þe folk quen þai þis man had sene,
 þai wondre[d] on him al bidene, 19082
 þaa þat forwit had knaun him,
 For wonder sum þai fell in suim.
 ¶ Petre þan bigan to mele, 19085
 "Yee folk," he said, "of israel,
 Qui wondir yee sua wit-vten right
 Als þis war dun wit vr might? 19088

COTTON

Petir and Iohn they by hym yode
 And he bad of hem som good
 Petir and Iohn answerd hym þan
 And seid byhold on vs þou man
 Behold on vs now and se
 And vnderstond our pouerte
 Thow maiste wele se now our wone
 yestes haue we to the non
 [.

 no gap in the MS.]
 ffor petirs good was yt nought
 That othir men to hym had broght
 ffor to kepe to her nede
 And for the pour men to fede
 That for that skylle her goodes sold
 And to the appostils vp yt yold
 That I may yef he seid I shalle
 Thow hast nede after hele to calle
 In Iesu nazarenius name
 Ryse vp he seid and go þou lame
 his hond he toke and vp he ros
 a grete pas to the tempyþ he gos
 By-fore might he not gon a fote
 lovyng our lord he lepe for bote
 Thus prophecy fullefillid was þo
 That seid the halt shuld skyp as ro
 The folk tho they þis man had sene
 wondir on hym alle by-dene] ¹
 [.
 no gap in the MS.]
Petre þen be-gan to mele. [leaf 78]
 3e folk he saide of israel.
 quy wonder 3e squa wiþ vn-riht
 als þis ware done wiþ our miht.

FAIRFAX (PART LAUD MS.)

[¹ Laud extract ends here.]

Petre and iohn þai bi him 3ode, 19053
And he þaim badd him giue sum gode,
Petre and iohn ansuerd him þan
And said, "bihald on vs, þu man!"
Als qua say, bihald on vs and se
And vnderstand vr pouertte, 19058
Als qua sai, þu sal se vr wane,
For giftes haue we to þe nane.
[¹ He thaim bihelde bot wel wend he
Thai sulde him sum charite. [¹ from Edin-
bro' MS.]
Petir saide til him on-ane, 19063
"Golde na silvir haue I nane."
For-qui petre gode ne was it noght,
þat oþer men had sua him broght
All for to kepe vnto þair nede, [col. 2]
And for þaa pouer men to fede,
þat for þat þing þair godes sald 19069
Bifor þe apostlis fete vp-3ald.
"þat i mai giue," he said, "i sale,
I wate þu has nede to be hale,
In iesus nazarene name," 19073
He said, "rise vp and ga þu lame."
His hand he raght and vp he ras,
And to þe temple spede his pas,
þat noght forwit might strid a step,
Louand vr lauerd þan he lep; 19078
þe propheci was þan fild sua,
þat said þe halt suld scope as ra.
þe folk quen þai þis man had sene,
þai wondred on all bidene, 19082
þa þat forwid had knauen him,
For wonder sum þar fell in suim.
[P]etre þan bigan to mele
And said þe folk of israele, 19086
"Qui wonder 3e sua wid vnright
Als þis war done wid vr might?

Petur & Ion þei bi him 3ode [leaf 116, back]
And he bad of hem som gode
Petur & Ion vnswerd him þon
And seide biholde on vs þou mon
Biholde on vs now and se
And vndirstonde oure pouerte
þou maist wel se now oure wone
3iftis haue we to þe none
[.
.
.
. no gap in the MS.]
For petres gode was hit nou3t
þat oþere men to him had brou3t
For to kepe to her nede
And for þo pore men to fede
þat for þat skil her godes solde
And to þe apostlis vp hit 3olde
þat I may 3yue he seide I shal
þou hast nede aftir hele to cal
In ihesu nazarene name
Rise vp he seide & go þou lame
His honde he toke & vp he ros
Greet pase to þe temple he gos
Bifore my3te he not gon a fote
Lounge oure lord he lepte for bote
þus prophecie fulfild was þo
þat seide þe halt shulde skippe as ro
þe folke þo þei þis mon had sene
wondride on him al by dene
[.
. no gap in the MS.]
Petur anon bigan to mele
And seide 3e folke of israele
whi wondre 3e so wiþ vnri3t
As þis were done wiþ oure my3t

Bot mighti godd wit-vten mak,
Of abraham and of ysaac, 19090
And of vr eldres þat has ben aa,
His sun þan has he bliscd sua ;
Yee suak and nitt be-for pilate,
And demed als yee-seluen wate ;
þe oncall of his hali nam, 19095
Has lent us hele nu to þis lame
Wit þe trouth þat fell þar-to,
For it mai seleut mikel do.
Bot mi breþer, I vnderstand
þat yee it did yur vnwitand, 19100
Repentes yow, and bes onknaun
To saue your saul ilkan his aun,
Again þe gret commun assis
Quar all sal cum bifor iustis. 19104
Yur sin witstand, þat yee mai rise
Wit þat parti þat es rightwise,
Quen clene for-giuenes sal o plight,
þan be for-soth quen, thoru þe might
O rising o þe last dai, 19109
þe lastand ded sal worth a-wai ;
Be his fader sitt he sal, [leaf 108, col. 1]
Til he restord haf us all,
þat he spak first wit prophetis
Ai to þe time þat all sal ris." 19114
¶ þe apostels spekand þus and mar,
þe preistes come in þat siquar,
þe temple maisters wit þam bun,
All þai war of on commun.
At þair talking þam tenid sare, 19119
"Hu es þis," þai said, "þat yee dar
Sulkin loueword of him sai,
þat we did deme þis endir dai?"
þa saduceis,—namli þat lede, 19123
For þe vprising ner wald wede,

COTTON

bot miȝti god wiȝ-uten make
of abraham & of Isaac.
& of our eldres has bene alsqua.
his sone has he blessed 3a. [1 from Laud
MS. 416]
[1 That stode by-fore prynce pilat
And suffird deþe by your debate]
þorou on-calle of his hali name
has lent hele vn-to þis lame.
wiȝ grete traup atte fel þer-to
for hit mai selcouþ mikil do.
mi breþer he saide 3e vnderstande
þat 3e him slogh vn-witande
repentes 3ou & soþ be knawen.
to saue 3oure saule ilkan his awen.
againe þe grete commune assise
quare alle salle come be-for iustice
wiȝ-stande 3oure syn atte 3e mai rise
wiȝ þat party atte is rizt-wise
for clene for-gifnes salle of plizt
þen be for-soþ. quen þorou þe miȝt
of rising of þe last day.
þe lastande dede salle worþ a-way
bi his fader sitte he salle
til he restored has vs alle
as he spak first wiȝ prophetise
ar to þe time þat alle sulde rise.
þe apostles specande þis & mare
þe prestes come to here þat lare.
þe temple maistres wiȝ ham boun.
alle þai ware of an commoun.
& atte þaire talking tenid sare.
how is þis saide þai atte 3e dare.
suche loue worde of him to say
þat we did deme þis ender day.
þe sadaiceus namli þat lede
for his vprising walde werre þem wede

FAIRFAX

TO WITHSTAND SIN, THAT THEY MAY RISE AT THE LAST DAY, WHEN CHRIST 1095
SHALL SIT BY HIS FATHER. THE PRIESTS AND MASTERS CAME TO PETER, DARING HIM.

Bot mighti godd widvten make,
Of abraham and of ysaac, 19090
And of vr eldris þat has bene a,
His sun þan has he bliscd sua ;
ʒe suake and nitt bifor pilate,
And deme als ʒe-self it wate, 19094
þe oncall of his hali name,
Has lent his hele nu to þis lame
wid þe trouht þat fell þar-to,
For it mai seleut mekil do.
Bot nu mi breþer, i vnderstand 19099
þat ʒe it did ʒur vnwittand,
Repentis ʒu, and bes vnk[n]aun
To sauue ʒur saulis ilk man his auen,
Again þe grete comune assise 19103
Quar all sal come bifor iustise.
ʒur sin withstand, þat ʒe mai rise
wid þat parti þat es rightwise, 19106
Forgiuenes clene sal be of plight,
þan forsoth quen thoru þe might
Of rising on þe last dai, [leaf 128, col. 1]
þe lastand dede sal worth a-way ;
Bi his fadir sitt he sall, 19111
Till he record haf vs all,
þat he spac feirst wid prophecis
Ai to þe time þat all suld ris." 19114
[þ]e apostlis speckand þis and mare,
þe preistes come in þat siquare,
þe temple maistris wid þaim bun,
All þai war of a comun. 19118
At þair talking þaim tened sare,
And said, " hu es þis þat ʒe dar
Suilkin loueword of him say,
þat we did deme dis endir day?"
þe saduceus,—namli þat lede, 19123
For þe vprising wold þai wede,

GÖTTINGEN

But myʒti god wipouten make
Of Abraham and of Isaake
And of oure eldres þat han bene o
His der worþe son haþ blessed so
þat stood bifore prince pilate
And suffred deþ bi ʒoure debate
þe callyng on his holy name
Haþ sent hele into þis lame
wip þe troupe þat fel þerto
For hit may wondir muchel do
But my breþer I vndirstonde
þat ʒe hit dude vnwitone
Repentef ʒou & beþ aknowen
To saue ʒoure soulis vchone his owen
Aʒeyn þe grete comune assise
where alle shul com bifore Iustise
withstonde ʒoure synne þat ʒe may rise
wip þat parti þat is riʒtwise
Forʒyuenes þenne shal be of plizt
þenne forþ whenne þourʒe þe myʒt
Of risyng on þe laste day
þe lastyng deþ shal worþe away
Bi his fadir sitte he shalle
To his recorde haue vs alle
þat he spake furst wip prophecise
Ay to þe tyme þat al shulde rise
¶ þe apostlis spaken þis & more
þe prest coom þat tyme þore
þe temple maistris wip hem boun
Alle were þei of o comoun
Hem tened sore at þis talkyng
And seiden how dar ʒe do þis þing
So precieuse wordis of him to say
þat we dud deme þis endur day
þe saduces namely þat lede
For þe vprising wolde þei wede

TRINITY

For þai wald neuer yeit for-think
 þar suld be euer ani vprising,— 19126
 þe apostels did þai bi taken son
 And sua þai war in prisun don,
 þar þai bad men suld þam yeme,
 For late it was þam þan to deme.
 Bot mani turnd þar and turuud, 19131
 To baptim tak þam-seluen buud,
 þat quat o men and quat o wiue,
 þar was conuerted thusand fíue.
 þe toper dai þat folud neist, 19135
 þai gedird vte bath prince and prist,
 [.
 . no gap in Cotton & Laud MSS.]
 And sett þam in þat curt emidd,
 And badd þam o þe dede þai did,
 þat þai suld tell, wit-vten hon, 19141
 In was nam þat it was don.
 Bot petre, fild of haligast,
 Ansuar gaf he þam in hast; 19144
 Bot first he sceud als wit dede,
 þat þair asking was bot soithede.
 “Es it,” he said, “resun þat we
 Calanged for ur gode dede be? 19148
 Vn-skilwisli þan can yee blam.
 For wijt yee wel, þat in þe nam
 O iesu þat yee did on rode,
 þat alwais yee mis-vnderstode, 19152
 þat godd his fader raisd to lijf,
 (Als wat mani man and wijf)
 þat es mad als a quarner stan
 For to mak tuin folk an, 19156
 And in him for to be fest,—
 þat ilk þat fra yur werc yee kest,
 In him es hele o mankind all; [col. 2]
 Es nanoper nam on to call, 19160

COTTON

[¹ MS. fader crossed through, and sone written over.

for þai walde neuer for nankin þing¹
 here of cristis vprising.

¶ þe apostles did þai be tak in sone
 & squa in prisoun ware þai done
 wip balis til þe morne to 3eme
 for late hit was ham þen to deme
 bot mani turned þer & trawed
 to take baptim ham-seluen bowed
 þat quat of men & quat of wyue
 þer was baptist. thousandis fíue.

þe toper dai atte was neiste [prest
 þai gedderred out baþ prince &
 & bad bring forþ þe apostles alle.
 for til ansquare to þaire calle.
 & sette ham in þat court amid.
 & bad ham of þe dede þai did.
 þat þai sulde wip-uten hone.
 In quase name atte hit was done.
 bot peter filled of þe haligaste
 his ansquare gaf he ham in haste
 bot first he shewed ham be-forne
 atte þaire asking was al in skorne
 ¶ is hit resoun he saide atte we.
 chalaunged for our gode dede be.
 vnskilfully can 3e blame
 þat þinkis noȝt on ihesu name
 & gittles him dide on rode.
 & al-ways 3e mis vnderstode
 þat god his sone¹ raised to þe life
 als wate baþ mani man & wife.
 [² That is made as a corner stone
 ffor to make ij^o folkes oon
 Oon in hym for to be fest
 That ylk for your¹ werk ye keste]
 In him is hele of mankin alle.
 is nan oper name on to calle.

FAIRFAX

² From Laud MS. 416.]

IN WHOSE NAME THEY WORKED. PETER, FILLED WITH THE HOLY SPIRIT, 1097
ANSWERED THEM INDIGNANTLY, SHOWING THE NAME OF CHRIST, WHO HEALS ALL.

For þai wald neuer 3eit for thing
þar suld be ani vp-rising,— 19126
þe apostlis did þai be taken sone
And sua þai war in presun done,
þar badd þai iuen suld þaim zeme,
For late it was þaim þan to deme.
Bot mani troued þar and trud, 19131
To baptim take þaim-seluen buud,
þat quat of man and quat of wiue,
þar was conuerted thousandes fíue.
[þ]E toþer dai þat folud neist, 19135
þai gadrid vte both prince and preist,

[.
no gap in the MS.]

And sett þaim in þat curt emidd,
And bad þaim of þe dede þai didd,
þat þai suld telle, widvten hone,
In quas name þat it was done. 19142
Bot petre first of hali gast
His ansuer gaf þaim in hast ;
Bot first he scheud als wid dede, [col. 2]
þat þair asking was bot sothed. 19146
He said, “es it resun þat we
For vr gode dede schalanged be ?
vnskilwisli þan can 3e blame. 19149
For-witt 3e wele, þat in þe name
Of iesu þat 3e did on rode,
þat alwais 3e misunderstode, 19152
þat godd his fader raised to liue,
(Als wate mani man and wiue)
þat es made als a corner stane
For to make tuin folkes ane, 19156
Ane in him for to be fest,—
þat ilke þat fra 3ur werke 3e keist,
In him es hele of mankind all ;
Es no noþer name on to call, 19160

GÖTTINGEN

For þei wolde neuer for no þing
þat knowen were þe vp risyng
þe apostlis dude þei take soone
And so in prisoun were þei done
þei sette men þere hem to zeme
For late hit was hem penne to deme
But mony leued on her lore
And to bapteme went þerfore
So þat of men & als of wyue
were þere conuertede þousondes fyue
¶ þe toþer day þat folewed neest
Gedered out boþe prince & preest

[.
no gap in the MS.]

And sett hem in þat court amydde
And bad hem of þe dede þei didde
þei shulde telle faste & soone [leaf 117]
In whoos name hit was done
But petur þat alle opere past
His vnsware he 3af in hast
But furst he shewed in his dede
þat her askyng was but sophede
He seide hit is resoun þat we
For oure good dede chalanged be
Vnskilfully 3e con vs blame
For wite 3e wel þat in þe name
Of ihesu þat 3e duden on rode
þat euer 3e mis vndirstode
God his fadir him reised to lyue
As woot mony mon & wyue
þat is made as a corner stone
For to make two folkes one
Oon in him for to be fest
þat ilke þat fro 3oure werke 3e kest
In him is hele of monkynde al
Is noon opere name on to cal

TRINITY

pat of hele mai gif man blis, 19161
Bot if man thrali thinc on pis."

[.
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. 19166

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. no gap in Cotton or Arundel MSS.]

þe maisters quen þai vnderstod 19173
Sua stedfastili þe apostels stod,

þai badd þat þai þam suld wit-drau
Quils þai samen spak a thrau.

"Nu se yee noght," þai said, "þir men,
Qua can us o þam consail ken? 19178

þe signes all sagh yee þai did?
We mai not nite, sa es it kidd,

Bot þar-for sal we thret þam herd,
þat þai sal neuer for[t]her-ward 19182

þis nam to man or wommen neuen,
Or dere on þam man sal it heuen."

¶ Bald war þai þan and biden þare,
þat þai fra þan suld neuer mare 19186

O þe nam o iesu spell,
Ne nankin tyþand þar-of tell.

And þai þam ansuer gaf o-nan,
Bath sant petre and sant iohan, 19190

"And queþer agh we þan for to bu
To godd all weldand, or to yow?

þat bidd yee þat he mast for-bedis,
And sua yee sceu all yur sotteddis.'

þe lauerd þat bidd þe man wit-stand,
Vnlau it es to tell in land 19196

pat of hele mai gif man blis.
bot if man þrali pink on his

¶ leue men saide peter quy do 3e squa
ay to wirk vs care & wa.

quare dide 3e euer ani dede
þat turned 3ou or vs to mede

& euer wiþ conquest 3e do vs doun.
& nauþer wiþ riȝt ne wiþ resoun

take 3oure consaile we 3ou be-seche
& putte 3oure ansquare in a man speche.

for quen 3e cry al wiþ a calle
mai na man ansquare to 3ou alle

þe maistres quen þai vnderstode
on quatkin mater þe apostles stode

þai bad þai sulde ham forþ draw
quilest þai spac to-geder a þraw

¶ now se 3e noȝt þai saide þer men.
qua can vs of ham counsaile ken.

þe signe alle sagh atte þai did.
we mai noȝt nite squa is hit kid.

bot þar-fore sal we þrete ham harde
atte þai salle neuer forþer-warde

þis name to man or womman neyuen
or dere on ham we sal vs heyuen.

¶ calde þai ware & bidden þare
atte þai fra þan sulde neuer mare

of þe name of ihesu spelle. [leaf 78, back]
ne nankin tiþand þer-of telle

¶ & þai ham onsquare gaf anoñ
baþ seint petre & seint Iohñ

[¹ Wheþer owe more þei seide bow
To god al weldyng e or ellis to 3ow

[.
. no gap in Fairfax & Arundel MSS.]

3e to bid vs to wiþ stonde
Goddess bidding al weldonde]

COTTON

FAIRFAX

[¹ From Arundel 57, Herald's' Coll. MS. fo. 112.]

þe thing þat we bath herd and sau.
 Hu mai we þan bot we it scau? 19198
 If we ne did we war to wite
 For sothfastnes es noght at nite."
 þaa Iuus þat war ai sa curst 19201
 Wald eft ha tan þam if þai durst,
 For folk durst þai noght hete a-pon ;
 And þai went ham vnto syon.
 And quen þai to þeir breþer þare,
 Had tald hu þai handeld war, 19206
 þai liftd þair hend all wit a steuen,
 And thancked drightin dere of heuen.
 And quen þai all had said þair bede,
 þan bigan to stir þat stede, 19210
 And in þat erth-din þar scook,
 þe haligast eft-sith þai tok.
 Vte o þair hali hertes hord
 Spedli þai speld godds word. 19214

þe þing' þat we baþ herde & sawe
 we salle noȝt lette hit to shaw.
 if we ne did we ware to wite
 for soþfastnes is noȝt to nite.
 ¶ þe iewes þat ware ay sa curst
 walde eft haue tane ham if þai durst
 for folk walde þai noȝt hete apon.
 & þai ham went vn-to syon.
 & quen þai to þaire breþer þare
 had talde how þai handeled ware
 þai lift þaire hende alle with a steiuen
 & þanked ihesu criste in heyuen.
 & quen þai had made þaire bede
 þai stired ham forþ out of þat stede.
 wiþ þat þe erþ be-gan & shoke
 þe haligaste eft-siþ þai toke.
 out of þaire hali hertis horde.
 spedeli þai spelled goddis worde.

[*The Falsehood of Ananias and Sapphira.*]

O þat folk a man þar was ^[leaf 108, back, col. 1]
 His nam was hatten Ananias,
 "I wil," he said, "mi godes giue
 Wit þir rightwis men to liue, 19218
 Wit þam i mai ha mete and drinc,
 Mi liuere haf wit-vten suinc."
 Til him said petre, "þi wijf and þou
 Here-to sal yee make a vou." 19222
 þe vou was mad, his land he sald,
 þe penis hali tan and tald,
 þe quilk he broght, wit-vten frest,
 Be-for þe apostels fete he kest ; 19226
 þe haluendel þar-of he stal,
 And said þat þar þe pris was all.
 His wijf it wist and heild hir still ;
 Was neuer þe fruit o suilk bot ill,

¶ dwellande be-side a man þer was
 his name was calde ananias.
 I wille he saide mi godis giue'
 wiþ þer riȝt-wis men to liue.
 wiþ ham I. mai of mete & drink'.
 mi liuere haue wiþ-uten squink'.
 til his wife he saide I. & þou.
 here-to salle we make a vow.
 ¶ þe vow was made his lande he salde
 þe penis hali tane & talde
 þe quilk he broȝt wiþ-uten frest
 be-for þe apostles fete hit keste.
 þe haluendale til him-self he stale.
 & saide þer was þe pris hale.
 his wife hit wiste & helde þer-tille.
 was neuer þe frute of squire bot ille

þe thing þat we bath herd and sau.
Hu mai we þan bot we it knau?
If we ne did we war to wite 19199
For sothfastnes es noght to nite.”
þa iuus þat war ai sua curst
wald eft haue tan þaim if þai durst;
For folk durst þai noght hete apon;
And þai went hame vn to syon. 19204
Quen þai come to þair breþer þar,
þai tald hu þai handlid war,
þai lifted þair hend all wid a steuen,
And thanked iesu þar-of heuen. 19208
Quen þai had all said þair bede,
þan bigan to stir þat stede,
And in þat erde-din þat schoke,
þe hali gast eft-sith þai toke.
vte of þair hali hertis horde 19213
Spedeli þai spelled godes worde.

þe þing þat we han herde & seen
whi may hit not knowen ben
Seruauntis elles be we sory
Sopfastenes is not to deny
þo iewes þat euer were so curst
woldeeftehaueprisoned hemif þei durst
For pepul durst þei not do hit þon
And þei went home vnto syon
whenne þei coom to her breþere þere
þei tolde how þei hondeled were
þei helde vp hondes wiþ o steuen
And þonked ihesu heze in heuen
whenne þei had alle seide her bede
Anoon bigan to stire þat stede
And in þat erþe dene þat shoke
þe holi goost eft sone þei toke
Out of her holy hertes hord
Spedily spelled þei godes word

[The Falsehood of Ananias and Sapphira.]

[O]f þat folk a man þar was,
His name was cald ananias,
“I wil,” he said, “mi godes giue
wid þir rightwisemen to liue, 19218
wid þaim i mai of mete a[n]d drinck,
Mi liuere haue widvten suinck.”
Till his wijf he said, “i and þu
Here-to sal we make a uuou.” 19222
þe wou was made, his land he sald,
þe penis hali tane and tald,
þe quilk he broght widuten freist,
And for þe apostlis fete dune he kest;
þe haluendele þar-of he stale, 19227
And said þat þar þe pris was hale.
His wif it wist and held þar-till;
was neuer þe fruit of suilk bot ill,

¶ Of þat folke a mon þer was
Called bi name anyas
I wole he seide my godis ȝyue
wiþ þese riȝtwis men to lyue
wiþ hem I may of mete & drynk
My liuere haue wiþouten swynk
To his wif seide he I. & þou
Herto shul me make avow
þe vow he made his lond he solde
þe penyes fully taken & tolde
He hem brouȝt at þe laste
Bifore þe apostlis feet doun cast
But haluendele of þat stal he
And seide þer was þe hool mone
His wif assented wel þer tille
was neuer þe fruyt of suche but ille

For ilk suik it-self bisuikes, 19231
And lethes mast þat þar-in likes.
Petre it sagh wit hali sight,
For-fild he was wit grace o dright
[.
. *no gap in the MS.*]
“Sai me,” he said, “ananas, 19237
Qui has þou tempted sathanas,
To mak sli lesing o þi sale,
þou yald bot þe half vp for þe hale?
Al þat þar-wit þou wend to wine 19241
Sal turn þe both to sak and sinne.
Siker es þou a¹ o sinne and sake,
þar-of þou has in hand þe wrake.”
And sant petre said namar, 19245
He fell dun alsuith ded right þar;
þe yongmen hent þe cariom¹ þare,
And þepen for to delue it bare.
Son afterward bot vures thrin, 19249
His wijf com hir vn-wijtand in,
“Womman,” said petre, “sald yee sua
Yur land?” þe womman said, “sir, yaa.”
“þou lighes,” he said, “and aghtat waand
Wit fals þe haligast to faand. 19254
Lo! quare be-for þe dore þai stand,
þat right nu delfd þi ded husband.
Sua sal þai do þe nu onan.” 19257
Wit þis word fell sco ded als stan.
Ne wonder nan þat i ha spoken
þat wranges þan sa suith war wroken,
For cristen kire, þan it bigan, 19261
Yeit was it noght stablid þan;
And custum it es mang all treu, [col. 2]
Quen lagh es mad bituix þam neu
At þe bigining for to be redd,
þat dred mai do þe lagh ta sted, 19266

for ilk squike hit-self be-squikis.
& nameli til ham atte þer-in likis.
Petre hit sagh wiþ hali siȝt.
þorou þe grace of goddis miȝt.
þat litel halynes in him was kid.
& be-cause of ese he hit did.
¶ Sai me saide he ananas.
qui hastow tempted sathanas
to make suche lesing^o of þi sale.
& ȝalde þe half vp for hale.
al atte þou wende þer-wiþ to wyn.
salle turne þe to sorou & syn.
ful þou art of syn & sake.
þer-fore on þe wil fal þe wrake.
& wiþ þis worde wiþ-uten mare
he fel doun stepande dede riȝt þare.
þe ȝonge men to þe bodi con fare.
& þeipen for to delue hit bare.
¶ Sone efterward^o bot houres þrin.
his wife come hir vnwitande in.
womman saide peter salde ȝe squa.
ȝour lande. þe womman saide ȝa.
þou lyes he saide & aȝh to wande
wiþ fals-hede þe haligast to fande
lo quare be-for þe dore þai stande
atte riȝt now dalfe þi dede housband^o
squa sal þai now do þe anane
wiþ þis worde felle ho dede as stan.
¶ now wonder naman þat I. hauespokin
þat falshede þansqua squiþe was wrokin.
for cristen kirk þen be-gan.
ȝet was hit noȝt stabeled þan.
& custome is a-mang^o alle trew.
quen lagh is made bi-twix ham new.
atte be-gynnyng^o to be dred.
þat aȝh may make lagh tak^o sted

For all suilk it-self bisuikes, [col. 2]
And lethes mast þat þar-in likes.
Petre it sau wid hali sight, 19233
For-fild he was of grace-of dright,
[.
. *no gap in the MS.*]
"Sai me," he said, "ananas, 19237
Qui has þe tempted sathanas,
To make sli lesing of þi sale,
And 3ald þe half vp for to hale ?
All þat þu wend þar-wid to win 19241
Sale turn þe bote to sake and sin.
Sikir es þu nu of sin and sake,
þar-of þu has in hand þe wrake."
Had saint petre þaim said na mare,
Quen he fell dune dede right þare ;
þe 3ong men hint þat cariu[n]e þare,
And þeþen for to delue it bare. 19248
[S]one efterward bot ures threin,
His wijf come þis vnvitand in,
"womman," said petre, "sald 3e sua
3ur land?" scho said, "sir, 3a." 19252
"þu leies," he said, "and au to wand
wid fals-hede þe hali gast to fand.
Lo ! quar bifor þe dor þai stand,
þat right nu delue di dede husband.
Sua sal þai þe do nu on-ane," 19257
wid þis word fell scho dede as stane.
[N]u wonder na man þat i haue spokin
þat wranges þan sua suith was wrokin,
For cristen kire, þou it bigan, 19261
3eit was it noght als stabil þan,
And custom es emang alle treu,
Quen lau es made bituix men nu
At þe biginning forto be redd, 19265
þat drede mai do þe lau take stedd,

For alle suche hem self biswike
And loþen moost þat shulde hem like
Petur hit say in holy siȝt [leaf 117, back]
For fulde he was of grace & myȝt
[.
. *no gap in Trinity & Laud MSS.*]
Say me he seide Ananyas
whi hastou tempted sathanas
Of þi sale to make lesyng
And 3olden vp but half þi þing
Al þat þou wende þerwip to wynne
Shal turne þe but to sake & synne
Sikur artou now of synne & sake
þerof þou hast in hond þe wrake
Had seint petur seide no more
þe mon fel doun deed riȝt þore
3onge men hent þe careyn þere
And faste for to bury hit bere
¶ þre houris aftir more ny myn
His wif vnwitynge þis coom In
wommon seide petur solde 3e þus
3oure lond : sir she seide 3us
þou liȝest he seide & shuldes wonde
wip falshede þe holy goost to fonde
Lo where at þe dore þei stonde
þat riȝt now dalf þi deede husbonde
So shul þei þe do now anone
wip þat she fel doun deed as stone
¶ wondir no mon of þis here spoken
þei wronges þo so soone were wroken
For cristen chirche þo hit bigan
3it was hit not al stabul þan
For custom is among alle trewe
whenne lawe is made bitwene men newe
At þe bigynnyng to be redde
þat drede may do lawe be dredde

To do þe folk for dred and au 19267
þat wild noght elles hald þe lau;
þe gode and lele for luue and mede,
þe wick þai hald þe lagh for drede.

¶ Fra þan durst naman wit þam meng,
Bot þat wald wit þam lele leng; -

Mani seke vnto þam soght, 19273
And mani signes on þam þai wroght;
Bath in wais and in strete

þe seke war born þam for to mete,
þat petre scaudu on þaim suld rine
þar-of had mani seke medicine, 19278

O mani wise seke gaf hele
þat truud in crist and war lele.

¶ Prince was petre o þaa tuelue,
And gretter signe þan crist selue 19282

He wroght, als [it] es said sumquar,
Priuilege o signe for-þi he bar;

For crist self hight him þat ilk, 19285
Quen he for him wroght signes suilk.

to do þe folk for drede & agh
þat wille nozt ellis halde þe lagh.

þe gode & lele for heyuen to mede
þe wikked to halde þe lagh for drede

fra þen durst na man wiþ ham menge
bot atte walde lelli wiþ ham lenge

¶ Mani seke vn-to þam sozt
& mani signe on ham þai wrozt
bap in waies & in strete

[¹ from *Heralds'*
Coll. MS. fo. 112, bk]

þe seke ware borne ham to mete
[¹ Mony þat petur wolde ryne

Of him token her medicyne.

. no gap
in Herald's Coll. and Fairfax MSS.]

Prince was peter of þa xij.

& gretter signe þan criste him-selue

he wrozt þorou goddis lare

priuelage of signe for-þi he bare.

for criste him-self hight him þat ilk.

quen þorou him wrozt signes squilk

[*The Apostles are imprisoned, and set free by an Angel.*]

Fra þan þair flock wex ma and mar,
For fast þe folk fell to þair lare,

Bot yeit þe Iuen folk felun

Did þe apostels in prisun, 19290

Thoru consail of a naciun

Wald trau na resurrecciun

Suld be o man on domes-dai,

Bot gain þe apostels said ai nai. 19294

þis folk was haten saduceus,

þai heild ai wit þe phariseus.

Bot son þer-efter on þe night,

Sent þam was an angel bright, 19298

þat broght þam thoru þo stedes strang,

And badd þam to þe temple gang

fra þan þaire folk wex mare & mare.

& faste þe folk felle to þaire lare

bot zet þe iewes ful of feloun

þai did þe apostles in prisoun.

þorou consail of an nacioun.

walde traw na resurreccioun.

sulde be of man atte domis-day [¹leaf 79^v]

a-gaine þe apostles saide þai nay.

þis folk ware calde saduceus.

þai helde ay wiþ phariseus

Bot sone þerofter on þe niȝt.

sende ham was an angel briȝt.

þat broȝt ham of þat prisoun strange

& bad ham to þe temple gange



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